ADVENT HERALD.



Luke 9:28-30

J. V. HIMES, Proprietor. "WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES." OFFICE, No. 8 Chardon-street

WHOLE NO. 699. BOSTON, SATURDAY, OCTOBER 7, 1854. VOLUME XIV. NO. 14

The Waymarks.

BY REV. A. C. THOMPSON.

(Continued from our last.)

Going far to the north, we will visit the Saguenay. We are borne along a stream, broad, dark, and deep, in places even fathomless. Lofty mountains, rugged and precipitous, form its shores. No mortal, not even the Indian, has probably ever set foot upon them. It is midnight; and the moon has gone down behind a dark crest of the bleak, western barrier. We moved onward, amid the awful solitude, till we approach one of the everlasting hills which has stepped down to the stream, and advanced its foot into the water. It is called "Eternity Point,"—a rock, rising perpendicularly, with its majestic front of fifteen hundred feet, while the line finds no bottom to the quiet current at its base. It is a mountain that might be touched as we sail by. But God has touched the hills, and they smoke. "The Mount is altogether on a smoke, because the Lord descended upon it in fire, and the smoke thereof ascended as the smoke of a furnace." Just below, and far down the stream, vast tracts are in a blaze. It is as if the whole region were instinct with volcanic forces, and just ready to burst forth in overwhelming terrer. You observe, as your eye looks down that gloomy vista, that those livid flames are beyond "Eternity Point."

Ah, traveller! whither are you bound? Nearing "Eternity Point," the raging fires below in full view, what think you of life, of death? The hour is coming when "the heaven shall depart as a scroll when it is rolled together, and every mountain and island be moved out of their places. And the kings of the earth, and the great men, and the chief captains, and the mighty men, and every bondman, and every freeman, shall hide themselves in the dens and in the rocks of the mountains, and shall say to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?"

Voyagers on the swift current of time, what is the prospect opening before us as we round Eternity Point? When our bark shall have shot by that solemn bourn, and dense darkness have veiled—impenetrably veiled—you and me from the eyes of those behind, where shall we be? Ponder it, ye who spend your years as a tale that is told, who are as a sleep; ye who, in this night of time, float listlessly along toward the last beacon between this world and the next, ponder it. "The wicked shall be turned into hell, and all the nations that forget God."

But while from the midst of that fire we seem to hear many a one, crying, "Have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame;" in one direction only is there light and peace,—it is in the blue heavens above. The stars, as they look down placidly upon us, speak of the Better Land. They remind us of them who "died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country that is, an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city."

It was on these very stars that Enoch, Noah, Abraham and Jacob gazed; by their light they were guided in their journeyings and sojournings, and their silent suggestions from on high awakened earnest and holy desires after another country. Blessed patriarchs! "Ye are not now come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest; but ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God, the Judge of all, and to the spirits of just men made perfect, and to Jesus, the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

"There is a happy land,
Far, far away,
Where saints in glory stand,
Bright, bright as day.
Hark, how they sweetly sing,—
Worthy is our Saviour King;
Loud let his praises ring:
Praise, praise for aye!

Come to this happy land,
Come, come away!
Why will you doubting stand,
Why thus delay?
On, then, to glory on!
Be a crown and kingdom won;
Then, bright above the sun,
We'll reign for aye!"

We embarked on another stream,—let it be the St. Lawrence,—near its head, and move downward with the mighty current of a river ample enough for the highway of nations, draining an area of half a million of square miles, and the outlet of more than a half the fresh water of the globe. We sweep by now a solitary island, sitting swan-like on the flood; and now by a cluster of the same. Anon the river spreads into a broad lake, and then is compressed again between its rocky shores. We are nearing the rapids. The bosom of the river heaves and eddies as if leveathan had grown angry, and were causing it to boil like a pot. And now we are swept into the midst of perils of waters where all is wild confusion and foam, the rocks on either side threatening instant destruction to the vessel, which plunges and writhes as if the fatal collision has already taken place. The stoutest hold their breath, and glance alternately at the arrowy flood and at the wheel, where four sinewy steersmen put forth their strength, and the keen, steady eye of the chief pilot re-assures the hearts of trembling passengers.

It is one of life's passages that we have thus made. Often is the soul in straits, where the current whirls and tosses, and there is a sharp rock on one side, and a sharp rock on the other, and it seems as if wreck were unavoidable. But "my Father is at the helm." With a high hand and an outstretched arm does he guide his children. "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."

On we go, and still on, day after day, along that broad mirror, of six hundred miles' length, that re-duplicates from its clear surface populous city, and village, and smiling farm-house, trees and clouds, and the ever-varying forms of grandeur in the bold ranges that define its borders. But the river meets the sea, and is lost. And is its meaning lost? Shall its significancy as a symbol be unheeded? Who does not see in it time swallowd up in eternity? life with its depths and shallows, its eddies and rapids, its broad quiet bosom and its rushing narrows, its bright hues and dark vapors, its current urging still on to the great ocean?

A solemn thing this life-excursion,—once made, forever! It is something to move the soul's lowest depths to look out on the boundless expanse beyond, and feel the vast swells, and catch the solemn sounds of eternity; and happy he, who, in sailing down the stream, has an eye to behold the sweet fields beyond, who maintain calmness amid the swelling of Jordan; yea, whose peace God maketh like a river! What believing pilgrim can keep his thoughts away from a better land, that is, an heavenly? "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most high. God is in the midst of her; she shall not be moved."

"Look upon Zion, the city of our solemnities: thine eyes shall see Jernsalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby."

But you have reached the sea, that fearful expanse, the highway of the Almighty. "His path is in the great deep: his pavilion round about him are dark waters and thick clouds of the sky." And as you have sailed day after day, and week after week, witnessing the wonders of God, when the awful anthem of the storm was the only music that greeted you; when you were tossed about, a thing of utter helplessness; when neither sun nor stars in many days appeared, and no small tempest lay on you; then you opened the Apocalypse, and read with a delight not to be described: "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea." You read again and again, with heightening appreciation of its meaning: "No more sea; no more sea."

Your voyage is to the tropics. You visit the island toward which this country turns such a covetous eye. New forms of exuberant vegetation, the perennial verdure of foliage, the spontaneous profusion of fruits, the fragrance of orangeries and coffee plantations, the feathery bamboo and banana, and the stately classic palm, supply unlooked for types of beauty, enhanced by an atmosphere of singular serenity, and a sky of the softest blue. There, too, the sun shineth in his strength; "there is nothing hid from the heat thereof; he rejoiceth as a strong man to run a race."

"Not, as in northen climes, obscurely bright,
But one unclouded blaze of living light."

Evening comes on, and you not only behold familiar stars, but the brilliant constellations of the southern firmament look down upon us. Individual stars of eminent beauty,—Achener, Canopus, Maia Placida, the star of first magnitude nearest the south pole, and the two of similar rank in Centaur,—rise up to view. But chiefly are you delighted as the Southern Cross presents itself in all its mild yet impressive glory. You find special occasion for wonder and praise. You would fain walk to the house of God, in company with them that keep holy time; but, alas! where will you find such? The Lord's day is not known: the mummeries of superstition, baptized or unbaptized, are not the worship of God. All the abomination of slavery and the slave trade obtrude upon your eye; and, in the midst of so much that is outwardly fair, you shed bitter tears over the blight of sin: you are at once drawn and driven to contemplate those regions never visited by the curse.

Who will not bless God, that he has given us eyes to see?—that at every turn there open to view scenes suited to enlarge the mind, and elevate the soul?—hill, stream, grove, city, cottage, or sweet flower, smiling in every nook and cleft of this rough world. Does not all direct your thoughts upward, with ardent longing for its holy rest? If such be earth—smitten, shattered earth—what must heaven be? When earth and all the works that are therein shall be burned up, there will be a new heaven and new earth unspeakably more glorious than the present, in the sanctified recollection of saints on high.

The Ottoman Empire.

(Concluded from our last.)

I shall now speak of its present condition, including the laws, institutions and customs of the Turks. This is a difficult task. The Turkish government does not publish, like free governments, the documents which would make known its revenues, expenses and political acts. There are but few journals in Turkey, but they do not contain the information we need. As to travellers, they are mostly superficial and incorrect, having neither the means, nor the knowledge necessary to ascertain the true condition of Turkey Their prejudices are generally a great source of error; some through antipathy to Mohammedanism, being resolved beforehand to view every thing under the most unfavorable aspect; and others through a contrary feeling, try to represent the Mussulmen in the most flattering colors. Surrounded by these inevitable uncertainties, I shall try to give in this letter all which appears to me least liable to dispute.

Turkey extends into three of the grand division of the world: Europe, Asia and Africa: Egypt, however, together with the territories of Tunis and Tripoli, Walachia, Moldavia, Montenegro, &c., are rather nominally than really subject to the authority of the Sultan: the chiefs of these provinces recognizing Abdul-Medjid as their sovereign, but not as their master, in the positive sense of the word, and are nota fraid to wage war against him, when they find it for their interest. This is the last vestige of feudal government, preserved in the East.

The two great divisions of Turkey in Europe and Asia possess generally a fertile soil, with a mild and salubrious climate. Magnificent forests cover the sides of the mountains; rare and precious trees, such as the cedar, the cypress, the plane tree and the olive, grow there without cultivation. The productions of the soil are wheat, barley, tobacco, cotten, the vine, &c. Although the use of wine is forbidden among Mohammedans, they cultivate vineyards with great care, to obtain the dried raisins which are exquisite. The animal kingdom is equally remarkable for the beauty and usefulness of its products. The Arabian and Persian horses are renowned throughout the world, The camel render the greatest service to the wandering tribes of Asia: and has never been introduced into the neighborhood of Constantinople and Bulgaria. Buffalos are sometime used in agriculture, and for the transportation of merchandise. The mineral wealth of the Ottoman Empire would be immense if the mines were skillfully worked. There are mines of lead, mercury, silver, and even gold, quarries of marble, charcoal, jasper, alabaster, &c.; but all these treasures remain in the earth, because science and labor are wanted to render mining profitable. Mohammedans make no regular and periodical census, so that it is impossible to know the exact extent of the population. Some geographers give to Turkey 25 millions of inhabitants; others but 15 millions. The truth lies probable between these extremes. This population is a confused amalgamation of races of various origin, religion, language and customs. The *Turks*, who call themselves *Osmanlis*, rule; but they are not one third part of the whole population. They have never possessed the art, nor taken the pains to enter into intimate relations with their conquered enemies, and now they suffer the consequences of their proud spirit of exclusiveness. The Turks are numerous, generous, hospitable, sincere and upright; but the use of opium, idle habits, polygamy, the dogma of fatality, and scorn towards foreigners have enfeebled and debased them.

After the Turks come the Greeks. Notwithstanding the establishment of an independent kingdom in Greece, there still remain in the Ottoman Empire, and especially in European Turkey, many millions of Greeks, who are generally laborious agriculturalists or skillfull merchants. They support with impatience, the Mussulman yoke. Recently, they raised the standard of insurrection in Thessaly, Macedonia, Epirus, and other provinces where they are superior in numbers to the Turks. The armed interference of France and England has repressed their struggles for a time; but they will obtain new privileges; and their entire independence, is simply a question of time.

Armenians also compose an important part of

Digitized by the Center for Adventist Research

the population. Peaceable, active, parsimonious, and little disposed to sacrifice their material interest for political reform, they have rendered themselves useful to the Turks, who usually employ them to collect the public taxes. If the Armenians had been united to the Greeks, they would long since have succeeded in breaking the Mussulman yoke, at least in European Turkey.

The *Sclavonians* and *Walachians* are in general Christians. They inhabit the plains watered by the Danube, Albania, Bulgaria, Croatia, the Moldo-Walachian regions, and the passes of the Balkan, and their population amounts to nearly seven million souls. They have never been entirely subject to the authority of the Turks, and at the present time they possess comparative liberty. The Czar Nicholas has especialy counted upon their aid in the present war.

There are about 800,000 *Jews* in the Ottoman Empire. They are dispersed in Syria, Palestine, and the great commercial cities. Their condition is sad. Despised both by Mohammedans and Christians, exposed to numberless persecutions, they have fallen into a state of deep degradation, on the soil upon which their ancestors once reigned.

Finally, the *Arabs* and other less numerous races complete the population of Turkey. A few wandering tribes in the Empire still lead their ancient life ot rapine aud plunder.

The Turkish, Arabic and Persian languages are spoken by the Mohammedans, and these are the languages of reilgion, science, and of all political documents, and of public officers. The modern Greek, the Armenian, the Hebrew, and the Syriac are the languages of the conquered tribes.

The *lingua franca* is not a distinct language, but a jargon employed by the Christians from the West, who reside or carry on business in the East.

Every one knows that the form of government in Turkey is *despotic*. The Sultan is at the same time the temporal sovereign and the spiritual head of the State. He is regarded as the successor of the ancient caliphs, and the heir of Mahomet. This double power legitimizes the most cruel acts of tyranny. As soon as the Sultan is girded with the sword of Othman, in the great mosque of Eyoub, and has sworn to defend the law of the Koran, he becomes absolute master, and may dispose of the property and lives of his subjects according to his good pleasure. But religious traditions, old customs, and popular prejudices put certain limits to the power of the Sultan. They have often been deposed, or executed, because they had overstepped the consecrated limits. A historian has said that the Turkish government is a despotism limited by *regicide*. The Sultan bears the name of padishad, or *Grand Signor*, and the decrees proceeding from his immediate will are called *hatticheriffs*. Formerly the transmission of the sovereign power, although hereditary, took place without regular succession; now, the eldest son always succeeds his father. This change has put an end to the horrible massacres which usually signalized the succession of a new padishah.

The *ulemas*, or *oulemas*, an Arabic term for *learned* or *literary men*, exercise, next to the Sultans, a great influence. They are ministers of religion, doctors of law, and judges of various rank. They pay no public taxes, and have the exclusive privilege of not being exposed to any confiscation. Some Sultans have vainly attempted to diminish the power of this numerous and redoubtable body. The ulemas are sustained by the general beliefs. Their chief, who resides at Constantinople, is equal to the grand vizier; enjoying the same honors and prerogatives. He bears the name of *cheik-ul-islam*. The cheik-ul-islam having lately declared against the concessions made to Christians, the Sultan deprived him of his office; but the old Turks were much dissatisfied; and if the territory of the empire had not been occupied by the Anglo-French troops, Abdal-Medjid would not have dared to do what he has done.

There are colleges for the education of the ulemas. Their studies are protracted; some in the superior offices pursue them till the age of forty years. But the circle of their knowledge is very limited. The Koran contains all which they require. It is here that they seek, beside their religious ideas, knowledge of physic, astronomy, natural history, geography, jurisprudence, and all the sciences. Certain ulemas of inferior rank fill the office of *preachers* in the mosques. It is superfluous to say that these pretended preachers are poor declaimers, who have not the least oratorical art, and resemble the Capucins of popery. The mosues possess large estates, which are governed by a special code, so that the ulemas live on their own property and ask no salary from the treasurer of the States; as the Romish clergy did in the middle ages.

Above all these functionaries is the *Grand Vizier*. He is the chief of the executive and military power. He represents the Sultan in all the acts of temporal government. His decrees are called *firmans*. He presides over the *Divan*, or Supreme Council. At his entrance into the high functions, he receives a seal upon which is engraved the name of the sovereign, and he always wears upon his breast the badge of his greatness. The Grand-viziers have sometimes been dangerous to their masters, and have contributed to their fall. Now more restrained by European civilization, and less fanatical, they have ceased to take part in the conspiracies of the palace. The departments of civil power are occupied by the Ministers of Foreign Affairs, of War, of Finances and Commerce. The chiefs of the army and fleet have a place in the sessions of the Divan, with the dignitaries of the empire. There is no class of nobles in Turkey. Every one may attain to any office. Men of the lowest condition may become Grand-viziers, if they have the talent of pleasing the Sultan.

The *Pashas*, or governors of provinces, have acquired proverbial renown throughout the world, for their tyranny. They generally possess, in the territorial limits which are intrusted to them, an authority as absolute as that of their master; they are Sultans in miniature. The civil power, military command, levy of taxes, and superintendence of schools, are all subject to their caprices. Lately the Turkish government has made great efforts to diminish the power of the pashas; it especially wished to take from them the administration of the finances; but the strength of custom and want of able men have prevented the realization of this project. The Divan is reduced to the necessity of changing frequently the pashas, in order to render them more dependent; but this has not always produced good results. Since the pashas are not sure of keeping their place long, they increase their exactions, and strive to make fortunes rapidly, shamelessly spoiling their poor subjects, especially the Christians.

The other functionaries are the *beys*, the *voivodes*, the *cadis*, &c. There are no precise limits to tho powers of these numerous officers. Every one extorts from the people as much as he can. There is no vigilant control; it is one vast system of fraud and oppression. Many functionaries are merely robbers with a legal title.

I will close with a few words on the agricultural, commercial, and industrial condition of Turkey, although travelers give but imperfect information upon these points.

Agriculture is in a deplorable condition, because the oppression weighing upon the cultivators is so great, that every one fears to plant or raise more than is necessary for his own consumption. *Commerce* and all branches of *industry* suffer from the same cause. The Ottomon empire is admirably situated for mercantile operations; a large business might be carried on with the whole world from these privileged regions; but the Mahommedans are too proud to engage in commerce and Christian merchants, constantly fear vexation and wrongs. As to public instruction, schools are numerous, but little is taught in them. If a Turk desires to have solid or extended knowledge, he must go to the universities of France, Germany, or England, and this expense for education is only incurred by a handful of eminent persons, The army, in time of peace, is fixed at 120,000 infantry, and 50,000 cavalry. It is badly disciplined, the Turks with difficulty accustoming to European tactics. They have nevertheless fought against Russia with a courage which has astonished the Western Powers. The present General-in-chief, *Omer-Pasha*, is a Christian by birth, who has embraced Islamism through a feeling of hatred against Austria. The Turkish fleet was destroyed twenty-five years ago in the battle of Navarino, and has never entirely recovered from this fatal blow.

In conclusion, the Ottoman Empire approaches its inevitable downfall. It is a vast body doubly exhausted by internal vices and by age. Vainly do France and England try to give it new life: the Mahommedan nations are doomed to fall and they will fall. N. Y. Observer.

Letter from J. Litch.

(*Continued from No.* 11.)

Tuesday, *July* 11*th*.—Commenced our meetings at Moline, Rock Island Co., Saturday evening; brother J. Cummins preached in the School-House where the brethren hold their regular meetings. Adventists in Alabama are an example worthy of imitation in this respect, and by their faithful perseverance in holding prayer-meetings and after their ability holding up the light, they keep up their own spirituality and life, and also exert a salutary influence on the community. Another point is worthy of note and imitation. That as soon as the people could begin to assemble, and before preaching, it was their practice to hold a prayer-meeting, and thus getting into a frame of mind to listen attentively, and interestedly to the word, and make it easy preaching. Perseverance in such a course must ultimately be crowned with success in establishing a good healthful church. The place is a most interesting and enterprising one, and the cause in a healthy, prosperous condition.

Sabbath morning I preached at Moline to a good congregation of attentive hearers; and in the afternoon, and evening, in the New School Presbyterian Church, in Rock-Island city, the pastor having kindly and liberally given up the use of his desk to us for the day. Brother Ede Lee occupying it in the morning. All seemed pleased and interested in the doctrine set forth.

Brother Cummins preached in the afternoon, at Moline, to a full House and a deeply interested audience.

Monday evening, preached again in Moline, and have reason to hope the labor will not be lost. Tuesday afternoon, and evening, had an appointment in Davenport, Iowa. This is a flourishing young city on the Western bank of the Mississippi, opposite Rock-Island city, the two being connected by Steam-Ferry Boats, but soon to be united by a Rail-Road Bridge, which at this place is to span the "*Father of waters.*" Both Rock-Island city, and Davenport, are important points and will constitute great Central cities, and exert a commanding influence on the West and North West. Our appointment was at the Disciples church; but oweing to some misunderstanding in the announcement, no one was in attendance and so after waiting an hour, we returned to Moline, and had most precious prayers and Conference meeting at Brother Ruggles', which closes our labors, in Rock-Island county. But the cordiality and kindness with which we were received and the seasons we enjoyed with the little church there, will long be remembered by us. Brother Cummins intends taking Moline, and Hampton, into his circuit. May God bless him, and them. They are worthy of a good faithful pastor, and do not want any other. The brethren in the West were much disappointed that the health of Brother Ede Lee's family rendered it necessary for him to return home to Canada, just as he was recovering his own health so as to be able to preach some. They had hoped to have enjoyed his labors, and councils, in that region of country.

Monday, *July* 17*th*.—We left Moline, on Wednesday, P.M. for Burlington, Iowa, a distance of about eighty miles, by land rout, and arrived on Friday, 14th, and met a cordial greeting and hearty welcome from my old friend and brother, James Branderburg, formerly of Shippinsburg, Pa. Brother B., although alone or nearly so in faith both in Pennsylvania, and Iowa, has stood fast from the beginning, waiting for the Son of God from Heaven. His disappointment was great last fall when he failed of seeing Brother Himes, as was also that of many others in Burlington. Friday evening I preached in the city Council's Hall, which they had freely offered for our meetings while we were in the city. We occupied it Friday and Saturday evenings, and notwithstanding the intense heat of the weather we had great attendance and attention.

Sabbath morning we met the people in the Market-House, and preached at nine o'clock, to a very attentive Congregation. At half past 10 o'clock went to the Methodist Episcopal church where I was kindly invited by its pastor to preach for him, which I did to a deeply interested audience. Afternoon, and evening, I preached in the Baptist church which was also kindly offered us for the services.

The thermometer stood at about ninety-eight, and as may be supposed, four rather long sermons were somewhat exhausting to the flesh, but I found the promise verified "thy day is so shall thy strength be," and went through the effort with no particular harm. Monday, no boat downward bound making its appearance, was a day of rest as far as the intense heat would admit of resting. We also received an invitation to visit a family by the name of Shaw. They are "Plymouth brethren" and standing alone in their faith in B., are mostly cut off from any congenial associations. Our visit was an exceedingly pleasant one and I trust mutually profitable one, while we discoursed on the things of the kingdom

Brother Cummins has accompanied me thus far through my whole rout, with his conveyance so that we have been together nearly day and night for seven weeks, and by his uniform kindness and Christian deportment he has exceedingly endeared himself to my heart. The remembrance of these weeks will be a cordial to my heart in my pilgrimage, so pleasantly, and I trust profitably have they passed away. Brother Cummins' labors have been of essential service to the Advent cause in Illinois, and the door of usefulness seems more and more opening before him. I trust the brethren will see him abundantly sustained in his work, and that he will not be discouraged under seeming difficulties and trials. But here we must part for the present. Brother Burdett, from Hancock Co., having come up on Brother Chapman's behalf to accompany me to that place. God speed and bless Brother Cummins in his work.

July 24*th*.—My labors in Hancock Co., are now closed. I left Burlington, Iowa, by steamboat, Tuesday noon, for Dallas, a few miles down the river where brother Burdett had left his horse and baggy. From Dallas, we went to Carthage, where we arrived about 12 o'clock at night, and put up with Elder James Bennett, a Free-will Baptist, formerly from New England; and who also waits for the consolation of Israel. There had been an appointment for me to preach at the Court-House, in Carthage, on Tuesday evening, but we were unable to reach there in time to fill it. Wednesday morning the Methodist church was proffered for a 10 o'clock service, when a good audience were in attendance, among whom were both the Methodist and Presbyterian preachers, to whom I spoke for about two hours on the First and Second Adam. The Lord accompanied the word and a deep impression was made on the minds of the people in favor of the Advent faith, and I trust on some minds on the importance of an interest in the Second Adam, as the only ground of hope for sinners.

Carthage, is the county seat, of Hancock county, in which is situated Nauvo, famous for its Mormon temple, Mormon war, &c., and Carthage, as the place where the Smith's were shot. I visited the jail where the affair transpired and examined the localities.

In the afternoon went to Bear Creek, or Basco, where a grove meeting was appointed. Here I met with that old and tried veteran of the cause in the West, Brother S. Chapman. More than twelve years had elapsed since we had before met, and parted with the full hope of more than ten years since meeting in the kingdom of God. But here we are still buffeting with the billows of life, "Looking for that blessed hope." In Feb. 1842, Brother Cummins came from Hartford, Ct., to Willimantic where I was lecturing, to hear some Advent lectures and take me with him to Hartford. He at that time fully embraced the Advent faith and soon after closed his business, and went round among his friends to talk with them privately on the Lord's coming and kingdom, not expecting to preach. But God put him into the ministry, and in spite of the devil, who has tried hard to hinder him, has kept him in it to this day. No man living, in the Advent ranks, has had more signal success, or been blessed with so many seals in souls converted and churches established.

Thousands in the day of Christ, will rise up to thank God for the labors of Brother Chapman.

On arriving at the grove found the Congregation assembled and waiting, and although unwell and greatly fatigued, preached to an excellent congregation afternoon and evening.

Thursday morning, went to St. Albans, but was too unwell to fill the appointment. Brother Chapman spoke in the morning in the grove, and the rain prevented afternoon service. Found a home and good nursing at the hospitable mansion of Brother Slater, and Friday, Saturday, and Sunday continued the meetings in the grove and Church, as the state of the weather indicated. The meetings were seasons of refreshings, and I shall long remember my visit to and parting from the brethren at St. Albans. May God bless them abundantly and smite them more and more, and give them a man after his own heart to feed them and watch over them is my earnest prayer.

Monday, *July* 31*st*.—Last evening closed my labors in Illinois. Thursday evening commenced our meetings near brother Winslow's, five miles from Perry, and continued them over the Sabbath; Brother Chapman filling the appointment on Friday, while I went to Griggsville, about ten miles distant where I preached in the evening in the Congregational church to a good congregation.

Saturday, preached three times in the school-house, and twice on the Sabbath in the grove. The attendance, for the population, was excellent, and the Spirit of God was present and moved among the congregation. Many were affected to tears and I hope may find pardon and eternal life. Our sacramental season was deeply interesting. The church was mostly raised up under the labors of Brother Chapman, last winter. Brother David Winslow, who had some years preached occasionally among the Baptists, united with them, was unanimously elected pastor, and ordained for the work of the ministry. Brother Moses Winslow, also, is very efficient in sustaining the cause and holding meetings both at home and in adjacent places. The cause, I think, will live and prosper under their faithful care and labors.

Thursday, *Aug.* 3*d*.—Arrived about two o'clock, this morning, in Cleaveland, Ohio. Monday, left brother Winslow's, and started for Springfield, where I arrived about sunset and found a cordial welcome at the house of that old, tried and faithful friend of the Advent cause, Dr. M. Helm. This is truly a pilgrims home, where I rested a day on my journey, enjoyed a most agreeable visit with the Dr. and his family, and Tuesday night took the cars for this place, where I am by invitation of brother H. B. Skinner.

Digitized by the Center for Adventist Research

MONDAY, *Aug. 7th.*—Had an agreeable day with the old Advent friends, in Cleaveland. Preached three times in the church owned by Mr. Newton; enjoyed a pleasant visit with brother Skinner and family, and closed the labors of an eleven weeks' tour.

FOREIGN NEWS.



THE Cunard screw steamer, *Alps*, arrived at this port on the 28th ult., bringing dates from Liverpool as late as the 13th,—four days later than previous accounts.

A correspondant of the *London Times* writes of the negotiations:

"VIENNA, *Sept.* 8.—The opinions of this government, as they have been communicated to its diplomatic agents abroad may be given in a few words. Although Austria does not consider the rejection of the four conditions a *casus belli*, she still looks on the guarantees demanded by the Western Powers as the only basis for a durable peace, and will, therefore, at the same time that she maintains her armed neutrality, neglect no opportunity of urging Russia to accept them."

The same writer says the Prussian government is even less inclined than before to make common cause with the three Powers. The excuse for holding back is that the Emperor Nicholas, "at the demand of the German Powers," has consented to quit the Turkish territories, and therefore Prussia does not feel herself called on actively to interfere in the quarrel between the Western Powers and Russia.

FROM THE BALTIC.—The news from the Baltic is confirmatory of the opinion that no further important movements would be undertaken in that quarter this season

BERLIN, *Sept.* 9.—According to the last information we have received from the fleet, through the *Bull-Dog*, which left Ledsund on the 5th and arrived at Dantsic yesterday afternoon, Admiral Napier proposed, on the 16th inst., to proceed to Nargen, an island lying to the north of Revel. It is hardly to be expected that he has any intention of establishing a naval station there for the winter, since, according to all accounts, the anchorage there is by no means good. The inhabitants and garrison have made up their minds to a bombardment.

The French troops seem to be in full career for "*la belle France*;" on the 4th inst. they commenced their return. An English steamer, with another vessel in tow, passed Copenhagan on the 8th, having 1800 French troops on board. Ten vessels of the combined forces were in sight from the Danish capital. Yesterday evening six vessels, with French troops on board, anchored in Kiel harbor, and it was presumed that there were cases of cholera on board, which had induced them to come there and take the benefit of the fortress at Friedrichsort, which had been made over to them for a hospital. There was a considerable number of vessels in sight when this telegraph message was sent off yesterday evening. The *Gladiator* the *Cumberland* and the *Belleisle* left Ledsund for England on the 4th.

Preparations were making at Brest and Cherbourg, for the return of the Baltic squadron. We read in the *Phare de la Manche*:

"Next month we shall witness in our harbor a great naval spectacle. The entire squadron of Admiral Parseval Deschens, composed of 45 men of war, returning from the Baltic to winter in the ports of France, will cast anchor at Cherbourg, in company with ten English steamers and sailing vessels, having on board the expeditionary corps under the orders of Marshal Baraguay d'Hilliers, who are to be disembarked at the port, with all their *material*. We shall then behold an immense fleet of 55 vessels, carrying 36,000 men, entering our harbor by the same tide. This news is official."

BERLIN, *Sept.* 8.—The French steamer *Newton* arrived at Dantsic on Wednesday night, having Marshal Baraguay d'Hilliers and General Niel on board. It is understood that the two French officers intended to leave Dantsic in a day or two, and return home by the land route. The *Fulton* left the fleet at Ledsund on the 5th, at which date the destruction of the fortress of Bomersund had been completed; all the battering artillery that had landed had been re-shipped, and the troops re-embarked. Although there seem good grounds for assuming that the French land troops will return home almost immediately, there seems to be every appearance that a great part, if not the entire, of the British naval force will remain in those waters.

THE WAR ON THE DANUBE.—A proclamation, it is said, has been issued by a Russian General to the inhabitants of Odessa, commanding them, in case the allied forces should attempt the capture of their city, to reduce it to ashes, and retire to a town in the interior. By way of giving effect to the injunction, it is in the same edict expressly declared that any persons remaining behind, or making any attempt to extinguish the flames, will do so at their proper peril. The *London Times*, commenting on this proclamation, says:

"It is not in any interest of our own that we thus speak of General Krusenstern's edict. As far as the prospects of the war are concerned, nothing could be more advantageous to the allies than that the Czar should visit the property of his subjects with that destruction which our own humanity forbids us to inflict. Certainly it is for our benefit that the Russians should burn their towns and blow up their fortifications, as it would also be that they should sink their own fleets and fire upon their own soldiers."

VIENNA, *Sept.* 9.—The news from the East is of unusual interest. The Moldavian militia has been incorporated with the Russian army. The *Lloyd* has a letter from Jassy on the subject. On the 4th all the militia regiments were assembled by order of General Osten-Sacken, and he, in the name of the Czar, informed them that they were from that day "to form an integral part of the Russian army." They were further informed that, if His Majesty was pleased to withdraw his armies for a time from the Principalities, the militia must accompany them and fight against the enemy who now presume to attack the Czar on his own territories. On hearing this sentence some of the men stood as if petrified, while others threw away their arms, declaring that they would not go. Many officers who refused to obey the orders of the Russian commander were arrested, "put into irons," and are to be sent across the frontiers into Bessarabia.

A strong impression prevailed at Brailow and Galatz that the Russians will set fire to the two towns before they leave. At Kalarasch, on the Bulk or Byk, which is at no great distance from Kichineff, in Bessarabia, a vast quantity of powder has been accumulated, and on the 30th of August the place was set on fire on all four sides by Polish soldiers. Some Cossack patrols caught the men in the very act, "and they were immediately tied to horses' tails, and so quartered alive."

Early in the evening of the 1st of September the Russians began to destroy their fortifications and intrenchments on the line of the Sereth. The troops are first concentrated in detachments, and then meeting at some appointed place they form columns and march towards Pruth.

On the 2d of September the official communication was made to the Wallachian authorities at Brailow that the troops were on the point of leaving. Already, on the 2d, General Luders had began to move his troops across the Pruth from Galatz to Reni. It is rumored at Hermanstadt that the troops under Gen. Uschakoff already occupy the Bessarabian coast from the Killa mouth up to the fortress of Ackerman at the embouchure of the Dniester, while those under General Luders will be posted on the left bank of the Danube from Reni to the Black Sea.

The order of march given for the centre of the Russian army was, that Gen. Dannenberg was to be at Kichineff, in Bessarabia, where Prince Gortschakoff will have his head-quarters on the 20th. The right wing, under Gen. Liprandi, was to reach Mohiieff on the same day. If all this be correct, the position of the Russo-Danubian army will be as follows:—The right wing will face the Austrians in the Bukovina, the centre the Austrian corps of occupation in Moldavia, and the left wing the Turks at Galatz and in the Dobrudscha. There is reason to believe that the Turks will not advance from the Buseo until the Russians have entirely left the Principalities.

The *gros* of the Turkish army in Wallachia —18,000 men—is under canvas at Colentina. All the troops which were fit for service have been sent from Shumla to Varna, and a part of them are gone with the expedition to Sebastopol; the remainder will garrison Varna and Baltshik.

We have had repeated accounts that the Sulina mouth of the Danube had been opened, but the Austrian *Lloyds* says:

"Our last advices from Bucharest are of the 30th of August. The Russians are making great preparations for the defence of the left bank of the Danube, in Bessarabia. Reinforcements continually arrive at Ismail, and 'countless batteries' have been erected on the Danubian islands. On the left bank of the river long lines of guns are to be seen. All the supplies of corn and other provisions have been collected in certain places, and are to be destroyed 'if the enemy should succeed in obtaining a footing in Bessarabia.'"

The *Augsburg Gazette* learns that it has been settled between Omar Pasha and Baron Hess that the Austrians are to garrison the 18 principal towns in Great and Little Wallachia, but that all the passages of the Danube and the *tetes-de-pont*, with Bailow and Galatz (in Moldavia) shall have Turkish garrisons. Omar Pasha's arms is said to be composed of 60,000 foot, 24,000 horse [?] and 120 guns.

Prince Michael Gortschakoff has sent information to the Russian Embassy at Vienna, that his principal force will have quitted Moldavia by the 20th of September, and the remainder of the troops by the beginning of October, "unless hostile operations should render a fresh concentration necessary."

The occupation by the Austrians causes much dissatisfaction among the Wallachians. The recent proclamation of General Hess has been suppressed as much as possible. Omar Pasha is said to be much annoyed by the arrangements which are being made, and at the proclamation which has been issued.

THE EXPEDITION TO THE CRIMEA.—The *Constitutional* publishes the following from Varna, of the 27th ult., containing interesting details relative to the expedition:

"The first division will weigh anchor on the 2d inst. It will consist of 30,000 French, from 20,000 to 25,000 English and 8,000 or 10,000 Turks; the three squadrons may afterwards land 15,000 men; so that the force about to invade the Crimea will amount to 80,000 men. A second division will follow shortly afterwards. The combined armies are supplied with an immense *material*. The field artillery particularly will have an overwhelming superiority. The English are to bring with them their entire cavalry. Ours is too numerous to form part of the first convey. It it assembling at Bourgas, and will be conveyed in two divisions. Fourteen ships of the line are to constitute the *corps de bataille* of our naval army—a force sufficient to defeat the 14 Russian sail of the line should they venture out of Sebastopol. Three thousand guns may, within the three hours required for landing the troops, vomit on the coast 300,000 balls and shells."

The Constantinople correspondent of the same journal writes that on the 30th ult., not a single English or French vessel remained in the port or in the Bosphorus. All had left to place themselves under the orders of the Admirals. The last cleared out on the morning of the 30th, with the two English regiments which had arrived a few days before at Constinople.

Letters of the 30th of August from Odessa prove that the inhabitants of that city fully expect another visit. During the 28th and 29th vessels were seen cruising off the port. Sebastopol is preparing for the approaching conflict. Forts are being constructed at a distance of 20 miles from Sebastopol, for the protection of the coast, and in addition to the garrison "there is an intrenched camp with 60,000 men." Great numbers of fireships have been prepared. The Russian fleet is ready to move, and the best pilots have been taken on board. Prince Henchikoff is extremely active in preparing for defence.

All the ships had left Varna on the 2d of September, and those at Bourgas Bay sailed on the 31st of August.

The embarkation would take place at Baltschik, where the two armies had concentrated. Letters received in Paris from officers at the head quarters of Marshal de St. Arnaud, announced that the expedition would positively put to sea on the 2d inst. Three days afterwards it was anticipated, the expedition will have landed on the coast of the Crimea.

FROM THE ARMY IN ASIA.—The recent successes of the Russians in Asia have been rendered nugatory by a diversion made by Schamyl. A letter from Erzeroum of the 12th ult., in the *Paris Pays*, says:

"I have to announce to you a fact which has produced a great sensation in Asia, and is of material importance, after the defeat of the Turks at Kars. We had feared a moment that the Russians would march upon Erzeroum, but we are now without apprehension on that subject. Schamyl, at the head of 16,000 horsemen, has descended from the mountains into Georgia. As the Russians expected no attack on that side, they were not on their guard. The Circassian chief has inflicted upon them serious damage. 200 villages were put to fire and sword. Schamyl is now within a few leagues of Teflis. Bajazid has been evacuated by the Russians, who have entirely withdrawn from the Ottoman territory. It is not known whether this movement was occasioned by the presence of Schamyl in the neighborhood of Teflis, or whether the corps which occupied Bajazid had been recalled, in order to fill up the extensive vacancies caused by the last battle. Be this as it may, the communications with Persia, which had been interrupted, are now completely free."

LATER INTELLIGENCE.

The *America* arrived at Halifax in the P.M. of the 28th, with intelligence from Liverpool to the 16th ult.

THE WAR.—The expedition to the Crimea has sailed. It was the largest naval force ever concentrated, consisting of seven hundred ships, carrying at once 70,000 men, with horses, guns, pontoons, ganions, tents, provisions and all the materials of war. The fleet is managed by 25,000 seamen, and carries 3,000 cannon. The land force comprises 25,000 English soldiers, 35,000 thousand French, 10,000 Egyptians, 50,000 Tuniseans, and 5,000 Turkish soldiers. On the 3d, the greater part of the English squadron, with the British troops on board, and on the 5th, Marshal St. Arnaud and the Turkish part of the force, left Varna to join the expedition at Fedornee or Serpent Island, off the mouth of the Danube, and opposite Eupatoria, on the Crimea. The debarkation will take place at a point near Baba, near the mouth of the river Katcha, where there is 15 fathoms of water.—Once landed, the allies will entrench themselves. The Russians must next be driven from the field, or they will occupy the heights about the city. From the sea, Fort Constantine, mounting 110 guns, will be the principal object of attack. A position has already been discovered by which the Russian fleet can be enfiladed, either set on fire in the harbor, or compelled to come out and fight.

Not much is known of the Russian preparations. Prince Menschikoff in person will conduct the defence of Sebastopol. He attaches great importance to Forts Gezakofi and Kherson, and about a thousand men are engaged in strengthening those places. Continual reinforcements arrive at Odessa, and pass on; 60,000 men are said to be in camp, besides a full garrison in the city. A number of ships were being converted into fire-ships. All the available pilots were being distributed among the ships. The Allies were, seemingly prepared for their coming out.

A new levy of ten men in every thousand throughout the Western part of the Empire has been made.

There are rumors current that the French Admiral Harndin strongly opposed the expedition against Sebastopol; that Marshal St. Arnaud takes the sole responsibility and that sealed orders were on their way from France to discontinue it. But this may be all rumor.

THE BALTIC.—There is a report that the Baltic fleet is ordered to return to Eugland, which causes apprehensions that the Russian fleet will escape from the Baltic and commit depredations upon commerce in the open sea. There is also a rumor that Sir Charles Napier wishes to resign.

The Anglo-French detatchment had landed at Ubricasborg, near Sweaborg, destroyed some gunboats and set the town on fire.

THE DANUBE.—The Russians have evacuated Braila and Galatz, consequently the navigation of the Danube is free. On the 4th, Gen. Luders removed his head quarters from Galatz to Rent. Before leaving, he blew up the fortifications and strand batteries,

It is reported that the Turks entered Fokschamy on the 6th.

Count Coronini, at the head of 4000 Austrians, entered Bucharest and was formally received by Omar Pasha with a Turkish division and a detachment of Wallachian militia.

The *London Daily News* reports that there are already disagreements between Omar Pasha and the Austrian Commanders.

ASIA.—The Russian army corps, recently operating under Prince Rebuterff against the Turks on the frontier of Georgia has made a sudden and unexpected retrograde movement upon Gumri. The Turks found the Russian camp deserted and guns spiked. It is not known whether the retreat was caused by the presence of Schamyl with a large force near Tiflis, or by the report of the allied movements in the Black Sea. This movement gave rise to a report that Schamyl had gained a great victory at Tiflis. The Russians said that they had lost seven guns, 300 tents, &c.*

The *Times* says that on Aug. 25th, the Turkish Minister left Teheran for Erzerom.

The rupture berween Persia and the Ottoman Porte is complete.

THE NEGOTIATIONS.—The answer of Russia has been officially notified by Austria to the representatives of the Western powers. The *Independence Belge* gives its substance. Russia expresses surprise that Austria should have transmitted such proposals to St. Petersburg, unaccompanied by any concession on the part of the Western powers; she therefore rejects them. The Czar infinitely regrets that he has been unable to accept the last overtures made by Austria. He considers that he has made every concession compatible with the honor of Russia, and it only remains for him to do the same as his enemies; that is to try the eventualties of war in order to arrive at some solid basis of negotiation. The Czar has directed his General-in-Chief to pass the Pruth with his troops from stratogic motives, and Russia will keep on the defensive within the frontier until more equitable conditions are offered to him. He will avoid increasing the complications of the war; but he will repel with the greatest energy all attacks upon him from whatever quarter they may proceed.

The Western Powers have expressed themselves satisfied with Austria's resolve to remain

Digitized by the Center for Adventist Research

for the present in armed neutrality.

The Germanic Diet resumed its sittings on the 14th which the Prussian representative informed the Western Powers will in future remain strictly neutral.

FRANCE.—The military exercises continued at Boulogne. On the 13th, the Emperor reviewed 10,000 men in camp at Amblerense. On the 14th, a grand sham battle was enacted. An invading army of 40,000 men advanced from St. Omer to attack Boulogne. They were met by the army of defence, 40,000 strong, and after immense display of fire and smoke, Boulogne was supposed to be taken. On the 16th, the Emperor returned to France.

A loan of 400,000,000 francs is proposed.

The French Minister has been recalled from Berlin and Ferdinand Barrot appointed in his place.

The Island of Aix, at the north of the Chacerte, is assigned as the residence of the Russian prisoners.

The cholera was rapidly abating in Paris.

SPAIN.—The intelligence from Madrid is important. The Repuplican party is extremely active, and new out-breaks are considered inevitable. It has been discovered that republicanism has been extensively organized, and was almost ready for action throughout Spain. The programme of the intended movement is clandestienly circulated. The Marquis of Albaida, recognized as the head of the movement, has gone into concealment, the better to direct the secret operation. Public opinion connects Mr. Soule's absence with the same cause.

Queen Christiana has arrived at Lisbon. She will embark at Oronto for France.

The Count de Monte Molino has issued a circular to the Carlists, advising them to remain quiet.



The Advent Herald.

BOSTON, OCTOBER 7, 1854.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE PROPHECY OF ISAIAH.

CHAPTER XLIX.

And kings shall be thy nursing fathers,
And their queens thy nursing mothers:
They shall bow down to thee with their face toward the earth,
And lick up the dust of thy feet;
And thou shalt know that I am the Lord:
For they shall not be ashamed that wait for me.—v. 23.

This reads in the margin, kings shall be thy "nourishers," and their "princesses" thy nursing mothers—illustrative of the royal favor which should be extended to the cause of Christ under the Gentile dispensation—which has been fulfilled in the remarkable favor which many crowned heads have shown to it.

"Their bowing down with faces towards the earth, and licking up the dust, is put by substitution for evidence of the regard which they should manifest for Zion—the figure being taken from the expressions of submission and homage customary in the east. When Joseph's brethren were introduced to him, (Gen. 42:6) "they bowed down themselves to him with their faces to the earth." The king of Persia admitted no one to their presence without exacting this expression of reverance.

The insolence of eastern monarchs to conquered princes, and the submission of the latter, is astonishing. Mr. Harmes, Obs. 2:43. gives the following instance of it from D'Herbelot;—"This prince threw himself one day on the ground, and kissed the prints that his victorious enemy's horse had made there; reciting some verses in Persian, which he had composed, to that effect:—

"The mark that the foot of your horse has left upon the dust, serves me now for a crown.

"The ring, which I wear as a badge of my slavery, is becoming my richest ornament.

"While I shall have the happiness to kiss the dust of your feet, I shall think that fortune favours, me with its tenderest caresses, and its sweetest kisses."

The enemies, as well as the friends of God are alike to bow before him; for (Psa. 72,9–11.) "They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. Yea, all kings shall fall down before him: all nations shall serve him."

As an illustration of this, Wm. Lowth alludes "to the great honor and respect, paid by the first Christian emperors and empresses to the bishops of the Church—always bowing down their heads to them when they desired their blessing."

Shall the prey be taken from the mighty, or the lawful captive delivered?—v. 24.

This is asked in view of the fact that Jerusalem is still in bondage with her children, and the comparative hopelessness, to all human appearance of their deliverance—the lawful captive being in the margin, "the captivity of the just." Hopeless as this might seem, God promises deliverance:

But thus saith the Lord,
Even the captives of the mighty shall be taken away,
And the prey of the terrible be delivered:
For I will contend with him that contendeth with thee, and I will save thy children.—v. 25.

Instead of "captives," in the margin, it is the "captivity" of the mighty that is to be "taken away"—that term being a metaphor expressive of its termination.

And I will feed them that oppress thee with their own flesh;
And they shall be drunken with their own blood, as with sweet wine:
And all flesh shall know that I the Lord am thy Saviour
And thy Redeemer, the mighty One of Jacob.—v. 26.

Their being fed with their own flesh, &c., is a substitution to illustrate that the oppressors of Zion will work out their own destruction,—as in the case of Manassah and Ephiram. Isa. 9:19, 20, —"Through the wrath of the Lord of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother. And he shall snatch on the right hand, and be hungry: and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm." Rev. 16:6.—"For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy."

The sovereignty of Jehovah will be vindicated by the destruction of the enemies of Zion, and thus all will know that he is God. Psa. 9:16—The Lord is known by the judgment which he executeth."

CHAPTER L.

Thus saith the Lord,
Where is the bill of thy mother's divorcement, whom I have put away?
Or which of my creditors is it to whom I have sold you?
Behold, for your iniquities have ye sold yourselves,
And for your transgressions is your mother put away.
—v. 1.

Under the Jewish law, husbands sometimes put away their wives for slight causes. The command was, (Deut. 24:1, 2.) If "she finds no favor in his eyes, . . . then let him write her a bill of divorcement, and give it in her hand, and send her out of his house; and when she is departed out of his house, she may go and be another man's wife." This was only suffered because of the hardness of their hearts. See Matt. 19:8. Fathers oppressed with debt, often sold their children, who became free again after six years service, (Ex. 21:2, 7.) Creditors also could seize the children of their unfortunate debtors, as in the case of the woman in 2. K. 4:1, who said to Elisha, "Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord; and the creditor is come to take unto him my two sons to be bondman." And in the parable we read, (Matt. 18:25,) "Forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made."

It was said to the Jews, (65:15,) "Ye shall leave your name for a curse unto my chosen; for the Lord shall slay thee and call his servants by another name"—which was fulfilled when, (Acts 11:26.) "the disciples were called Christians first in Antioch." Because they would reject the Saviour, he said to the Jews, (Matt. 21:43,) "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." This withdrawal of God's special favor from the Jewish nation, left their house desolate; and their relation to him then is illustrated by the substitution of a woman divorced from her husband, her children being sold into bondage. That God had not put them away for any slight cause, is shown by the reason given for the act: it being because of their transgressions—for a statement of which the bill of divorcement is put by substitution. Nor had God put them away because of any claims of other on him which he could not otherwise satisfy; for the act of sale was their own. It was because of their own iniquities—their selling themselves, being a substitution for their course of action which had plunged them into their fallen condition. He then adds:

Wherefore, when I came, was there no man?
When I called, was there none to answer?
Is my hand shortened at all, that it cannot redeem? or have I no power to deliver?
Behold, at my rebuke I dry up the sea, I make the rivers a wilderness:
Their fish stinketh, because there is no water, and dieth for thirst.
I clothe the heavens with blackness, and I make sackcloth their covering.—vs. 2, 3.

The Saviour, (John 1:11.) "came unto his own and his own received him not." Foreseeing this, Jehovah enquires why there was none to receive him?—why there was none to answer when he called to them? It was because of this that they were to be slain, and God's chosen called by another name; for he said, (Isa. 65 12.) "Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear, but did evil before mine eyes, and did choose that wherein I delighted, not."

In like manner they did not hear the prophets whom he sent to them: (Jer. 35:15.) "I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me."

This refusal to hear God's messengers, is illustrated by the Saviour in the parable of the householder, (Matt. 21:33–41,) who "planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again he sent other servants more than the first: and they did unto them likewise. But last of all, he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons."

As God had thus called to them, and given them opportunity to return to him, it was their own fault that they were not delivered; and it was not because God had no power to deliver. The shortening of the hand, *i. e.*, by cutting it off, is put by substitution for a weakening of power; which cannot be changed to God, as he shows by calling to their remembrance the miracles which had effected their deliverance in former times:—when, (Psa. 106:9,) "He rebuked the Red sea also, and it was dried up: so he led them through the depths as through the wilderness;"—when, the waters of the river Jordan (Josh. 3:16,) "stood and rose up upon an heap very far from the city Adam, that is beside Zaretan; and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho;"—when, the waters of the river Nile were turned to blood, (Ex. 8:21.) so that, "the fish that was in the river died;"—and when at the command of Jehovah, (Ex. 10:22.) "Moses stretched forth his hand toward heaven, and there was a thick darkness in all the land of Egypt three days." His power to deliver could not be doubted when such acts had demonstrated his omnipotence.

There are metaphors in the expression: I "clothe" the heavens, and in denominating the darkness with which he covered it "sackcloth," illustrative of the intensity of the darkness which he caused.

LETTER FROM L. D. MANSFIELD.

BRO. HIMES:—Your paper still reaches me weekly and keeps me apprised of your labors in the great field of Christian reform. Your life for the last ten or twelve years, has indeed been one of toil and trial, in which sunshine and shade have rapidly alternated, though the latter has for the most part spread its curtain over you. The consciousness of holding to the truth, and of being backed by the word of God, could alone compensate the sacrifice which you have been called to make; for no paltry emoluments of your business could make amends for the loss of reputation—of personal ease—and friends, which you well understand. And the most cutting of all things, is to be despised, on account of the course pursued by others who are identified with you in the public mind, but who do not sympathize with nor co-operate heartily in the same cause. We can easily bear any reproach which falls upon us for our faith in God's word,—and our labors in its behalf; but it is much more dangerous to Christian equinimity, to be reproached for doctrines which are opposite to our convictions of truth, and for the conduct of those whose course is as odious to us as to others. It is regarded by some as a mark of extraordinary sanctity to be stolidly indifferent to the good opinion or bad opinion of the Christian world without us: but it seems to me that, whether it be a mark of piety or not, depends upon other considerations. If a man is indifferent to his reputation because he loves Jesus so well that he is willing to court all loss for his sake, then he is right, and his sacrifice of reputation is a secret incense before God. But if on the other hand, the *humility* is a "*voluntary humility*"—"vainly puffed up with a fleshy mind"—or at the same time—which sacrifices the good opinion of the *mass*, in order to be a *demi-god* with the *few*, it will have no other reward than that which it seeks, as our Lord Jesus said of the Pharisees—"Verily I say unto you they have their reward." The fanaticism of the Romish church instructs us most abundantly on the subject of "*Voluntary humility*." From it we learn that masters of pride and assumption, have now the part of the meanest and most abject orders of the church.

I am not unaware that Christians have never suffered, in their true character, but that it has been almost uniformly the devil's plan to fasten some false covering upon the back of the saint and represent him in this pretended character and not in his real one. In the early ages of the church Christians were represented by the pagans as guilty of the most unnatural and monstrous crimes; their nightly meetings were reported to be designed for the vilest of purposes. In this character they were hunted down and murdered like wild beasts. But I believe it has never been shown that there was any truth in these allegations, or that any professed Christian assembly of those times met for any other than consistant worship or some equally legitimate purpose.

Let us endeavor, that if we suffer we also suffer for "well doing."

During my visit to Jefferson county, I had opportunity to preach several times. I had large audiences, while I spoke upon our present position on the advent question. I had a kind and respectful hearing in public, and met several ministers of the gospel whom I formerly knew, and conversed with them long and pleasantly in respect to the personal reign of Christ, the New Earth, and the signs of its nearness. I found much candor and no disposition to denounce these views as either dangerous or fanatical, and some of them expressed a determination to give these topics more attention. The Lord bless them in their search for truth.

The advent doctrine is neither fanciful nor extravagent, but is sound, plain, comprehensible, beautiful, harmonious and glorious, and is the common property of the church. This we should maintain, and in all our public and private labors should endeavor to convince the church that these doctrines are the legitimate property of the whole church of God, and that they belong to no sect or party, but to "the *household of faith*."

Let our labors be directed more to the learning of the church universal with the truth, and the showing of the sinner what is the birthright offered him, than to the organization of a sect or the expansion of its limits.

Not that I would advise the neglect of those brethren and sisters grouped into churches all over the land, but that we ought to work outward as much as possible, and make Christians feel that these doctrines, plainly taught in the Bible, belong to them, and they must share in their reproach, as well as in their glory. At this point I am reminded to ask a question which has been frequently suggested to my mind, *i. e.*, whether the design of God in the advent movement, is to have this doctrine proclaimed *alone*, as a SPECIAL MESSAGE, or is it to take the place of the errors which have prevailed in the church on these questions, and to be preached in connection with all practical doctrines?

For instance, heaven, death, the temporal millennium and spiritual reign, have been motives to the church, by which the practical duties of the Christian's life have been enforced and encouraged. Now, is the design of God that we should substitute the present coming—personal reign of Christ—the resurrection—the new heaven and earth—in the place of the former views as motives to holiness in all the walks of life—or did he design to have the advent doctrine proclaimed as a MESSAGE to unsettle all the relations of life—create an intense excitement and call together in a body all his true disciples with the announcement of his coming?

Will you please tell me which of these views is the true one?

I have resigned the care of the church in Forsyth-street and now only supply them occasionally. Brother Whiting, brother Daniels, and others have aided them some of late. I am for the present aiding one of the great reforms of the day with my

Digitized by the Center for Adventist Research

pen, but I shall preach the gospel as I have opportunity in the mean time. The Lord bless you is my prayer. Yours, L. D. MANSFIELD.

New York, Sept. 26th, 1854.

In reply to the question of brother Mansfield I would say that I do not suppose it to be in accordance with the mind of God that the near coming of Christ should be proclaimed alone, or unaccompanied by other truths. Said the Saviour, (Matt 4:4,)—"It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." It is no less true now, than when it was first uttered by the spirit, as in 2 Tim. 3:16, 17, that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." And also Rom. 15:4, that "whatsoever things were written aforetime, were written for *our* learning," as well as for those who have gone before, "that *we* through patience and comfort of the Scriptures, might have hope." Therefore (Matt. 13:52,) "every Scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things *new* and *old*"—dispensing to each member of the household his portion of meat in its appropriate season.

I do not believe that the doctrine of the Advent is to be preached as a *substitute* for other truth; for no truth should be withheld which is revealed as a motive of duty. But that which is erroneous and unscriptural should be withheld, and the proclamation of truth should be made a substitute for that of error. When however a truth, like the personal and pre-millennial advent, the resurrection of the body &c., has been overlooked and forgotten or measurably so, to resuscitate it and give it its place among other truths,—it is often necessary to make it for a time correspondingly more prominent than kindred truths. As in the wise economy of God, any one can better accomplish any specific work by devoting himself exclusively to it, whether it be in any branch of mechanics, or in ethics, so God has apparently apportioned the work of his vineyard among individuals and bodies of believers according to the fitness of each for the use and end to which God designs him. As the body is one and hath many members, so has the church: and as the hand or foot cannot say to any other member "I have no need of thee," so may not those who fill one position in the church of God lightly esteem those who occupy other positions. As "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers" &c., as when he gave his gifts to the church, he gave to "some, apostles; and some, prophets; and some evangelists; and some, pastors and teachers,"—this variety of gifts was for the better perfecting of the saints, for the work of the ministry, for the edefying of the body of Christ." And it is not contrary to, but in accordance with the same divine economy to fit different men and associations of men, to make known more effectually specific truths. The bold and venturesome Peter was just fitted for the work to which God assigned him. The great apostle to the Gentiles, by his talents and erudition was peculiarly fitted for his mission in Athens, Rome, and the other refined cities of the heathen. Luther was commissioned to protest against the errors of Papacy; and Calvin, Wesley, and Whitfield were peculiarly adapted to their several fields of duty. Individuals, like Wilberforce and others, seem to have been providentially fitted to protest against the sin of slavery, and others by devoting themselves specifically to the cause of temperance have been enabled to work wonders in arresting the tide of intemperance. It is not therefore surprising if God should use individuals, or even societies for the restoration of any truth. Without a specific effort, the doctrine of the personal advent would hardly have elicited any attention. There has therefore been a necessity laid on some that they preach it, and that as it were specifically.

As to the manner of its preaching, I do not think it should be preached for the *purpose* of producing an excitement, or for unsettling any of the relations of life. More or less excitement, however, has attended all aggressive Christian effort, whether it be in the days of the apostles, the times of Luther or the present—whether Paul preached Jesus and the resurrection; Stephen, that they had crucified the Just One; Luther, that Rome was the mystic Babylon; or Dr Hewett, that drunkenness will be shut out from the kingdom of God. There were often great uproars consequent upon the preaching of the gospel by the apostles, and they were accused of turning the world up side down; and therefore no one who preaches any truth may hope to avoid all excitement respecting it. If he has the truth, he should not shrink from proclaiming it because it may be opposed, for all the evil of opposition to truth, is to be attributed to those who oppose, and not to its advocates. If however any advocate it in a boisterous, indecorus, or undignified manner, they alone are to blame if their efforts tend to produce confusion, instead of good results.

Nor is the formation of new ecclesiastical relations to be sought for as an end. He that preaches any truth, should do so for the purpose of benefitting those to whom he preaches. The desire to make proselytes should not actuate him. If however in the providence of God new ecclesiastical relations arise, they may become subservient to the divine end. In the early proclamation of the doctrine of the advent, nothing was further from the thoughts of its advocates than the raising up of advent churches. It was supposed that a doctrine so scriptural and apostolic, would, if not received, not be opposed with any virulence. In many communities such has been its reception, in others, the opposition to it has been such that the continuance of old relations would have been as unpleasant as would the continuance together of the herdsmen of Abraham and Lot. We read that "God estteth the solitary in families," and this is as true ecclesiastically, as it is socially. All true churches are different ecclesiastical families, and should dwell together with all neighborly good feeling. All individuals would not be at home in the same family, nor would Christians of opposite tenets assimilate together as naturally as those of like peculiarities. Those of different temperaments also naturally assimilate differently; and I know of no better way than for Christians to assimilate with each other according to their natural affinitives; for as different elements are chemically attracted and repelled so are we socially intellectually and spiritually. On this principle I justify the organization of Advent churches, and also the specific work we still have to do.

THE HEBREW NEW YEAR.

THE Jewish feast of the New-Year commenced on Friday night, the evening of Sept. 22d, with the prescribed formalities. This festival is mentioned in Leviticus 23:24, as the day of the "memorial of the blowing of the trumpet," being intended as a type of the grand day when the trumpet shall sound to gather the remnant of Israel, though in accordance with Rabbinical teachings the day is celebrated as the anniversary of the Creation of the World. In the Talmud several passages of Scripture are cited to show that this festival is not only the beginning of the year, but also the day of memorial in heaven: that our God judges the righteous and the wicked of this world, and that, after the balancing of every man's good and bad works, he whose good deeds outweigh the bad, has his name immediately recorded in the Book of Life, and he whose sins exceed his good works is set down in the Book of Death; also, that there is another record for those of a middle state which is left open until the day of atonement—nine days after New-Year, when it is sealed—those who have in the meantime repented being recorded in the Book of Life. In one of the solemn prayers of this festival, it is related that on this day the great trumpet is blown in heaven, at which even the angels tremble, every man receives his judgement; and it is recorded how many during the following year shall be born and how many shall die; also the manner of every person's death, whether by war, pestilence, or otherwise; in fine, the condition of every person for the ensuing year is recorded, and on the evening of the Atonement Day all the records are sealed; but that repentance, supplication and charity will annul the adverse decrees. The festival of the New-Year is celebrated for two days, 1st and 2d of the month Tisri. The first and second evenings differ little from the ordinary Sabbath, expect that the prayers are varied to suit the occasion and at the conclusion of the services the people congratulate each other in Hebrew phrase, meaning—"May you be recorded and sealed for a happy year." Mmorning services generally continue until noon, some of the more devout being dressed in a white cap and toga, over which they throw the four-cornered scarf mentioned in Numbers 15:37. After prayers portions of the Pentateuch and of the Haphtorah are read, on the first day Genesis 21 and 1 Samuel 1, and on the second day Genesis 22, and Jeremiah 31. After the reading of the law, one of the Rabbis sounds on a ram's horn trumpet a long note, followed by broken sounds and then a tremendous blast; and on the instant eighteen of the notes of the first kind and six of each of the others are given, to remind men of the day when the trumpet shall awake the dead, and when Satan will be confounded by the coming of the Messiah. This rite is introduced by a prayer that God may send holy angels to justify Israel before His holy throne, and terrify Satan from traducing the Jews, and that God would remember his convenants with the patriarchs. The 15th verse of the 81st Psalm is then chimed; after which comes the sermon, prayers and hymns, during which the trumpet is sounded three times at brief intervals, the congregation repeating at each time, "On this day was the world created; to-day is the day of judgement, when all beings, either as childern, or as servants, are judged; if Thou judgest us as a father hath mercy upon his children; have mercy upon us as a father hath mercy upon his children; if we are judged as servants, we turn our eyes to Thee till Thou wilt pardon us." About the close of the services those who are descended from the family of priests ascend the steps before the ark, where the rolls of the Pentuteuch are kept, and pronounce the priestly blessing directed in the 6th chapter of Numbers. Before this ceremony, the priests pluck off their shoes, and their hands are washed by some of the tribe of Levi. When they are prepared to give the blessing, the reader first pronounces every word of the blessing separately, and then it is chanted by priests, while the congregation at every word repeat verses of the scripture containing that word. Then a hymn of glory is chanted, and the doors of the ark are opened, which is symbolical of the opening of the gates of heaven to receive the prayers of mortals. At the conclusion of the services thirty notes are sounded on the trumpet, and a hymn of thirteen lines founded on the thirteen creeds of Israel, is sung.

The ten days from New-Year to the Day of Atonement, both inclusive, are called the ten days of penitance. On these days it is ordered to repeat thirty-nine short supplications, every one commencing with the words, "Our Father and King." On the Sabbath these are omitted, it is decreed in the Mishna that the Sabbath must not be a day for supplication.

N. Y. Tribune.

NOTE. The Jews had two dates for the commencement of the New-Year—the ecclesiastical, which commenced with the new moon next preceding the ripening of the barley harvest, and the *civil* year which began with the seventh month of the second year. The Jewish commencement of their civil year, is therefore their seventh month according to the Rabbinical reckoning.

The Jews in this city kept their feast of Tabernacles, which is always held on the 10th day of their seventh month, on Tuesday the 3d inst.

FURTHER FOREIGN NEWS.

THE steamship America from Liverpool via. Halifax, reached this port at 1 1-2 A.M., Saturday Sep. 30th. The date of papers by this arrival are to the 16th from Liverpool, and to the 15th from London.

The harvest was nearly completed in Great Britain; the only districts in which there was any considerable quantity of corn still out were situate in some of the countries of Scotland. The weather had continued fine. The *Dumfries Courier* states that 60 lbs. per bushel for wheat, 50 lbs. per bushel for oats, have generaly been considered a kind of standard or medium weight between the heavier and lighter qualities; and it mentions, as a specimen of the present crop, that at last week's Haddington market, samples of new grain were shown of the following extraordinary weights:—Wheat, 65 lbs. per bushel; barley, 58 1-2 lbs. per bushel; and oats, 48 lbs. per bushel.

The chorera is raging in many districts in Great Britain, Ireland, and the continent. In London the disease appears to be very virulent, for in the week ending Saturday last, 2050 persons died of cholera and 276 of diarrhæa, the total number of deaths in London for the week being 3413, or 2165 more than have on an average died in the corresponding week of former years. In the last ten weeks, during which the edidemic has been hanging over the metropolis, 9120 lives have been lost. The disease is on the increase in Liverpool; but as in other places, the greatest mortality prevails in the most crowded and filthy districts.

BALTIC FLEETS.—The report of the premature return of Sir Charles Napier is denied, *in toto*, by *Morning Chronicle*, and other journals of credit.

The *Times* in noticing the same report expresses an anxious hope that the rumor may not be true, as such a resolution would be unnecessary, ill-timed, and calculated both to damage the cause of the Ailles, and serve that of the Russians. It says:

"We have just learned our strength, and the enemy's weakness; the Allies have been encouraged, and the Russian disheartened. After believing somewhat too implicity in the imputed strength of granite fortifications, we have just seen this pursuasion demolished by the test of experiment. The stone forts on which Russia relies have been shown to be no match for the floating batteries which represent the power of France and England. * * * In a contest which was a trial of strength between offensive and defensive systems, that of the defence has proved the weaker, and nothing therefore could seem more impolitic than that the assailants should at this very conjuncture relinquish the advantages obtained. * * * Sweaborg or Cronstadt, and not Spithead, should now be the destination of Sir Charles Napier."

The *Moniteur de la Flotte* (a French naval journal) says:

"The report of the arrival of the French Baltic squadron to Cherbourg next month, if not entirely groundless, is at least premature, as there is nothing official known on the subject. England herself is undecided as to what she will do with her ships. The sailing vessels are recalled, but the steamers have received no such orders. Probably the latter will retire only by degrees, according as they shall be driven out by the ice, and this happens in some seasons earlier than others; besides, we may be certain that as long as an English ship remains in the Baltic, we shall see a French vessel sharing the same fatigues and dangers."

THE WAR IN ASIA.—The followiig report requires authentication:

VIENNA, *Sept.* 14. By a telegraph despatch which has reached this city, we learn that Schamyl has gained a brilliant victory over the Russian forces in the vicinity of Tiflis.

The Russians lost many men, 7 guns, 300 tents, and all their baggage, with many horses and wagons.

Obituary.

DIED in this city, on Sunday morning the 1st inst, at the residence of his son in law, G. F. Moore, brother LEWIS HERSEY, at the age of 59 years.

Bro. Hersey was early and favorably known to believers in the doctrine of the Second Advent, which he embraced at an early period of Mr. Miller's labors in Boston, and to advance which he aided much with his pen. He was one of the night watch of the city, and issued his articles in an occasional sheet called the "Watchman's Warning." His simple and unostentatious life the sincerity of his character, his clearness of intellect, his general good judgement and practical common sense, and the warmth of his social feelings, connected with an humble and unaffected piety, greatly endeared him to all who knew his worth. His disease was marasmus, a gradual pining away, before which he gradually wasted for the last two years. He died in the hope of a blessed resurrection at the near appearing of Christ, and met the enemy in peace. His funeral was attended on the 4th inst. by the publisher of this paper.

He leaves a widow, and several children who are comfortably settled in life, who made all need ful provision for him during his declining years.

NEW TRACTS.—We shall publish the following tracts soon:

COUNSELS TO YOUNG DISCIPLES.

THE CHRISTIAN SABBATH. *The First Day of the Week.*

THE DELUGE.

We shall soon publish several choice pieces of music with hymns, suited to the wants of the churches. Any persons who have choice hymns, or tunes, which they desire to have published, will please send them in. We will give any such that may be suitable, and have merit.

MY JOURNAL.

MANY very interesting incidents occurred during my late tour in Center and Elk counties in Pennsylvania, which I intended to record. But I am so pressed with cares and imperitive duties that I must omit them now. I only add a word in reference to brother Gates, who rendered us much aid in our meetings. He is now located in Lycoming county, Pa. He has commenced a new interest there, a circuit has been arranged on which he will travel regularly and build up churches. He has already several good congregations, that promise permanence. Brother Litch went with him from the camp-meeting in Marsh Creek, to aid in his work, from whom we hope to hear good results. Brother Gates and his family are pleasantly located and have before them prospects of usefulness. May the Lord of the vineyard give them all success. They have taken the best and only course for real usefulness in the cause of our common Lord.

TUESDAY, *August 5th.*—I returned home at half past 4 P.M., and left the next morning at 7 o'clock in company with brother Osler, for our appointment at Loudon Ridge, N. H. We arrived in season for the afternoon service, and were cordially greeted by a goodly company of the faithful and true hearted friends of the cause.

This meeting was called for two objects. *First*, as a religious one, having in view the comforting of the saints in their present trie1 condition, and the conversion of souls. *Secondly*, to learn the

Digitized by the Center for Adventist Research

true condition of the cause, and consult together on the best method of "setting in order things that are wanting."

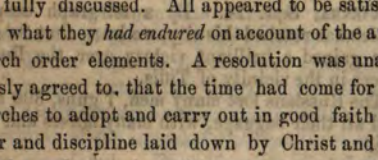
The representation of the brethren was much greater than we had expected. And the harmony of feeling and views were of a most encouraging character. We entered at once on the work of revival, in which there was a unanimous response. The first service was deeply interesting, all seemed to drink into one spirit. At the close of the devotional exercises I stated what I regarded as the true objects of the Conference, to which all responded, when it was organized by the appointment of Elder Peter Clark, *Moderator*, and Elder J. Harvey, *assistant*, Elder T. M. Preble, *Clerk*. We held devotional meetings for preaching and prayer at the usual hours of meeting, and business was attended to at the close of each service. Our business meetings were entirely harmonious. The reports from the churches were interesting, and most of an encouraging character. In the business meetings the subject of *church order* was taken up, and fully discussed. All appeared to be satisfied with what they *had endured* on account of the anti-church order elements. A resolution was unanimously agreed to, that the time had come for the churches to adopt and carry out in good faith the order and discipline laid down by Christ and the apostles. Our readers will soon have the full report by the Clerk.

The religious interest increased in every meeting to the end. On the first evening an intelligent young lady was converted. It was an interesting case and gave a thrill of joy to the saints. Her sister, (a twin) was also awakened, and converted afterwards. It was very obvious that a large number were deeply convicted of sin. But up to Sunday night there was no breaking down, though all seemed to be ripe.

During the week, Elders Osler, W. Burnham and others assisted in the preaching, which gave great interest to the meeting; on the Sabbath I had to speak during the day. We had very large attendance, and the best attention. God gave me good liberty in showing to the people the plan of salvation from the second chapter of the Acts, and the inheritance of the saints from 2 Peter 3d chapter. I baptised the *twins*, at the close of the P.M. service. We had a glorious time at the water. The evening meeting was very well attended. There were many who were very deeply impressed, but there was no breaking down on that evening. But such was the interest at the close, that brother Preble, appointed a meeting for the next day, of which a friend in writing us says:—"I would say with deep feelings of gratitude that the result of our meeting yesterday exceeded our most sanguine expectations. There was a deep labor on the part of brethren and sisters; backsliders and sinners came to the altar and in agonizing prayer petitioned the throne of grace for themselves. The prospects are so good for a glorious revival that brother Preble has concluded to return next week and hold a series of meetings." Well, God be praised.

FRIDAY, *August* 8.—Brother Harvey had made an appointment for me at Pittsfield, which I filled, and had a good audience, and an excellent time. The cause there has been saved from distraction by the judicious labors of Elders Harvey and Morrill. I returned home August 11, to prepare for the camp-meeting in Champlain.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

LETTER FROM SAMUEL CHAPMAN.

BRO. HIMES:—After the date of my last, (Kirkville, Mo., June 7,) I remained in that vicinity one week longer. Preached at East Fork, 12 miles south of Kirkville, five times, where we had a good hearing. On the Sabbath it was said that our congregation was the largest ever convened in that community on any occasion whatever. After occupying two hours in the morning, showing that this earth was to be the final abode of the saints, to which the whole congregation listened with undivided attention; hundreds accompanied us to the creek where I had the pleasure of "burying with Christ in baptism" two happy converts. To say the least of that people strong prejudice was removed from many minds, and an ardent desire was manifested to hear more on the subject of our faith. But we had to return on the 12th to meet our engagement in Kirkville. Preached that evening to a deeply interested congregation on the "burdens" of the prophets. Several expressed a wish to receive baptism at our hands, but there being no water of sufficient depth near the village, and being anxious to leave the next morning for this State, I left that delightful service with the "Christian" minister, who with his people generally treated us with Christian courtesy, and the doctrine we teach with much respect. All classes, with few individual exceptions manifested deep regret that we could remain with them no longer.

By driving hard we crossed the Mississippi at Warsaw on the 14th in time to arrive at brother Fry's on Bear Creek at 12 o'clock that night. The next day, June 15th, met brother Burnham and Morgan at St. Albans where they were holding a series of meetings. Brother B. I had never before seen, but knowing his former reputation through the *Herald*, and his friendly course toward you in your late trial with Wether, Needham and others, I cherished much respect for the man, yet knowing him to be in "the time question" of '54, I had fears that he might be ultra on the subject, and thereby effect much more evil than good provided the Lord should not come in '54. But in his first discourse he declared his faith, I think in these words, "Now I believe the Lord will come and that time will end this year, or in the early part of '55. But, *mark* I do not say I know this: but simply that I believe it, and will now show you why I believe," &c. With such faith I was pleased with the position he took, and was prepared to listen attentively to his reasonings on the subject, and although I do not profess to have adopted all his views, neither is my own mind changed in the least on the subject of the Lord's soon coming, for I have believed and constantly proclaimed his coming "at the doors" for several years, especially since '48 when "the nations began to be angry" in a prominent sense, Rev. 11:18. When I speak of "*at the doors*" I do not mean to extend it to another generation by any means. Yet I am bound to say I was interested, and in some respect instructed on the word. Especially on the Jew question, wish all the *Judaisers* in the land had been present. The *Crisis* has considerable circulation here, and hitherto I have in no wise exerted an influence against it. Its strenuousness on definite time I disapprove, but its spirit in the main I admire—am exceedingly sorry however that of late so much of its columns should be filled with the "Death question." Wherever this is pressed and made a prominent theme, it is *rightly named*, for its tendency is death, to the life and power of pure religion in the soul. It has of late I am sorry to say gained some foothold in this community and is doing much evil. I pray God that it may be continued here, if it must exist at all in my fields of labor. Since I entered the field as a missionary I have found no time to agitate that, or any other distracting question, but my business has been to show the people that the Lord was soon coming and urge them without delay to prepare to meet that solemn, awful and yet glorious event, and to "comfort the brethren with these words," 1 Thess. 4:13 to 18, and so I intend to complete my mission. But to conclude on this point I will say that in common with the brethren here at the West we hope the Lord will come this year, but if not, our faith will not be shaken in the least. For we know that the prophetic period, the generation, the six thousand years from creation, &c., all terminate about now. The nations are not only "angry," but "are gathering to the battle of that great day."—Rev. 16:14. And the next thing before us is Christ will say (verse 15), "Behold I come as a thief, blessed is he that watcheth and keepeth his garments," &c. We intend therefore to be on our watch tower "waiting," *laboring*, and "looking" till our Lord comes.

After brethren B. and M. left us, being anxious to see brother Litch (my spiritual father in the Advent faith), I remained and labored in this section for several weeks. Preached to the St. Albans church several times, and witnessed an accession to their number of four prominent members. Spent about a week with the Bear Creek church. During which nine precious souls were added thereto. A few of them had recently came from Indiana bringing their letters with them. But the greater part I am comforted in saying were my children in the gospel who heartily embraced the Saviour some three years since, but had never before identified themselves with the advent cause. One precious soul was manifestly converted during "that week," three of the number received baptism at our hands. But to God be all the glory, and praise. To our joy, brother Litch arrived July 19th. He preached twice to good acceptance to the Bear Creek church. On the 20th commenced a series of meetings in the grove near the St. Albans church, where the former meetings were held. Similar (*i. e.* good) attention was paid to the word. On the Sabbath (in both instances) it was supposed the congregation would number from 4 to 5 hundred. Brother L. was rather cautious than we could wish in urging upon the people the *fact* that the coming of the Lord was "at the door." And yet we were comforted and much instructed by his untiring labors in the community. With much pleasure I accompanied him over my field of labor some fifty miles south east of here. We arrived at Walker's Neck, Brown country, on Monday the 24th of July in time to gather a good congregation at the house of brother S. C. Raymonds that evening, brother L. gave an animated discourse in which he declared his faith, that when this earth had ground under the curse 6000 years it would pass away, and the New Heaven and earth would be created, to which I most heartily responded, and followed him in a few words, showing the congregation the mistake recently discovered in our Bible chronology, (*i. e.* Bishop Usher's Chronology,) in the seeking of the judges, which being corrected, all may see with a single glance that this world is now about six thousand years old. And I can honestly add, Oh God let it burn. The next day, on our way to Pike county, we called at brother Calvin Twomley's, and had an interesting conversation with sister T. who was suffering extremely, and fast declining with cancers under each of her arms. She is now dead, and we trust sleeping in Jesus. Hope the Lord will bless and sustain brother T. Arrived at brother Winslow's (Pike county), that evening. Found him and the friends there looking for and glad to see us; the next day commenced a series of meetings with the McKees Creek church which continued five days; brother Groves and others fitted up a fine grove for us; there brethren, most of whom recently converted from skepticism and infidelity were greatly comforted and instructed by the word; that church is in a prosperous state, now numbering 23 members.

On Monday the 31st of July, brother L. left for home, since which I have felt his absence exceedingly, the same as I did yours after you left me in S. last winter. I remained in that section some ten days after brother L. left. Visited the brethren in every neighborhood excepting C. and R., should have visited those places with pleasure had we been cordially invited to do so. It was then and heretofore in our heart to do them good, but they seem to have rejected us, the Lord bless and save them is my prayer. In every place we had refreshing seasons. On the Sabbath August 5th, held a general meeting with the church at Walker's Neck, the friends were present from various directions for 5 to 15 miles distant, the season was delightful, and yet it was hard parting, as we expected to meet each other no more in time.

On our return we stopped in Hewston, Adams county, and spent several days with brother W. Riley, and the friends there, very pleasantly. Returned to this place August 11th completely prostrated and sick so that I performed no labor for nearly a week, including Sunday the 13th; this was the first Sabbath I had lost for a long time. The next Lord's day (20th ult.), I was with the St. Albans church, after preaching we attended to the Lord's Supper. Supposing it to be the last we should ever enjoy together in time, the season was a memorable one. On Wednesday the 23d, by request of the brethren I preached at Bear Creek in reply to the Rev. Mr. S., of C., on the subject of the millenium. His people were there; wish he could have been present himself, think he must have seen the absurdity of the world's conversion. Spent the next Sabbath (27th), with the brethren at Brunee Creek, near Plymouth, where I had performed considerable labor since the date of my last, and baptised two precious souls; the visit was timely, for some of them were sick, and unable to attend public service, and desired personal conversation with us. Being decided in the *faith* several of them expressed a wish to be constituted into an Advent church; accordingly I drafted for them a constitution or covenant and left it with brother C., to which they might subscribe when they were able to come together. Although generally apart from each other by reason of sickness, yet they all readily pledged themselves to me that they would be punctual in maintaining at least one meeting of worship every week till the Lord come. Having received repeated and urgent calls from the friends in Missouri to return there, if possible, I had arranged with brother Fry to convey me to Kirksville about this time; but have just received intelligence that his family is sick, which will prevent him from going, and having no other means of conveyance thither, I must, though with great reluctance give up the tour; and through this medium will say to the dear friends there, I am sorry I cannot meet your wishes, and as I am now about to leave for the north, shall probably see your faces no more in this mortal state; but remember what you have heard from *God's word* and take special heed thereto. Read the *Advent Herald* attentively, and don't fail to be ready when the "trumpet sounds to meet the Lord in the air," (1 Thess. 4:16–18,); or in the "chambers" as given by Isa. 26:19–21, there to remain for a short period only, "till the indignation be overpast" the earth purified, &c. &c., "then return" to earth again, when "the sea is dried up," Isa. 50:9, 10; Mal. 3:18, &c. &c. We are happy to learn that as the fact of our recent labor in Mo. some 10 or 12 precious souls are added to the Christian church in Kirksville, and others are still waiting for brother C.; the Lord direct and bless them is my earnest prayer. We have also a pressing call from Iowa some 100 miles northwest of here, but there being no direct means of conveyance, shall be obliged to neglect those friends also. Am exceedingly sorry for there was a prospect of doing much good there. Under existing circumstances think I shall leave next week for Rock Island county; shall probably spend a little time in Hampton and Moline and labor where brother Edwards and Ruggles may advise and then proceed to Ogle, Stephenson and DeKalb counties. After completing my labors there should time continue, and nothing special present, it is my intention (perhaps in October or November), to return to the East, and once more mingle with brethren and sisters with whom I am so intimately acquainted, see my children in the flesh whom I have not seen for more than six years and also some of my children in the gospel in the New England States which are much more numerous we trust than the former. The Lord direct all my steps is my constant prayer.

Most of my Western fields of labor are now supplied with "watchmen." If this section was as well supplied my mind would be greatly relieved. Some of the brethren here are corresponding with brother Griggs at the East. By reputation I think he is the man for them, the Lord direct in the case is my humble prayer. Love to the brotherhood, (*i. e.*) all who love our blessed Lord and his appearing. Yours my dear brother as ever, in the blessed hope. Amen. SAMUEL CHAPMAN.

Chili, Hancock county, Ill., Sept. 1st, 1854.

SHORT SERMONS ON SHORT TEXTS.

NO. VI.

(*Continued from our last.*)

2. Those who give heed to the prophetic Scriptures are said to do well. "We have also a more sure word of prophecy; whereunto ye do well to take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."—2. Peter 1:19. The original word, which is by implication rendered "*dark, obscure*," literally signifies "squalid, *filthy*," and such a place fitly represents "the present evil world" which is defiled by sin and Satan, and darkened by ignorance and error. Respecting the work of creation we read, "And the earth was without form, and void; and darkness was upon the face of the deep. And God said, Let there be light: and there was light." As in the creation light literally shown upon the darkness, so the apostle here uses a figure, and represents this world as a dark, filthy place, in which the sure word of prophecy sheds its light. It has been affirmed by some that prophecy cannot be understood till it is fulfilled. But, how then, we ask, can it be likened to a light shining in the dareness? To illustrate, let us suppose a man is travelling homeward. Night overtakes him. The road to his house lies through a piece of woods; the way is narrow and rough, and he cannot go further without a light. Let us suppose it possible for a lantern to be so constructed that it will only throw light *behind* the one who carries it, and that such a lantern is given to the weary traveller. Of what use will it be to him? Should he come to a brook, or a log, it would not aid him in getting over his difficulty, but only show him when over, what it was he crossed! And how much more useful is prophecy if it does not throw its light on the future as well as on the past and present?

This world is the night of the church; the world to come is her day. The present state being the worst through which she will ever have to pass,—being the time of her tears and her sorrows, her temptations and her tribulations—is well represented by a night. But when Jesus comes the

Digitized by the Center for Adventist Research

day dawns, and the morning Star arises upon her. Till then prophecy will be useful. By means of it we may know something about our proximity to the advent, and the nature of the events which lie before us, Some of those events may be seen but dimly now, for we walk by the light of the lamp, and not in the broad balze of day. But day is coming. O Christian, despise not the study of the sure word of prophecy, for you are encouraged to study it by the example of angels and of pious men in ages gone by, as well as by the promises of God. See 1. Peter 1:10–13 ; Rev. 1:1–3. Let its light shine around you, and by it you may be guided to the realms of everlasting day.

To prophecy, as we have already seen, signifies also, to instruct in religious doctrines, to preach, or to exhort, as well as to fortell events. In this sense the word is used in Proverbs 31:1, &c. "The words of king Samuel, the prophecy that his mother taught him." His words are not a preditcion of future events. Consult also Ezekiel 37:4–10 ; 1. Corinth. 14:3.

In the verse proceeding our text we have the command, "Quench not the Spirit," from which some might be fanatical enough to suppose that as the Spirit was to guide the disciples of Jesus into all truth, and to teach them all things that consequently no other teacher would be needed. To guard against this error, the Apostle says, "Despise not prophesyings." While the church must have the Spirit to teach her, shs must also have human "pastors and teachers" from whom she can receive words of edefication and comfort. But there is another evil into which Christians are in danger of falling. It is that of trusting too much to the teaching of men, because they are considered great and good men, and searching too little for ourselves to ascertain the mind of God. Hence to prevent this evil in some measures, Paul adds in the next verse, "Prove all things; hold fast that which is good." But how much this command is neglected! It is astonishing how little searching of Scripture there is among us. Men seem willing and anxious to think for themselves on every other subject than that of religion. And when we look at Christendom what do we see? We behold multitudes taking upon trust without any trial, the doctrine presented to them by ministers and bishops, priests and popes, and thus forgetting entirely that the command of the Apostle to "prove all things" was given to the "brethren" generally—to all and not to a few. Now what is the result of this course? It is this, "A wonderful and horrible thing is committed in the land; the prophets prophecy falsely, and the priests bear rule by their means; and my people love to have it so ; and what will ye do in the end thereof?"—Jerem. 5:30, 31.

In conclusion let me remark that those who are set apart to the work of the ministry by the laying on of hands, are not the only ones who have a right to prophesy in the sense of the text. A Church is not required to receive all her light and truth through one man. It is not the one man ministry that God recognizes. Hear what the Scriptures say, "And let us consider one another to provoke unto love and good works: not forsaking the assembling of ourselves together, as the manner of some is ; but exhorting one another," that is, prophesying, "and so much the more as ye see the day approaching."—Heb. 10:24, 25. Here it is intimated that when Christians are met for worship, there is but one person to exhort, but on the contrary, we are to exhort one another. Let those then who speak "to edefication, and exhortation, and comfort" be encouraged, whether their gift has been acknowledged by ordination or not. The day is rapidly approaching. We now can *see* it nigh. There is no time for inactivity. The world is rushing to the judgment. Thousands on thousands who profess religion are slumbering and sleeping. Let every available means be employed to arouse a slumbering Church and a thoughtless world to a sense of their danger. "Despise not prophesyings. Prove all things" in this hour of peril, and "hold fast that which is good." It will cost your labor to do this, but it is better to work now than to be wrecked forever on the rocks of deception. J. M. Orrock.

LETTER FROM DANIEL CAMPBELL.

Bro. Himes :—I have just returned after a tour of five weeks in the direction of Kingston. I left Tyrconnell, July 15th, and stopped over night with brother A. Weldon, a constant reader of the *Herald*, and a friend of the cause. Sabbath, 19th, I preached at the Burdan neighborhood. My horse failing, I left him, and in the afternoon walked about 8 miles to London. I called on brother G. Morril, Esq., late mayor of London, who is a constant reader of the *Herald*, a believer in the advent faith and not only in word but in deed and in truth. I took the cars at 7 o'clock A.M., and arrived near St. George about 9 o'clock A.M., and walked about 6 miles to brother Burrows' with whom I had some conversation and received favors at his hand as on former occasions. He is a reader of the *Herald* and has been for years. About 5 o'clock P.M., I went a few miles to visit brother Merical, a local preacher, of the new connection of Methodists. He treated me kindly, and said he could now preach the judgment near. I arrived at my father's the next day at 10 o'clock A.M. They are more solemnly impressed with the truth of the Advent near than they have been for several years ; and if they enjoyed the advantages that many do they would be strong in the faith. I left about noon and preached on the 20th at brother J. Greenlee's, Nelson, and had comfortable times in reasoning out of the Scriptures. On the 21st I arrived at Karnes' neighborhood, stopped with Mr. Sovereign and on the 22d I took the boat for Toronto and visited brother Pease's to consult with him on the propriety of raising funds in the vicicnity of Coburg and Belleville to open the way for an advent preacher to travel in my old field of labor. Brother Pease and myself were chosen at our spring Conference to do what could be done in that respect. Brother P. has done what he could, and I have spent about fourteen days in the same cause and through grace we have been successful. I preached at Whitby Village and received a candid hearing. Spent Sabbath 23d, and preached at Coburg, a gentleman present invited me to go to Kingston. I took stage to Brighton called on Mr. F. Marsh, and promised to preach there on my return, which I did, having quite a number to hear, and among them two Methodist preachers. I walked to the carrying place where I arrived in the evening, and where I preached to one person whom I baptised. I travelled from house to house in four different neighborhoods in Ameliasburg to raise funds and was discountenanced by only one man. He was lately in California, and I think his gold has not softened his heart. I preached in three of the above neighborhoods ; and also in the vicinity of Belleville and Sydney, and at Smithfield. I also preached at Castleton, and bought a buggy of brother R. Bartenshaw on liberal terms. On my return I preached at Coburg, and also at brother Bradshaw's. I sent an appointment to brother J. Pearse to preach on the evening of the 11th, but he did not receive it, but we had a good time studying on the Scriptures. I preached at brother David Karnes' house on the 13th at 11 A.M., and in the evening of the same day at brother Greenlee's ; and in Beverly on the 14th in the evening, at brother Willards. On the 17th I preached on the line between Westminister and Dorchester, and arrived at home on the 19th. Found my family in tolerable good health thanks to a God of love. The cholera now prevails in many of the towns in Canada West. Daniel Campbell.

Dunwich, Tyrconnel, August 24th, 1854.

Obituary.



' I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11: 25. 26.

Died suddenly, of Cholera, brother Seabury Brown, of Cuyler, Cortland county, N. Y., July 8th, in the 67th year of his age. Brother Brown and wife had been on a journey to Illinois and had returned as far as Syracuse in good health, but he was taken severely ill while journeying by stage to his residence, and succeeded in reaching Fabius, where he died the next day, surrounded by his wife and children, and by them deeply lamented. Brother Brown was a man of few words, but very thoughtful and observant, as well as kind and affectionate. The advent cause in this region has lost one of its firm friends. Brother Brown became interested in religion and joined the Methodist church in early life, but in 1849 under the labors of Elder L. E. Bates became also interested in the blessed hope of the advent near at hand. His house was the "Pilgrim's home."

Also, died of consumption, August ult., sister Fish, wife of brother Henry Fish, of Oaksville, Otsego ounty, N. Y. Brother and sister Fish became deeply interested in the near advent of their Saviour, early in the year 1845, during my first labors in that region. Sister Fish was far advanced in life, and in feeble health, when I became first acquainted with her; I have ever felt at home when it has been my privilege to tarry there for a night. Brother Fish is in feeble health and far advanced in years and must be deeply afflicted. May God sustain him with the bright prospect which the resurrection presents.

Also in Malta, near Balston Springs, Saratoga county, N. Y., the 18th of May last, of a paraletic affection, sister Howard, wife of brother Peter Howard. Another mother in Israel has departed from us, and can no more be seen in making a home for the weary pilgrim. From our first becoming acquainted with brother and sister Howard in the Baptist church at Greenfield Centre, Saratoga county, in September 1849, we have found them constant in their attachment to the advent cause and its friends—careing for us as a father and mother in times of sickness and want. We sympathize with brother Howard and children in their deep affliction, and refer them to the hope which the Scriptures bring to view, of meeting the dear departed in the immortal state, where sickness, sorrow, and death shall never be known.

H. H. Gross.

Homer, N. Y., Sept. 21st, 1854.

Died, in Plainfield, Ct., July 17th. 1854, after a short but painful sickness, Mr. Daniel W. Fletcher, formerly of Chester, Vt. The subject of the above notice experienced religion in the fall of '42, and was soon after baptised by Elder J. H. Shipman. He continued a devoted Christian for about two years, but leaving home, and being surrounded with the youth and the influences of these latter days, he lost in a measure his former enjoyment. But his life and the circumstances of his death give his friends great reason to hope in his end. He impressed with his cold lips, the last kiss of affection, and said, "I see angels coming," and expired. Brother Fletcher was a man of more than ordinary business talent, whose good sense and sound judgment, secured for him the confidence of his employers, the friendship and esteem of his associates. His remains were brought to Chester and deposited with those of his kindred, to sleep till Christ shall appear the second time then we hope to meet him with the loved ones who have gone before, clothed with immortality to die no more. F.

Chester, Vt., Sept. 20th, 1854.

Bro. Himes :—My wife sleeps in Jesus ; she died on Thursday last, 21st September ; her disease was consumption. Death has claimed another victim, the destroyer has entered my dwelling and taken away the companion of my youth. But in my affliction I am consoled by the promise that there shall be a resurrection ; says the Saviour, "I am the resurrection and the life, he that believeth (or has faith) in me though he be dead ; yet shall he live, and whosoever believeth in me shall have everlasting life, and I will raise him up at the last day." These promises so big with hope offers us consolation in this our hour of trial. She retained her senses until the last, and her trust in her Saviour was strong and unwavering that he would soon come and break the power of death and the grave and give life and immortality.

Yours, waiting for redemption at the appearing of Jesus Christ, E. M. Smith.

Died, September 2d, in Lawrence, Mass., brother Elikiem Parish, in the 29th year of his age, resident of Baltimore, He was converted and embraced the advent faith in '44, at the time brother Gates resided in Baltimore. For a season, he strove to live worthy of his profession, but two or three of the last years of his life, he lost his first love, until some few weeks before his death, he came to Lawrence, and there, through the blessing of God, and faithful labors of the church he was induced to consecrate himself anew to God and we believe fell asleep in Jesus. His companion is left to mourn, yet she is among those favored ones, who sorrow not as those that have no hope, she is consoled, with the promises, that when he who has said, "I am the resurrection, and the life," shall return, he will bring the lost one with him. He was a natural brother to brother J. P. Nailer s wife, at whose residence he died.

W. E. Burnham.

A friend writes us that brother Elbridge G. Allen, of Norwich, Ct., died the 26th of July. He was sick 2 months and suffered a great deal but he bore it with Christion patience and fortitude. He was still a firm believer in the second coming of Christ. Mr. Allen was a devoted Christian. He was 42 yerrs old.

WOLSTENHOLME'S HELION LIGHT,
Or Self-Generating Gas Lamps

This Light is believed to be the best means of portable illumination that has ever been introduced to the public. It is thouht by good judges to be the most beautiful, brilliant, cheap and safe. The subscriber has persevered unremittingly to attain a perfection in the Helion Light that should prevent an objection by the most fastidious and he thinks he has done it.

He is quite confident that his Light will commend itself no every observer, at first sight. But besides its beauty, its cost is very moderate, which is no small recommendation ; a large centre-table lamp may be supplied with this splended Light for about one cent per hour. Its greatest recommendations however, is in this: it is safe. It has defied all his experiments,—he has tried many to explode it.

The surpassing splendor and moderate cost of this Light are recommendations which, in contrast with all other means of portable illumination, are sufficient to insure for it an extensive patronage,—but its safty also defies all contrast with others Fluids, and places the HELION LIGHT in a position of triumphant superiority.

Yet another, though the least recommendation of this Light, is that your large centre-table lamp, or the common work-lamp, when filled, will give a uniform blaze of brilliancy for 12 and 14 hours without the *slightest attention*, and until the last drop is consumed. It is thought it will compare well with every other Gas Light offered to the patronage of the public.

These Lamps in every style, with the Helion Spirit supplied to order in any quantity, by the subscriber at his manufactory, Gaspee-street, Providence, R. I. James Wolstenholme.
Sole Manufacturer.
Providence, June 30th, 1854. [jly.29.t.f.

RELIGIOUS READING,
OF THE BEST DESCRIPTION.

The various Books, written and published, by the truly eloquent and learned Scotch Divine, the present minister of Crown Court, London, Rev. John Cumming, D. D., are attracting wide-spread attention, and are being perused by hundreds of thousands of admiring readers, on both sides of the Atlantic. For simplicity and elegancy of diction, and holy fervor, we doubt if they are excelled by any writer, living or dead. Their influence, whenever and by whomsoever read, can be only good. No Christian's Library is complete if destitute of these books. Their titles are as follows:

Benedictions, or the Blessed Life.
Voices of the Day.
Voices of the Night.
Voices of the Dead.
The Church Before the Flood.
The Tent and the Altar.
Scripture Readings on Genesis.
Romanism and Tractarcanism.

To be followed by Readings on Exodus and Leviticus. And by the New Testament Readings at convenient intervals.

The religious community, particularly the religious press, has spoken in high terms of commendation of these excellent works, as follows:

Thousands will thank Jewett & Co. for putting this series of volumes within their reach. Would that the whole community were reaping the benefit they are fitted to impart.
Christian Mirror, Portland, Me.

The choicest and richest illustrations of sacred truths are here found grouped together in the most interesting and attractive form.
The Wesleyan, Syracuse, N. Y.

It it difficult to say whether this and the author's other works are more distinguished for splendor of diction, elevation of thought, or depth of evangelical and devout feeling. They are adapted to be universally popular and useful. Albany Argus.

Elevated in thought, attractive in style, and devotional in tone, these volumes must command attention, and will become favorites with the Christian reading community.
The Presbyterian, Philadelphia.

As a writer he is prolific, and his books have an immense sale. His style is clear and unaffected, and his pages breathe a spirit of warm evangelical piety. Vermont Chronicle.

It will do the heart and head good to read Dr Cumming's writ ings. They will have an extensive circulation, and cheer many a pilgrim on his way to heaven. Canada Christian Advocate.

There is a freshness, and beauty, and spirituality about all Dr. Cumming's productions that we have met with, which cannot fail to give them favor with the man of taste, as well as the true Christian.
Puritan Recorder, Boston.

Jewett & Co., publish nothing but works of the most admirable character. In these volumes, by the Rev. Dr. Cumming, they have supplied a want which the religious world has long felt.
Schenectady Reporter.

We know few books so enriched with thought and so perwaded with genial Christian feeling as those of Dr. Cumming.
Lutheran Observer, Baltimore.

In noticing the first volume of the series of which these beautiful volumes form a par', we have already expressed our very high estimate of Dr. Cumming and of his works.
Congregationalist, Boston.

These volumes of the reprint of Dr. Cumming's works will be received with great satisfaction by all who are familiar with his ripe genius and high Christian culture. Evening Traveller, Boston.

All of Dr. Cumming's writings are eloquent, soul-stirring, stimulating, pregnant with admirable suggestions, and filled with profitable instruction. Zion's Herald, Boston.

The works of Dr. Cumming breathe a most heavenly spirit. No one can read them without feeling himself elevated and incited to new duties and a higher state of Christian feeling.
Mass. Life Boat.

If Dr. Cumming can preach as he can write, there is no cause for wonder that he draws crowds of admiring hearers.
Salem Observer.

Published by JOHN P. JEWETT & CO., Boston, JEWETT, PROCTOR & WORTHINGTON, Cleveland, Ohio.
And for sale by all Booksellers. 3m Sept. 9.



AYER'S PILLS.

A new and singularly successful remedy for the cure of all Bilious diseases—Costivness, Indigestion, Jaundice, Dropsy, Rheumatism, Fevers, Gout, Humors, Nervousness, Irritability, Inflamations, Headache, Pains in the Breast, Side, Back, and Limbs, Female Complaints, &c., &c. Indeed, very few are the diseases in which a Purgative Medicine is not more or less required, and much sickness and suffering might be prevented, if a harmless but effectual Cathartic were more freely used. No person can feel well while a costive habit of body prevails ; besides it soon generates serious and often fatal diseases, which might have been avoided by the timely and judicious use of a good purgative. This is alike true of Colds, Feverish symptoms, and Bilious derangements. They all tend to become or produce the deep-seated and formidable distempers which load the hearses all over the land. Hence a reliable family physic is of the first importance to the public health, and this Pill has been perfected with consummate skill to meet that demand. An extensive trial of its virtues by Physicians, Professors, and Patients, has shown results surpassing any thing hitherto known of any medicine. Cures have been effected beyond belief, were they not substantiated by persons of such exalted position and character as to forbid the suspicion of untruth.

Among the eminent gentlemen to whom we are allowed to refer for these facts, are

Prof. Valentine Mott, the distinguished Surgeon, of New York City.

Doct. A. A Hayes, Practical Chemist of the Port of Boston, and Geologist for the State of Massachusetts.

Ira B. Moore, M.D., an eminent Surgeon and Pphsician, of the City of Lowell, who has long used them in his extensive practice.

H. C. Southwick, Esq., one of the first merchants in New York City.

C. A. Davis, M.D., Sup't and Surgeon of the United States Marine Hospital, at Chelsea, Mass.

Did space permit, we could give many hundred such names, from all parts where the Pills have been used, but evidence even more convincing than the certificates of these eminent public men is shown in their effects upon trial.

These Pills, the result of long investigation and study, are offered to the public as the best and most complete which the present state of medical science can afford. They are compounded not of the drugs themselves, but of the medicinal virtues only of Vegetable remedies, extracted by chemical process in a state of purity, and combined together in such a manner as to insure the best results. This system of composition for medicines has been found in the Cherry Pectoral and Pills both, to produce a more efficient remedy than had hitherto been obtained by any process. The reason is perfectly obvious ; while by the old mode of composition, every medicine is burdened with more or less of acrimonious and injurious qualities, by this each individual virtue only that is desired for the curative effect is present. All the inert and obnoxious qualities of each substance employed are left behind, the curative virtues only being retained. Hence it is self-evident the effects should prove as they have proved more purely remedial, and the Pills a surer, more powerful antidote to disease than any other medicine known to the world.

As it is frequently expedient that my medicine should be taken under the counsel of an attending Physician, and as he could not properly judge of a remedy without knowing its composition, I have supplied the accurate Formulæ by which both my Pectoral and Pills are made to the whole body of Practitioners in the United States and British American Provinces. If however there should be any one who has not received them, they will be promptly forwarded by mail to his address.

Of all the Patent Medicines that are offered, how few would be taken if their composition was known! Their life consists in their mystery. I have no mysteries.

The composition of my preparations is laid open to all men, and all who are competent to judge on the subject freely acknowledge their convictions of their intrinsic merits. The Cherry Pectoral was pronounced by scientific men to be a wonderful medicine before its effects were known. Many eminent Physicians have declared the same thing of my Pills, and even more confidently, and are willing to certify that their anticipations were more than realized by their effects upon trial.

They operate by their powerful influence on the internal viscera to purify the blood and stimulate it into healthy action—remove the obstructions of the stomach, bowels, liver, and other organs of the body, restoring their irregular action to health, and by correcting, wherever they exist, such derangements as are the first origin of disease.

Being sugar-wrapped they are pleasant to take, and being purely vegetable, no harm can arise from their use in any quantity.

For minute directions, see the wrapper on the Box.

Prepared by JAMES C. AYER, Practical and Analytical Chemist, Lowell, Mass. Price, 25 cents per box ; five boxes for $1.

Sold by J. Barnet, Boston, Mass., and by all Druggist everywhere. [jlys1–6m.

Digitized by the Center for Adventist Research

Contents of this No.

MISCELLANEOUS.
The Waymarks..... 313
The Ottoman Empire..... 313
Letter from J. Litch..... 314
Foreign News..... 315
EDITORIAL.
The Prophecy of Isaiah..... 316
Letter from L. D. Mansfield 319
The Hebrew New Year 317
Obituary 317
Further Foreign News..... 320
New Work 320
My Journal..... 317
CORRESPONDENCE.
Letter from S. Chapman.... 318
Short Sermons on Short Texts 318
Letter from D. Campbell.... 319
OBITUARY.
S. Brown..... 319
D. W. Fletcher..... 319
Mrs. E. M. Smith..... 319
E. Parish 319

ADVENT HERALD.

BOSTON, OCTOBER 7, 1854.

MONTHLY REPORT OF NEW SUBSCRIBERS AND STOPS.

New subscribers during September	42
Stops " " "	38
Net gain	4
Whole No. of new subscribers since Jan. 1st	433
" " " stops " " "	429
Net gain	4

REMOVAL OF THIS OFFICE.

THE new Chapel is now so far advanced that we expect to remove into it about the middle of this present month of October,—the rooms designed for our occupancy being now near their completion. The Chapel part and stores, will not be completed under a few weeks later.

The office of the Advent Herald, will then be located over the Chapel at the corner of Kneeland and Hudson-street, which extends from 534 Washington-street, to 151 Sea-street. The Railroad Passenger Depot for the Worcester and Western roads, is on the corner of Kneeland and Albany-streets, one street east of the new Chapel. And the depot for the Old Colony and Fall River road, is on Kneeland and South-streets, four streets east of the Chapel. Kneeland-street, is also a continuation of Eliot-street, which extends from the depot of the Providence and New Bedford Railroads, to Washington-street. Sea-street, in which Kneeland-street terminates, is now the principal avenue to South Boston; but a new one has been ordered to be built, which commences at the foot of Kneeland-street. It will therefore be apparent that Kneeland and Eliot-streets constitute a continuous thoroughfare across the city, extending from the Providence depot, past the Chapel, the Worcester and Old Colony depots, to South Boston; and it is the only continuous thoroughfare across the city, in that part of it. It is therefore the principal street extending east and west in that neighborhood and can easily be found by those visiting Boston. Those coming in the cars on the Providence, New Bedford, Worcester, Old Colony and Fall River roads, landing on the line of the street, will need noguide to it. Those coming in on any other road will first inquire either for Washington or Sea-streets and then proceed up or down to No. 534 of the former or 151 of the latter, where they are intersected by Kneeland-street. Hudson-street, on the corner of which the Chapel is situated is the third street east of Washington-street and the sixth street west of Sea-street.

We have thus been particular because strangers sometimes find it difficult to find places in the city with which they are not familiar; and we have often had complaints of the difficulty of finding our office where now located.

THE DEDICATION of the Advent Chapel in this City, will probably take place some time in November. Due notice will be given, that all who may wish to attend may have opportunity.

In the mean time we now give a cordial invitation to our brethren and sisters all abroad to come up to the "*feast* of the Dedication." We will give them the best reception that our circumstances in a pent up city will allow. We shall expect a glorious gathering of the faithful.

CORRECTION.—In My Journal of this week, for I baptized the twins," read *twin*—only one was baptized.

NEW WORK.

BY J. LITCH.

MESSIAH'S THRONE AND MILLENNIAL GLORY.—I design publishing by subscription about the first of December, a volume with the above title, consisting of between three and four hundred 12 mo. pages, neatly bound in black muslin, in the style of Miller's Memoirs. I have already received sufficient encouragement to decide on putting the work to press immediately, or as soon as it can be done. It will probably be in the hands of the pressman by the first of November, and ready for delivery to subscribers by Dec. 1st. Price, delivered in any part of the United States, within 3000 miles of Philadelphia, ONE DOLLAR.

Those who wish it, are desired to inform me immediately, so that I may know how many copies to order printed. Send one dollar, post paid, to J. Litch, 45 North 11th-street, Philadelphia.

The work is intended to be a clear and forcible illustration of the doctrine of the pre-millennial advent and reign of Christ, unriveling the intricacies and mysteries of the vexed Jewish question in all its lights and shades. The following synopsis will give a general idea of the nature of the works.

1. The first and second Adam:—the relation of each to the globe we inhabit, and to the human race who did originally and shall finally and forever inhabit the earth.

2. The Jews and Jewish economy—its bearing on and relation to the Christian and future everlasting dispensation.

3. The Jewish relation to the land of promise. A purely conditional relation, to continue only while they conformed to the covenant under which they went in to possess it; Christ being the true heir.

4. The Jewish relation to the kingdom of the house of David, conditional, and might have continued eternally had they comformed to the condi tions; not doing so, they lost it.

5. Christ, the true literal king of the Jews; he came to them literally, in his own proper person as king, and asserted his claim; and for that reason was rejected and crucified. And for this rejection the Jews were rejected and ejected from the land of promise, and the sceptre departed from Judah.

6. The Jews: the sense in which they were rejected of God when scattered,—1. the ten tribes, 2. the two tribes.

7. The relation of the Jews to the everlasting kingdom of Christ: they will be restored to the land and kingdom in the resurrection and regeneration; "the house of Israel" to consist of all believing Jews, of all ages and climes, divided into their own tribes; the twelve apostles their chiefs.

8. The Messiah, the Christ, the anointed, synonimous, and belong to prophet, priest and king.—The first two offices are acknowledged to have been filled by Christ at his first advent, in the most literal sense; the last therefore will be as fully realized.

The new birth, its nature and absolute necessity in order to inherit the kingdom of God. The means and condition of its attainment.

10. The eternal heaven of the saints to be in the new earth. The regeneration to precede the millennial.

11. The millennial reign, its introduction, nature, end; and the everlasting reign.

12. "Times of the Gentiles," its report, progress and termination.

13. The gospel of the kingdom, its nature, progress and design. The signs of the times.

Many other points will come in incidentally, not here ennumerated. Nor should it be expected that all the foregoing, will be considered in the exact order, in which it is here introduced.

The object is as far as possible, to present a connected view ot the Advent doctrine, on which we, as a people, are agreed, and which we regard as standard points, or doctrine. A desideratum long needed.

TO EDITORS.—Editors who will give this prospectus an early insertion in their papers, and forward a copy to my address, shall be entitled to one copy of the work.

Twelve copies sent by express, to one address, for ten dollars; and in proportion for any larger number of copies. JOSIAH LITCH.

IMPORTANT PUBLICATIONS.

Memoir of William Miller.—Price, in cloth, $1; gilt, $1,50. Postage, 19 cents.

Bliss's Commentary on the Apocalypse.—Price, in cloth, 60 cents. Postage, 12 cents.

The Inheritance of the Saints, or, the World to Come. By H. F. Hill. Price, in cloth, $1; gilt, $1,37. Postage, 16 cents.

Fassett's Discourses on the Jews and the Millennium. Price, 33 cents. Postage, 5 cents.

DR. CUMMING'S WORKS.—By Rev. John Cumming, D. D., F. R. S. E., minister of the Scottish church, Crown Court, London. Viz:

Benedictions, or the Blessed Life. Price, 75 cts. Postage, 15 cts.

Lectures on the Apocalypse—(In two vols.) Price, 75 cts. each. Postage, 21 and 22 cts.

The Church before the Flood. Price, 75 cents. Postage, 17 cts.

Voices of the Night, Price, 75 cts. Postage, 13 cts.

Voices of the Day, Price, 75 cts. Postage, 15 cts.

Voices of the Dead. Price, 75 cts. Postage, 15 cts.

The Tent and the Altar. Price, 75 cents. Postage, 16 cents.

Scriptural Reading on Genesis. Price, 75 cents. Postage, 16 cents.

Lectures on our Lord's Miracles. Price, 75 cents. Postage, 19 cents.

Lectures on our Lord's Parables. Price, 75 cents. Postage, 19 cents.

Lectures on the Book of Daniel. Price, 75 cents. Postage, 20 cents.

Lectures on Romanism. Price, $1 00. Postage, 24 cents.

REV. H. BONAR'S WORKS.

Story of Greece. Price, 30 cents. Postage, 7 cts.

Night of Weeping. Price 30 cents. Postage, 7 cts.

Morning of Joy. Price, 40 cents. Postage, 8 cts.

Eternal Day. Price, 50 cents. Postage, 11 cts.

Advent Tracts (in two vols.)—Containing twenty-one dissertations on nearly all the important subjects relating to the personal coming of Christ and the duties connected therewith. Price, 58 cents. Postage, 8 cts.

The Infidelity of the Times, as connected with the Rappings and the Mesmerists. And especially as developed in the writings of Andrew Jackson Davis. By Rev. W. H. Corning. Price, 38 cts. Postage, 6 cents.

"*Gavazzi's Lectures*," as delivered in New York city, reported by a Stenographer, and revised by himself, with a sketch of his life. Price, $1,00. Postage, 17 cents.

Infidelity; its Aspects, Causes, and Agencies: being the Prize Essay of the British organization of the Evangelical Alliance. By the Rev. Thomas Pearson, Eyemouth, Scotland. Price, $2,00.

The Advent Harp—Containing about five hundred hymns on the Advent of our Saviour and kindred subjects, together with over two hundred pieces of choice music. This work has been warmly commended wherever used, and is regarded as the only Advent hymn book published. Price, 60 cents. Postage, 9 cents.

Hymns of the Harp (without the music)—New editions of both just out. Price, 37 1-2 cts. Postage, 6 cents.

TRACTS.

The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age. $2 per hundred; 3 cents single.

The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. $2,50 per hundred; 4 cts. single.

First Principles of the Second Advent Faith. This tract is illustrated by copious scripture references. $2,50 per hundred; 4 cents single.

The Bible a Sufficient Creed. By Rev. Chas. Beecher Price, $2,50 per hundred; 4 cts. single.

Promises Concerning the Second Advent.—This little work contains daily food for the soul. Price, 50 cents per dozen; 6 cents single.

Phenomena of the Rapping Spirits.—This tract will be sent by mail, postage paid, at $3 per hundred, 30 copies for $1, or 4 cents single.

Eternal Home. By J. Litch. Price, $3 per hunrded; 5 cents single.

Tracts for the Times—Nos. 1, 2, 3—"Hope of the Church"—"Kingdom of God," and, "The Glory of God filling the Earth." Price, $1,50 per hundred.

Tracts for the Times—No. 4—"The return of the Jews." Price, $2 per hundred, 3 cts. single.

Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked. Price, $3 per hundred, 5 cts. single.

The Pauline Chart.—By J. W. Bonham. This is a very useful aid to the study of the book of

Kelso Tracts—Nos. 1, 2, 3, 4, 5, 6—"Do you go to the prayer-meeting!" "Grace and Glory," "Night, Day-break, and Clear-day," "The City of Refuge," "Sin our Worst Enemy, and God our Friend," "The Last Time." $1 per hundred—comprising an equal number of each.

Knowledge for Children—a package of twelve tracts Price, $1 per doz. packages; single package, 10 cents.

rophetic View of the Condition of the Nations—Pwhich is immediately to precede the Second A vent. By N. N. Whiting. Price 4 cents, or $2,50 per 100.

The Personal Coming of Christ at the Door—Are you Ready? Price, $1 50 per 100, 3 cts. single.

Glorification. By Rev. Mourant Brock, M. A., of England. $2,50 per hundred; 4 cts. single.

The Lord's Coming a Great Practical Doctrine. By the same author. $2,5 per hundred; 4 cents single.

The Second Advent Introductory to the World's Jubilee. A Letter to the Rev. Dr. Raffles, of England, containing a complete refutation of the popular notion concerning the millennium. $2 per hundred; 4 cents single.

The postage on the above tracts is one cent each.

Appointments, &c.

Providence permitting, I will preach at
Back part, Sabbath, October 1st, as brother M. Clark may appoint.
Danville, Thursday the 5th, and over the Sabbath, as brother S Davis may appoint.
Compton, the 10th, at the Harvy school-house; will brother Lemuel Harvy call for me on the arrival of the first train from Richmond?
At Hatley, 12th and 13th, and over the Sabbath as Elder Warren may appoint.
Barnston, 17th, 18th and 19th, as Elder Thurber may arrange; by request, I will deliver an address on the nature, importance, and benefits of Sacred Music, at the last meeting. A full attendance is desired. No meetings on Mondays or Saturdays. Week-day meetings at 7 o'clock, or otherwise as brothers in charge may think best. The above appointments are made by the kind direction of brothers Clark and Eliot.
Outlet, C. E., Sabbath, Oct. 22d; Head of the Bay, 24th and 25th; Portland, Me., Sabbath, 29th; Essex, Mass., Sabbath, Nov. 5th.
N. BILLINGS.

WILL preach, the Lord will, at
Outlet, C. E., Oct. 12th and 13th.
Waterloo, 14th and Sunday, 15th.
Stanbridge, Stone Settlement, 17th.
Brother Burden's neighborhood, 18th.
Clarenceville, 19th and over the Sabbath.
Week evening appointments at 7 o'clock. BENJ. WEBB.

I WILL preach at
Kensington, Oct. 8th.
Lee, Oct. 15th, where brother N. Wiggin may appoint.
GEO. W. THOMPSON.

I WILL preach at
Morristown, Vt., Oct. 6th.
Waterbury, Sabbath, 8th; Rochester, 10th.
Woodstock, (Dinsmore Hill) 12th.
Windham, (or where brother Bemis may appoint) Sabbath, 15th.
Week-day appointments at early candle-light.
ADDISON MERRILL.

I WILL preach at
Waterbury, Vt., Sunday, Oct., 2d.
Burlington, Vt., Oct., 3d, 7 P.M.
Clarenceville, Sunday, 8th.
Odletown, Sunday, 15th, at the stone school-house.
C. P. DOW.

PROVIDENCE permitting, I will commence a meeting at South Vershire, Oct. 12, and continue over the Sabbath.
East Haverhill, Wednesday, 18th, and continue over the Sabbath.
Brother Sornberger is requested to attend. B S. REYNOLDS.

THE Lord will, I will preach in Nashua, N. H., Lord's day, Oct. 8th.
Manchester, N. H., 15th.

ELD. I. C. WELLCOME will preach in Richmond, Read meeting house, Sunday, Oct. 8th.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Elder F. Glenville—We have no type for such composition.

J D. Boyer—Sent you a box of books to the care of Joseph Eckley Bellefonte, Centre county, Pa., by Adams &Co's Express, the 2d.

I. C. Wellcome—Sent you a bundle of books to Hallowell, the 2d

J. W. Daniels—Sent you books by Adams &Co. the 3d.

BRO. HIMES:—My Cash acct's Sept. 22, 1854, was ... $86,22.
Oct. 3d, 1854, rec'd from Providence Church ..... 19,00.
In Hand ..... $105,22.
Very Truly Yours,
Worcester, Sept. 22d, 1854. CHARLES WOOD, *Treasurer.*

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY
AT NO. 8 CHARDON STREET, BOSTON
(Nearly opposite the Revere House,)
BY JOSHUA V. HIMES.

TERMS.—$1 per semi annual volume, or $2 per year, *in advance.*
$1.13 do., or $2.25 per year, *at its close.*
$5 in advance will pay for six copies to one person; and $10 will pay for thirteen copies.
Single copy, 5 cts.
To those who receive of agents, free of postage, it is $1.25 for twenty-six numbers, or $2.50 per year.

CANADA SUBSCRIBERS have to *pre-pay* the postage on their papers, 26 cts. a year, in addition to the above; *i. e.*, $1 will pay for twenty-three numbers, or $2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cts. postage on each copy, or $1.04 in addition to the $2, per year. 6s. sterling for six months, and 12s. a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the Herald, *if pre-paid* quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If *not* pre paid, it will be half a cent a number in the State, and one cent out of it.

To Antigua, the postage is six cents a paper, or $3,12 a year. Will send the *Herald* therefor $5 a year, or $2,50 for six months.

TO AGENTS AND CORRESPONDENTS.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.

2. Orders for publications should be headed "*Order*," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.

3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "*For the Herald.*" The writing should not be crowded, nor the lines be too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks, and disconnected and illogical sentences omitted.

4. Everything of a private nature should be headed "*Private.*"

5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state) be distinctly given.

Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.

Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

Agents.

ALBANY, N. Y.—W. Nicholls, 185 Lydius-street.
AUBURN, N. Y.—Wm. Ingmire.
BASCOR, Hancock county, Ill.—Wm. S. Moore.
BUFFALO, N. Y.—John Powell.
DERBY LINE, Vt.—S. Foster.
DETROIT, Mich.—Luzerne Armstrong
EDDINGTON, Me.—Thomas Smith.
MILWAUKEE, Wis.—Dr. Horatio G. Yunk.
NEWBURYPORT, Mass.—Dea. J. Pearson, sr., Water-street.
NEW YORK CITY—Wm. Tracy, 246 Broome-street.
PHILADELPHIA, Pa.—J. Litch, N. E. cor. of Cherry and 11th streets.
PORTLAND, Me.—Wm. Pettengill.
PROVIDENCE, R. I.—A. Pierce,
ROCHESTER, N. Y.—Wm. Busby, 215 Exchange-street.
ROUGH AND READY, Hancock county, Ill.—Larkin Scott.
SALEM, Mass.—Lemuel Osler.
SHABBONA GROVE, De Kalb county, Ill.—Elder N. W. Spencer
SOMONAUK, De Kalb county, Ill.—Wells A. Fay.
SHEBOYGAN FALLS, Wis.—William Trobridge.
TAYLORSVILLE, Christian county, Ill.—Thomas P. Chapman.
TORONTO, C. W.—D. Campbell.
WATERLOO, Shefford, C. E.—R. Hutchinson, M. D
WEST ALBURG, Vt.—Benjamin Webb.
WHITE ROCK, Ogle county, Ill.—Elder John Cummings, jr.
WORCESTER, Mass.—J. J. Bigelow.

RECEIPTS.

The No. appended to each name is that of the HERALD *to which the money credited pays. No. 650 was the closing number of 1853; No. 685 is to the end of the volume in June, 1854; and No. 711 is to the close of 1854.*

N. Collins, 716; F. Glenville, sent maps; N. Hale, 716; S. Hale, 711; S. Mitchell, 716—each $1.

L. Catlin, 695; H. Ashley, 742; F. Parker, 737; I. C. Wellcome, acc't; R. Harley, 742; L. Hacket, 695 and tracts; A. Cushing, 711; D. T. Taylor, 713 and book; C. E. Follensbee, 711—each $2.

N. Gorten, 716; J. Drake, 699; J. B. Mitchel, 711 and books sent—each $3.

D. S. Krouse, $85—$5,25

Digitized by the Center for Adventist Research

ADVENT HERALD.



Luke 9:28-30

J. V. HIMES, Proprietor. "WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES." OFFICE, No. 8 Chardon-street

WHOLE NO. 700. BOSTON, SATURDAY, OCTOBER 14, 1854. VOLUME XIV. NO. 15

The Pilgrimage.

BY REV. A. C. THOMPSON.

Give me my scallop-shell of quiet,
My staff of faith to walk upon,
My scrip of joy, (immortal diet!)
My bottle of salvation,
My gown of glory, hope's true gage;
—And thus I take my pilgrimage.

Over the silver mountains,
Where spring the nectar fountains,
There will I kiss
The bowl of bliss,
And drink mine everlasting fill,
Upon every milken hill;
My soul will be a-dry before,
But after that will thirst no more.

Sir Walter Raleigh.

"A voyage to a distant land,"—such is the life of every true believer, and a sanctified association of ideas naturally suggests "thoughts on heaven." "They that say such things declare plainly that they seek a country, that is, a heavenly. Not having received the promises, but having seen them afar off, they are persuaded of them, and embraced them, and confess that they are strangers and pilgrims on the earth,—that they desire a better country, that is, a heavenly."

It is too late in the history of a race groping in darkness, to embark in an attempt to find the garden that was planted eastward in Eden. In former times there was, to be sure, no geographical problem which awakened so much interest as that ancient locality. No other has given rise to such extravagent opinions. Some of the allgorizing fathers believed there never was, actually, any Paradise; that it existed only in metaphor. Others, allowing it a local reality, placed it in the third heaven, in the moon, in the air, under the earth, where the Caspian Sea now is, and under the equator. Classical nations pictured their traditional Paradise, the Garden of Hesperides, as an island, or islands, somewhere in the ocean. There have been those who supposed that the primitive abode of man was in Ceylon, in Tartary, in Sweden, on the Danube, in Ethiopia, or among the Mountains of the Moon in Africa. There are, indeed, other and comparatively probable theories; but it must be confessed impossible to identify the precise spot of the present globe where our first parents were originally placed. The sooner men give up searching for a terrestrial Eden and direct their inquiries after the Paradise of God, the better.

"And Joshua sent men, saying, Go up and view the country." "And now we are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good." It appears from the great Guide-book that not much is needed for this life alone—merely something for travelling expenses; that investments are not to be made here by the way; but that bills of exchange on a capital the other side are wanting. We are enjoined to lay up treasures there, and we find that, with a munificence surpassing description, the best of securities are proffered, and that we are supplied with promissory notes "exceeding great and precious."

"Let me depart, that I may go to mine own country," "because the king's business requireth haste." On our way to the Better Land, to the celestial city, we would not stop at every poor, paltry village this side and be greatly taken with the miserable shows that present themselves. We would go unencumbered, for he that goes lightest goes fleetest. It was happy in the Romans to call baggage *impedimenta*. "Wherefore, laying aside every weight, and the sin which doth so easily beset us, let us run with patience the race set before us."

In leaving the literal home, and in prosecuting a literal journey, travellers should cherish a prayerful desire that all they meet with may be sanctified. There is a religious use to be made of the eyes and ears, and all the incidents of an excursion. The very conveniences and inconveniences of travelling, the impudence and imposition encountered, bring hallowed hints to a devout mind, touching the Better Land. There will be no noise, no rudeness, no fatigue there; no want of suitable accommodations; no perilous locomotion, nor one jarring vehicle in all that world; no deceptive, petulent, profane guides; angels never ask for fees. In our Father's house are many mansions, but no confined, ill-ventilated, infectious rooms. Bolts are not required; bills are not presented; police are not needed in the new Jerusalem.

Even the high enjoyment of the objects, scenes and events of earth, if devoutly managed, is no part of wordliness; it is using the world as not abusing it; it belongs to conversation in heaven. Appropriate prayerful use of what passes before us will only foster a keener relish for things unseen. Cultivating such a habit, we shall be laying up treasures in heaven. We would, then, have our senses all on the alert; we would drink in the living colors that float at daybreak, at noontide, and in the softening hour of fading day. We would stamp on our memory an image of the enchanting, glorious garniture of sky, rivers, lakes, sea, mountains and valleys, and would let praise and prayer to God hallow all. Beholding thus with open face as in a glass the glory of the Lord, we shall be changed into the same image, glory to glory.

"And their brethren said unto them, What say ye? And they said, Arise, for we have seen the land, and behold, it is very good." In declaring plainly that we seek a better country, we do not consider ourselves to be on a voyage of discovery. Our knowledge of the other world is derived from sources very different from those which carried hints concerning the existence of this western continent to the shores of Europe, —floating trees and plants, borne by the gulf-stream from the tropics. He, who alone came down from heaven, who is himself the way, the truth and the life, has declared, "If it were so, I would have told you: I will come again and receive you unto myself, that where I am, there ye may be also." In the midst of our toiling and rowing, Jesus cometh to us, about the fourth watch of the night, walking upon the sea; and presently the shipmen deem that they draw near to some country. "And that knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed; the night is far spent, the day is at hand."

"Our life is like the hurrying on the eve
Before we start on some long journey bound,
When fit preparing to the last we leave,
Then run to every room the dwelling round,
And sigh that nothing needed can be found;
Yet go we must, and soon as day shall break;
We snatch an hour's repose, when loud the sound
For our departure calls; we rise and take
A quick and sad farewell, and go ere well awake."

The Heathen Oracles.

We now direct attention to the sacred oracles of the heathen. These were everywhere regarded as means of obtaining from the Deity some solution of difficult cases, or information respecting events in distant places, or at future times, beyond that which merely human wisdom could possibly furnish. The fact of their institution and prevalence is, therefore, a testimony borne by all antiquity to the fact of the divine omniscience, and to the certain existance of a primative revelation.

If, as some would-be philosophers are anxious to make us believe, mankind began their career in a semi-bestial state and by gradual and successive improvements worked their way up to their present elevated intellectual position, whence could possibly have originated a belief in the divinity of oracles? We might as reasonably calculate on a herd of baboons seeking such illumination, as that man would do so in such circumstances. No; it stands confessed, that heathen oracles, however vain, false, or guileful were but corruptions of a true and real revelation from God to man.

It was, indeed, the crowning glory of the patriarchal times, that they had access unto God. The few elements of information which have reached us respecting this period, do not explain, as fully as could be desired, the manner and means by which this boon was realized: but it speaks to the fact in such a way as to place it beyond all doubt. Rebekah was driven by her distress to seek divine succor, she was at no loss for the means of obtaining it: "*She went to inquire of the Lord.*" The puerile exposition of commentators, that this was an appeal to some patriarch, or a simple exercise of prayer, is altogether inadmissible: the clear, ample, explicit, and prophetic answer which she received, decides the case, and proves that she had access to *an oracle of God.* Gen. 25:22, 23.

When, therefore, Satanic guile and power had succeeded in diverting the minds of men from the only true object of worship to deified men, and brutes, and elements, it became necessary that the false, idolatrous religion thus introduced should possess a real or pretended power, equivalent to that afforded by the oracle of Jehovah in patriarchal times. Hence we find everywhere, among the cultivated heathen nations of antiquity, oracles established which professed to give responses dictated by Diety in answer to the inquiries of the worshippers; and, as the learned Banier affirms, "every nation where idolatry prevailed had its oracles." Egypt, Greece, Rome, and other countries, afford abundant evidence in proof of this assertion.

The important question is then suggested, What was the real character of these oracles? Were they the result of combined fraud and ingenious contrivance? or did they in any measure emanate from, and were sustained by, Satanic influence? In the solution of this question, the learned of our own as well as of other countries are much at varience with each other. Bishop Sherlock is so confident of the Satanic character of the heathen oracles, that he does not hesitate to state that he regards those who deny that *the devil* gave out the oracles to the heathen world, as evincing "a degree of unbelief" which deprives them of all right to debate questions of this kind. (Works, vol. 4, p. 49. London 1830.) While, on the other hand, Dr. Middleton pleads guilty to this degree of unbelief, and maintains that these oracles were "all mere impostures, wholly invented and supported by human craft, without any supernatural aid or interposition whatever." (Miscel. Works, vol. 5, p. 262. London, 1755.) When such divines stand thus opposed to each other, nothing can be hoped for in respect of authority. Our only resource is, therefore, to investigate the subject for ourselves, under the guidance of such aids as its nature affords.

It may be observed *in limine*, that an objection has been taken to supernatural interposition in respect to oracles, which appears to be most unsound and unreasonable. It has been asserted that numerous proofs exist of fraud, deceit, and corruption, in the agency by which they were administered: and hence it is argued, that they could not have emanated from diabolical influence. It is difficult to conceive of a more inconsequential conclusion. If it had been alleged that these oracles were the result of divine prescience, then the proof of positive guile and wickedness in the agents might be held sufficient to disprove the claim. But surely there is no such obvious antagonism between Satanic influence and fraud, guile, and wickedness, that the presence of the one must necessarily prove the absence of the other. On the other hand, I am free to confess, that this asserted guile and fraud, instead of disproving the presence Satanic influence, rather inclines me to infer the operation of such agency.

In the investigation of this subject, then, it appears to me, we have to decide on these important questions:—First, have we any certain knowledge that a fallen spirit, at any time, or under any circumstances, has been permitted to dictate superhuman knowledge to mankind? And, secondly, if this has been done, is the case of heathen oracles one which reasonably justifies the belief that such influence was exerted in respect of them?

1. Passing by other and more doubtful cases, I call attention here to a clear and indubitable instance of the communication of superhuman knowledge by a agency. The case I refer to has been noticed for another purpose in a note; it is that of the Pythoness of Philippi. We have here (Acts 16:16–19) an unquestionable proof of such a communication of superhuman knowledge. It may be first observed, that the term used by the sacred writer to describe this woman's occupation, *manteuomai*, and which our translators have rendered "soothsaying," signifies "to *foretell*, *divine*, *prophesy*, deliver an oracle." It is precisely the same word which is used by Herodotus when referring to the divination of the Scythians, (Lib. 4, cap. 67,) and which is also employed by him when speaking of the famous oracle at Delphi. (Lib. 6, cap. 76; *et* lib. 8, cap. 38.) The case is, therefore, strictly in point.

In this instance, then, it is clear that an evil spirit gave to the woman the power of making superhuman, or *oracular*, communications. The presence and power of this spirit were absolutely necessary to the production of those results: for, when the demon was expelled, her masters "saw that the hope of their gains was gone," and their chagrin and rage led to a fierce persecution. It is vain to urge that this was a mere mercenary affair; and that it is not to be supposed that Satanic influence would be permitted in such a case. The Holy Ghost has declared it to be a fact. Whatever fraud or wickedness might have been employed in connexion with this business, it is, therefore, an acknowledged truth by every believer in revelation, that oracular answers, communicating superhuman knowledge, were in this case given by diabolical agency.

2. We have to inquire, in the second place, whether the case of the heathen oracles is such as to justify the opinion that this diabolical influence was sometimes used in respect of them.

(1.) It seems reasonable to suppose, that if such Satanic influence was employed in what appears to have been merely a private and mercenary effort, it might surely be expected in those great national institutions which stood associated with idolatrous delusions, and which had all been brought into operation by the same infernal power.

(2.) It is important to consider the fact, that these oracles were sustained in high credit, and trusted with implicit confidence, by the wisest statesmen and sovereigns of the nations of antiquity most celebrated for their high state of civilization. Not only did this continue under particular circumstances and for a season or an age, but it lasted throughout successive centuries. This is an argument which all candid minds have felt. Hence the learned Banier asks, "Is it, then, credible that if the oracles had been nothing but the offspring of priestcraft, whatever artful methods they may be thought to have used, and however successful in pumping out the secrets and schemes of those who came to consult them;—is it credible, I say, that those oracles would have lasted so long, and supported themselves with so much splendor and reputation, had they been merely owing to the forgery of the priests? Imposture betrays itself, falsehood never holds out. Besides, there were too many witnesses, too many curious spies, too many people whose interest it was not to be deluded. One may put a cheat for a time upon a few private persons, who are overrun with credulity, but by no means upon whole nations for several ages. Some princes who had been played upon by ambiguous responses,—a trick once discovered,—the bare curiosity of a free thinker, —any of these, in short, was sufficient to blow up the whole mystery, and at once to make the credit of the oracles fall to the ground. How many people, deluded by hateful responses, were concerned to examine if it was really the priests by whom they were seduced! But why? Was it so hard a matter to find one of the priests themselves, capable of being bribed to betray the

Digitized by the Center for Adventist Research

cause of his accomplices, by the fair promises and more substantial gifts of those who omitted no means of being thoroughly informed in a subject of such concern?"—*Mythology*, vol. I, p. 328.

Lempriere echoes the same argument, and says, "Imposture and forgery cannot long flourish, and falsehood becomes its own destroyer."—*Dictionary, s. v. Oraculum.* Yet it is an undeniable fact that, "during the best period of their history, the Greeks, generally speaking, had undoubtedly a sincere faith in the oracle, its counsels and directions."—*Smith's Dict. of Greek and Roman Antiq.*, p. 670. Hence Lucan, who wrote his *Pharsalia* scarcely thirty years after our Lord's crucifixion, laments as one of the greatest evils of the age, that the Delphic oracle was become silent. From the general credit which the oracles maintained in an enlightened age, and during a very lengthened period, it is extremely improbable that they should have been nothing more than the base results of fraud and fiction.

(To be continued.)

Elijah's Sacrifice at Carmel.

The following paragraphs, which we find quoted in *Blackwood*, are from a recent work on Palestine, by Lieut. Van De Velde. In our judgment, this sagacious traveller has given the best illustration of the locality of Elijah's sacrifice, hitherto published. Every student of Holy Writ will be gratified with it. It will help him to a better appreciation of the inspired description of that most remarkable miracle. It will confirm his faith in the historic truthfulness of the Bible narrative.

A Dr. Kalley was the companion of Mr. Van De Velde in his exploration of Mr. Carmel. Both these gentlemen agreed in the opinion that the spot pointed out as the *locale* of the miracle by the Carmelite monks, did not meet the necessities of the Scriptural narrative. Hence, they followed the traditions of the Arabs concerning it and arrived at the conclusions detailed in the following passages:

"Having seated ourselves beneath the shade of a huge oak, we once more opened our Bibles at chap. 18th of 1st Kings, and examined what was required in the place of sacrifice, in order to its agreement with the account given in the Bible. According to verse 18th and 19th, it must have been able enough in size to contain a very numerous multitude. El-Mohhraka must at that time have been quite fitted for this, although now covered with a rough dense jungle. Indeed, one can scarcely imagine a spot better adapted for the thousands of Israel to have stood drawn up on than the gentle slopes. The rock shoots up in an almost perpendicular wall of more than two hundred feet in height on the side of the plain of Esdraelon. On this, therefore, there was no room for the gazing multitude; but, on the other hand, this wall made it visible over the whole plain, and from all the surrounding heights, so that even those left behind, and who had not ascended Carmel, would still have been able to witness at so great a distance, the fire from heaven that descended upon the altar.

"According to verse 30th, there must have been an altar there before, for Elijah repaired 'the altar of the Lord that was broken down.' It was well known that such altars were uniformly built on very conspicuous eminences. Now there is not a more conspicuous spot on all Carmel than the abrupt rocky height of Mohhraka, shooting up so suddenly on the east. Verses 31st and 32d point to a rocky soil, in which stones were to be found to serve for the construction of the altar, and yet where the stones must have been so loose, or so covered with a thick bed of earth, that 'a trench' could have been made round the altar, whilst not of so loose a composition of sand and earth as that the water poured into it would have been absorbed. The place we were examining met these requisitions in every respect; it showed its rocky surface, with a sufficiency of large fragments of rock lying around, and, besides, well fitted for the rapid digging of a trench.

"But now comes the grand difficulty of both believers and unbelievers, who have seen this place: Whence could Elijah have procured so much water as to have it to pour over the offering and the altar in barrelfuls, so that he filled the trench also with water, at a time when, after three years of drought, all the rivers and brooks were dried up, and the king in person, and the governor of his house, divided the land between them to pass through it, to see if, per-adventure, any fountains of water might be found, and grass to save the horses and mules alive?—(Verses 1-6.) To get rid of this difficulty, some pious travellers, with imaginations stronger than their judgments, have said, 'O as for the water, the thing speaks for itself; it must evidently have been got from the sea.' But less religious persons, who were sharp enough to perceive that the place where Elijah made the offering could not have been at the seaside, have rightly remarked, that it must have been impossible, from every other point of Carmel lying more inland, on account of the great distance from the sea, to go hither and return on an afternoon, much more to do this three several times, as is expressly stated in the 34th verse. Such persons, therefore, have rejected altogether this absurd explanation, without, however, themselves arriving at any better solution of the difficulty; and this has led unbelievers, in their prejudiced haste, to assert that the Bible narrative is a mere fiction that being the view which best suited their purpose. Dr. Kalley and I felt our mouths shut in the presence of this difficulty. We saw no spring, yet here we were certain the place must have been: for it is the only point of all Carmel where Elijah could have been so close to the brook Kishon, then dried up, as to take down thither the priests of Baal and slay them, return again to the mountain and pray for rain, all in the short space of the same afternoon after the Lord had shown, by His fire from heaven, that He, and He alone, was God. (See verses 40-44.) El-Mohhraka is 1635 feet above the sea, and perhaps 1000 feet above the Kishon. This height can be gone up and down, in the short time allowed by the Scripture. But the farther one goes towards the middle of the mountain, the higher he ascends above the Kishon, because Carmel rises higher then, and the plain through which the river flows runs lower down. Add to this that the Kishon takes a course more and more diverging from the mountain, and the ravine by which people descend to the river's bed is exceedingly difficult to pass through, so that full three hours are thought necessary for traversing the distance from Esfieh to the stream. Nowhere does the Kishon run so close to Mount Carmel as just beneath El-Mohhraka. Pious expositors, who would transfer the scene to the seaward side of the mountain, seem quite to have left out of sight the required condition—that it must be near the brook Kishon.

"Well, then, we went down to the Kishon through a steep ravine, and, behold, right below the steep rocky wall of the height on which we stood—250 feet, it might be, beneath the altar plateau—a vaulted and very abundant fountain, built in the form of a tank, with a few steps leading down into it, just as one finds elsewhere in the old walls or springs of the Jewish times. Possibly the neighborhood of this spring may have been the inducement that led to that altar which Elijah repaired having been built to the Lord in former times. Possibly too, the water of this spring may have been consecrated to the Lord, so as not to be generally accessible to the people, even in times of fearful drought. In such springs the water remains always cool, under the shade of a vaulted roof, and with no hot atmosphere to evaporate it. While all other fountains were dried up, I can well understand that there might have been found here that superbundance of water which Elijah poured so profusely over the altar. Yes, the more I consider the matter, the more am I convinced, that from such a fountain alone could Elijah have procured so much water *at that time*. And as for the distance between the spring and the supposed site of the altar, it was every way possible for men to go thrice thither and back to obtain the necessary supply.

"Further, the place of Elijah's offering—the same probably, where he cast himself down upon the earth and put his face between his knees, in offering thanks to the Lord for the divine power He had hitherto displayed, to beseech Him for the future fulfillment of His promises, that of rain for the parched ground—the place of Elijah's offering, I say, behoves to have been so screened by a rising ground on the west or northwest side as to intercept a view of the sea; for he said to his servant, 'Go up now, and look toward the sea. Moreover, the distance to that height must not have been great; for the passage runs—'Go again seven times,' (verses 42–44.)* Now, such is the position of El-Mohhraka, that these circumstances might all quite well have been united there. On its west and northwest side the view of the sea is quite intercepted by an adjacent height. That height may be ascended, however, in a few minutes, and a full view of the sea obtained from the top."

Religion of the Tyrol.

The whole country is full of churches, chapels by the wayside, in the woods and meadows, crosses, crucifixes, and saints and angels painted upon the houses, and even upon the outer walls of the stables. Sometimes St. Christopher is represented of gigantic stature, supporting his steps across the river with a pine tree, while the infant Saviour, planted upon the shoulder of his Christian Goliath, smiles into the huge upturned visage. Sometimes St. Florian is the painted patron of the dwelling, and you read the petition, "St. Florian protect this house and all who here go in and out." Usually a somewhat melancholy-looking Virgin and Child are painted in fresco over the door. Each miracle or wonder that has ever taken place has made the spot sacred as a pilgrimage, and you can scarcely walk an hour without coming upon some one of these holy places. To-day I was in a church in the little village of Absam. In the year 1797 a peasant girl discovered upon a window-pane a picture of the Virgin Mother, and no one knew how it came there. Connoisseurs thought it might have been painted at some forgotten time, covered with dirt, and now by a hard rain or unusual washing, brought to light again. However, this natural explanation was not at all agreeable to the feelings of the people. The girl had discovered the painting during a time of war, and almost universal sickness. Soon after, peace, and the restoration of health, followed, and both blessings were at once ascribed to the immediate and miraculous interposition of the blessed Virgin. Accordingly, with great pomp and ceremony, the window-pane was solemnly removed from its obscure position, and amid the rejoicings of the people carried in procession to the church, where it was placed upon an altar set apart for the purpose, and now for more that half a century it has received the adorations and the offerings of the faithful. The holy coat at Treves would find a willing believer in almost every inhabitant of these mountains and valleys. The walls were covered with the usual offerings of arms, legs, hands, and hearts of wax, while a vast number of votive tablets displayed in the rudest paintings the mode of the paticular deliverance. The offerer is falling from a high window, legs and arms sprawling in the air, while the Virgin sits peaceful and smiling above, with the child in her lap, and of course delivers her faithful worshipper from impending destruction. In another, man and horse are rolling over into an impossible position and a speedy deliverance. A woman describes herself as having been deserted by God and the world, when she received comfort and consolation from a dove that flew to her, and she calls upon her neighbors to thank God and adore him for "this astounding miracle." A father and mother, he with his hat under his arm, and she with the queer round fur cap which they wear here even in summer, kneel by the side of their little swaddled baby, that looks like a stick of wood, and record their story: that all other means having failed, they resorted in the last necessity to this "Mercy Picture," and their child recovered. One of these offerings was apparently new, and, as it attracted great attention from eight or ten women, who came in while I was there, I looked at it, and found it to be from the priest himself, who, having tried all other means, medicines, and doctors, had finally applied himself to the picture, and instantly recovered. In the same church I found a printed prayer, from which I translated a few extracts:—

"PRAYER TO ST. JOSEPH, PATRON OF TYROL."

"O holy Joseph, true foster-father of Jesus Christ, powerful protector of our Empire, and especial patron of our fatherland Tyrol! look down upon a believing people, who, trusting to thy mighty intercession, have placed themselves under thy protection. Withhold the avenging arm of thy Divine foster son. Keep us, by thy intercession, in the only true Roman Catholic faith, that we and our posterity, through the one faith, and the true Christian charity which springs from it alone, may be united with our departed fathers in this faith, both here and above. Give us all strength and courage to contend fearlessly unto death for this our highest good."

But, upon the other hand, there is a view of the picture which it would be untrue and unjust to conceal. Upon inquiry in one of these villages I was told there was not an unbeliever, either man or woman to be found. Thinking that this statement might be somewhat overdrawn, I went on to say that such a person would probably be shunned by all, and would perhaps become an object of persecution. With great simplicity, however, the woman replied, she "did not know, because there was no such person in this neighborhood; but there might be in the Zillerthal, where the people went abroad more, and brought home foreign money and manners, and perhaps also foreign or new notions in religion." Thinking myself sufficiently answered, I desisted from further inquiries.

Tyrol has long been a kind of fighting outpost of the Romish Church. Placed between Italy, the country of the Holy See, and Northern Germany, the original foundation of modern Protestantism, the people cling with the greater tenacity to the faith and the practices of their fathers. Every battle which they have fought, to use their favorite expression, "fur Kaiser und fur Vaterland"—for the Emperor and their Fatherland—has been counted a holy war; for the invasion has often sprung from those who professed none or an opposite faith.

It is a touching sight, when the peasants come in at noon, the village bells everywhere ringing up the dinner at the old-fashioned hour of twelve! Every eating-room in the hotel, except those appropriated to strangers, and almost every room in the cottage, is furnished with a crucifix, and often this is decorated with pictures, and made into a house altar. It has been so from age to age. Before this the hardy and hungry peasants stand in a row, and with a devout demeanor, and in an audible voice, beseech Almighty God to bless what they are about to receive from his bountiful hand. This continues for several moments. If a stranger appears, one of the first questions asked is, "is he Catholic?" I have heard this inquiry anxiously made about me when I was supposed to be asleep, and especially after I had presented the "House Mother" with a piece of wood that grew on the banks of the Jordan, the gift being immediately wrapped up is a picture of St. John the Baptist, and placed among the relics on the family altar.

London Daily News.

Missionary Intelligence.

At the Oct. monthly concert at the Bowdoin-street church, the following religious intelligence was communicated by Mr. Treat, one of the Secretaries of the A. B. C. F. M.—as reported in the Boston Traveller. It will be seen by the referance to China, that the revolution there does not give any hopeful promise of the speedy conversion of that empire to a pure Christianity.

"Mr. Treat first alluded to the school for Jewish children, established by Mr. Parsons at Smyrna, which has been commenced under favorable auspices. Cesarea has now become a regular station of the Armenian mission, Messrs. Farnsworth and Ball having arrived there on the 17th of June. Their reception was very cordial. The street was thronged with curious crowds, and the yard of their house with friends gathered to welcome them. A church is already organized at Cesarea with eight members.

"From a letter just received from Mr. Schneider, it appears that eighteen persons were to be admitted to the church at Aintab, August 20, and others were candidates for the same privilege. There is certainly a very remarkable state of things at this station. The reformation has made such progress that the old Armenians will not hear from their preachers such discourses as were once satisfactory. Of one of the Vartebeds the people say, "Does he not know that such preaching will not answer here?" On the Sabbath prior to the date of his letter, Mr. Schneider says, There were between a hundred and one hundred and fifty new hearers, all professing the intention of becoming Protestants. The death of Mr. Nutting was briefly referred to.

"From Karash and Ressab the intelligence continues to be favorable. At the former place it is expected that a Church will be organized very soon. At a village near Kessab, all the inhabitants (save one, perhaps), have renounced their former faith. This result was brought about, it is said, mainly by the influence of a pious Armenian female.

"Mr. Williams, of Mosul, died on the 1st of July. His loss will be felt severely. The readiness of the Moslem to hear the gospel at the Mosul dispensary still continues. In reference to this subject, Mr. Williams says:

'Nothing in the strange ways of the "Americanees," has so astonished the native Christians, as listening to a distinct avowal and enforcement of the peculiar doctrines of the cross in the presence of Moslems; and more than once have we seen them pale with fright at such temerity.'

"On the 1st Sabbath in July, four persons were admitted to the Church at Ahmednugger; on the following Sabbath seven were admitted to the church at Madras. In both cases, some of the converts are quite promising. The death of Mrs. Vrooman at Canton on the 18th of June was mentioned. Mr Treat then read a portion of a letter just received from Dr. Bridgman, who is stationed at Shanghai, giving an account of a late visit to the Insurgents at Nanking, &c. As he is peculiarly competent tospeak on the subject, we will quote what he says:

"'The government of the insurgents is a theocracy, the development of what is believed by them to be a new dispensation, like that to the Israelites under Moses. They most distinctly avow a personal intercourse between the heavenly Father and the heavenly Elder Brother, on the one hand, and their two principle leaders, on the other.

'Their government is a mixed form, half political and half religious. It has an earthly, as well as a heavenly, or at least a divine magistracy. Their government, moreover, is a royal despotism. The old Imperial style is laid aside. They have no emperor, but a fraternity of kings, composed of a heavenly king, an eastern king, a western king, a southern king, a northern king, and an assistant king. These six royal personages, according to the testimony given to us by their "brethren," are all now resident at their new capital, which they call Tien King, or "Heavenly Capital," and also Shing-ching,

Digitized by the Center for Adventist Research

the "Holy City." The name of the first king is Hung Siutsiuen, or Tai-ping-wang, "great peaceful king." The name of the second is Yang Siu-tsing. While Jesus is the heavenly Father's first born son, they say that Hung Siutsinen is the heavenly Father's second son; and, most shocking to relate, Yang Siu tsing has, to his other titles, taken two terms, which in the New Testament are applied to the third person of the adorable Trinity, namely, Kiuen-wei-sz, Gutzlaff's translation of the Comforter, and Shing-shin-fung. Morrison's term for the Holy Spirit.

'This royal brotherhood claims universal sovereignty on earth. This claim they put forth in language unequivocal. As the heavenly Father, the supreme Lord, the august high Ruler, is the only one true God, the Father of the souls of all nations under heaven; so the heavenly King is the true sovereign of all nations under heaven; and as they ought reverently to worship the one, so ought they to bow submissively, and bring tribute, rare and precious gifts, to the other!

'This new government is characterized, as we saw it, by remarkable energy, order, and devotion. There was, to a certain extent, a community of interest. Wealth and stores were in abundance, and seemed consecrated to the one great purpose of working out their great revolution. Their numerical strength and the extent of territory, already acquired, are great, much greater than is generally believed by foreigners. Hitherto and at present theirs is in a great measure the process of breaking down, demolishing the old order of things. Truly the "Breaker has come up."

'As to their religious creed, I have time now to say but a few words. While they have acquired much light and knowledge, these are intermixed, as you see, with gross darkness and ignorance. When writing you in May last year, I did not hesitate to say that they recognized the doctrine of three persons in the Godhead. This I said because they had in their hands a version or versions of the Holy Scriptures, and formulas which they held as true, and in which it was taught. But as now informed, *I am constrained to doubt if they have any distinct knowledge of the divinity of the Holy Spirit.*'"

The Worship of the Virgin.

Our readers have already been made aware that Pope Pius IX. has summoned a great conclave of the chief dignitaries of the Roman Catholic Church to meet at Rome, during the month of October, to settle the question whether the Virgin Mary was herself conceived without sin, free by birth from every taint of human impurity and imperfection, and thus a divinity who may properly be made an object of human adoration. Hitherto this dogma has not formed an authoritative part of the Roman creed, and has been stoutly disputed within the bosom of the Church itself, but it is expected by the more zealous adherents of the doctrine that it will now be finally adopted and made obiligatory on all the faithful.

As far as it can be ascertained by historical investigation, the worship of the Virgin was totally unknown among the early Christians. Neither the disciples of Christ, the Apostles, the founders of the first various churches, nor the early Fathers, allowed of any such worship. The first signs of it appear about the end of the fourth century among some Thracian or Scythian Christian women living in Arabia. These women were called in Greek, Collyridians, from a small cake, *collyris*, offered by them to the new Christian goddess. But even at that time the example given by Irene, Tertullian, Origen, Basil, and Chrysostom, was followed, and Mary was considered as any other mortal, and spoken of by theologians with the faults and her virtues. Still, the special worship began to extend beyond Arabia, and was accepted, to a certain degree, by the church in general, and in the following centuries various church-festivals were established in honor of the Mother of Christ.

In the twelfth century, however, the practice of Mariolatry acquired a certain disheveled and extravagant character through various orders of monks and nuns. The immaculate nature of the Virgin, however, having thus been recognized in this twelfth century, some canons of Lyons took up the idea of the immaculate conception from her mother, and at once marked a day in the almanac for its commemoration. This invention, however, proved too much for the hard-hearted order of the Dominicans, those bloody off-shoots of the persecution of the Albigenses and of Vaucleuse in the south of France. The gloomy Dominican founder and those friars were the authors of the Holy Inquisition, and the Dominicans were ordained by the Popes to be the managers, purveyors, and masters of ceremonies to the auto-da-fes. To the present day the Dominicans are the official inquisitors at Rome, and the Censure—the Index—is principally in their hands. As we have mentioned, the Dominicans protested against the notion of the immaculate conception, and Papal edicts allowed them to dispense with this theological subtlety. Thomas Aquinas, a disciple of Aristotle, wrote likewise against it, treating it as an absurdity; but Duns Scotus raised his voice in its favor. The order of Franciscans, founded by one of the least intellectual Italian enthusiasts contained the leading defenders of the immaculate conception. In the fourteenth century, the Sorbonne, or University of Paris, decided in its favor, thus clothing it with a kind of high theological authority. The Council of Basilea, the Popes Sextus IV., Alexander VI. of infamous memory, the Council of Trent, and Gregory XIII., decided for maintaining the commemorative festival without, however, making of the question a dogma for the church.

The Jesuits, those antagonists and mortal enemies of the Dominicans, espoused from the start the cause of the Virgin against them. In course of time, the Jesuits gave to this worship in general a feverish intensity, surrounding it with a sentimental and mystical halo, bestowing on it the most varied explanations and significations, and uplifting it among their adepts, and especially the lower classes and women. Thus they secured to themselves a closer and stronger hold over excited imaginations. Under the new overwhelming influence and impulse of the Jesuits, the present Pope seems to have determined to immortalize his name by finally settling the question, and eventually inscribing the immaculate conception among the binding dogmas of the Church. That decision we shall probably be able to announce within a few weeks.

Henry Longden---His Conduct as a Class-leader.

[Bro. Himes:—I forward you the following article taken from the *Wesleyan Journal*. It was handed me by one of my flock. I think it may benefit my brethren in the ministry as it has me. I. H. Shipman.]

"The first objects of my attention were to convince the people of the necessity of punctual attendance, to conform to all the rules of society, and to acquaint myself with every member, as much as one man may know another; and when I had used every human effort of which I was capable, then frequently to commend them to God in my closet.

"The Lord gave me the desire of my heart in behalf of most of them, and great was our prosperity. They were very conscientious in their attendance: so much so, that we have sometimes been the winter quarter, and we have not had one absentee, unless detained by sickness, although we lived a quarter of a mile out of the town.

"I made it a duty to call upon those members of my class who were heads of families, to know the state of their domestic economy, family regulations, and family religion. I never found one involved in difficulty and debt, but they were first deranged in their plans of economy; and I never found one defective in regular attention to family worship, that prospered in personal piety. Verily, 'godliness with contentment is great gain.'

"By various means I became acquainted with each, nearly as with my own soul, with their besetments and temptations, arising from their age, sex, circumstances, and situations in life. It was often sounded in my ears. 'Bid the people that they go forward;' and, blessed be God! many of us did

'March hand in hand,
To Immanuel's land.'

"In my frequent intercessions for the people, God took me into his pavilion. It is not proper to relate the answers to prayer which I received, respecting those who unfortunately began to relax in prayer and watchfulness, in love and obedience, and who had begun again to live in indulgence of some secret sin. The detection broke the snare, led to humiliation of soul, which often ended in restoration and healing.

"Every few months we had a trial, arising from that which in itself was a cause of thanksgiving. The Lord increased our numbers, and the room became too small, and it was necessary to divide our company. This occurred again and again.

"My experience in my nervous fever taught me to bear with the infirmities of the weak; but I ever made a proper distinction between infirmities and sins. I could not, dare not, palliate or soften the sins of the unfaithful; and I knew a true penitent would always run before me, in self-abhorrence and crimination. I loved my people, and sought to build them up, but only upon a good foundation; and few come among us, but those who loved and sought plain dealing. When I had confidence of a professor, I loved to administer a sovereign balm for every wound by the Spirit of truth, the Comforter, and all the consolatory promises of the Gospel. These soldiers of Christ nobly stood, bearing the burden and heat of the day: primitive Methodists, hardy Christians, who denied themselves, took up their cross, and followed their Lord and Master.

Foreign News.

New York, *Oct.* 6.—The *Canada* arrived this morning with Liverpool dates to the 23d.

The news is important. The *Petrel* steamer put back to the Clyde on the 18th, dismasted, her decks swept and leaking. Five of her passengers out of 111 had died.

It is officially announced by the French and English governments that on the 14th, 58,000 men landed without opposition at Eupatoria, and immediately marched upon Sebastopol; the transports returned to Varna for 14,000 more Frenchmen.

The instructions issued to the troops at Varna at the moment of embarkation had been published, and display evidence of the most minute care and forethought, and indicate that the intention is to make an immediate attack upon Sebastopol.

A dispatch dated Varna 22d, says from Russian sources it had been ascertained that the Russians did not oppose the landing of the allies, because their entire force in the Crimea numbers only 38,000 men, besides the garrison in Sebastopol 2000 strong. The Russians have 30,000 men and forty-eight guns on the heights leading to Sebastopol, and they will defend these heights to the utmost.

The allies march upon Sebastopol by way of Simmerssol. The first encounter was anticipated to take place about the 21st or 22d, unless the Russians advanced from their position to meet the allies.

The Russian fleet had again run into Sebastopol, and part of the allied fleet had arrived off that fortress. It was stated from Constantinople, but as yet unconfirmed, that the Czar at the last moment assented to terms, and that a steamer was despatched to postpone the landing, but at last advices she had not reached the fleet.

Ships with troops were off the fortress of Kimbura, and Island of Tendra, Odessa, doubtless with a view of intercepting Russian reinforcements for the Crimea.

The English are said to have captured a Russian express steamer with important despatches, off Sebastopol.

Anapa and Kersch were closely blockaded. The evacuation of Moldavia was now complete.

Gen. Guyon was recalled from Asia.

Greece makes submission to the Porte, and offers a treaty of commerce.

The rupture with Persia was officially contradicted.

Spanish affairs were unchanged.

The Belgian Ministerial crisis is over. Ministers remain.

English officers have been sent to the Turkish army at Kars.

Prince Napoleon has sent 12,000 muskets to Schamyl.

Persia is menaced by the Turkomans, who have taken the fortresses of Mero and Meschid.

The Grand Duke Constantine was expected at Limeropol.

It is said that the Emperor of the French is to visit England shortly before Christmas.

A diabolical outrage had been perpetrated in Ireland. About 900 inhabitants of the town of Enniskillen and the adjoining neighborhood proceeded by railroad to Derry on the 15th, and had a grand Protestant and Orange celebration. As they were returning the train came in contact with a large fragment of rock placed upon the rails, instantly killing the Stoker, and wounding numerous others, including Lord Enniskillen. The deed is stated to have been done by the Catholics, and suspicion of it was entertained before hand, so that unusual precautions were taken, and the train was going at a very slow rate at the time, otherwise the loss of life must have been frightful.

Athens, *Sept.* 16.—The French commander has again demanded that 2000 troops be received at Athens. The King refused, declaring he would leave his capital should the Ministry accede to the demand.

Vienna, *Wednesday.*—The *Fremden Bladt* states that on the 13th all the Strand batteries recently erected at Odessa, were destroyed by part of the allied fleet. On the 12th, a powder magazine exploded at Perkop. There is said to have been a great loss of life on the part of the Russians. Two vessels of the allies were also damaged. This despatch needs confirmation.

St. Petersburg, *14th.*—A number of regiments have been inspected by the Emperor, and marched to share in the campaign of the South.

Constantinople, *17th.*—While the embarkation at Varna was being proceeded with, a Turkish steamer upset two gun boats, and twenty zonaves were drowned.

The fleet which left the mouth of the Danube the 9th of Sept., met with a serious accident, an English and two French transports having foundered.

The Greek ambassador has returned to Constantinople.

At length we have decisive news from the Crimea, being in brief the landing of the great expedition upon which the eyes of the whole civilized world are now fixed. We have but few details, but the statement is that on the 14th of September 25,000 French, 25,000 English, and 8,000 Turks, landed successfully, and without resistance, at Eupatoria. These troops commenced the march on Sebastopol, and the transports returned to Varna for more troops. The allied fleet, arranged in the order of battle, were at the time before Sebastopol, in the expectation that the Russian fleet would come out and commence the attack. Eupatoria, or Kassolv, is situated on Kalamita Bay, and is described as a town of 8000 to 10,000 inhabitants. There are two routes to Sebastopol; the coast rout would occupy about six days marching, and the route by the interior about twelve days. There will undoubtedly be a battle at some point on the route, but with a force of from 80,000 to 90,000 of the best troops in the world, the allies do not expect any serious resistance. Indeed, the English speak of the taking of Sebastopol as a fixed fact. It seems to be generally believed that Omar Pasha will checkmate the Czar in Bessarabia, by carrying the war there, and thus prevent the concentration of an overwhelming Russian force in the Crimea.

The second expedition to the Crimea is to sail and reinforce the first as soon as the necessary steamers can be spared. It is already collected at Varna, and will be composed of 20,000 men, including a large cavalry force.

The Crimea is nominally under the command of Prince Menchikoff. From various sources, we learn that the Czar is pushing all his disposable forces into the Crimea.

A letter from a resident at Odessa says that that port was bombarded by the allies on the 7th of September, and adds the following in regard to the preparations made to receive the enemy by the Russians:

"Prince Menchikoff had exhausted every means of defence in order to render Sebastopol impregnable by sea and land. Between Sebastopol and Balaklava, five strong detached forts have been built, which are manned by a corresponding number of troops. The road from Balaklava to Jalta has been broken up here and there, and mined. The reach of coast from Sebastopol to Eupatoria is defended at irregular intervals by six batteries. Round Eupatoria three forts have been built—north, south, and east. This place is garrisoned by 15,000 men. The heights around Sebastopol are surrounded with trenches and ditches, crowned with 18 batteries, and defended by 20,000 men. The garrison of Sebastopol amounts to not more than 10,000 men; and if you add to them the crew of the fleet, the place itself will be defended by 25,000 men. Prince Menchikoff has prepared his people for the worst in a proclamation he issued on the 3d inst."

Some of the English papers are inclined to doubt the statement that Odessa has been bombarded. It is stated that there is not now a Russian soldier either in Wallachia or the Dobrudsha, and the Austrians are in possesion of both provinces. From the Baltic fleet we have the following:

"Her Majesty's cruisers having towed the French ships and British transports, with the troops on board, returning back to France out of the Baltic, returned to their cruising ground immediately. In the Gulfs of Finland and Bothnia, a number of Dutch vessels sought to enter the blockaded ports. They were, however, speedily intercepted, and Her Majesty's ship *Archer* sent one, the *Minima*; into Memel. She is laden with Hollands, cheese, and miscellaneous produce, and with her cargo, will be sent home to England for condemnation.

The fleets have entirely left Aland."

A large number of persons in South Wales have left, and others are still preparing to follow, for the Mormonite settlements in North America. These persons are principally from the counties of Carmarthan and Glamorgan, and many have given up a comfortable home and subsistence, in order to seek their paradise on the banks of the Salt Lake. A very large exodus of these deluded people has taken place from South Wales, and, if anything, the movement is on the increase. The emigrants are principally small farmers, mechanics, iron-workers, colliers, &c., with here and there persons of a better class. They make their way to Liverpool, Bristol, or Plymouth, and thence start for New Orleans, where they ascend the river to their new settlement.

The Madrid journals of the 16th and 17th have nothing important in them, and no allusion is made to the search after M. Soule, mentioned in a private telegraphic despatch from Bayonne. The capital of Spain is represented by a private letter to be tranquil as regards the surface of things, but the government has to contend against both Republican and Carlist intrigues, and doubts are expressed of the firmness and en-

Digitized by the Center for Adventist Research

ergy of Espartero. The Republicans in Madrid although not very numerous, are very active; and as long as French political refugees are allowed to reside there, this party, although numerically weak, will be strong in influence. It appears, however, that the Spanish Government is aware of its danger, and has commenced measures of precaution. On the 16th, says one of the letters from Madrid, three well-known refugees were ordered to quit Madrid, and it was expected that the expulsion of persons of this kind would soon become general.

A letter from Paris of the 19th Sept., says, Mr. Soule, the American ambassador at Madrid, who, according to the yet unexplained telegraphic despatch of yesterday, was hiding from the Spanish police, arrived at Toulouse on the 17th, accompanied by Mr. Sickles, the U. S. Secretary of Legation at London.

ITALY.—In the month of December Pio Nono intends to decide *ex cathreda* upon the immaculate conception of the Holy Virgin; he has already collected the written opinions of the most eminent prelates living on the subject, most of whom—indeed, I believe, all—agree with himself in admitting the immaculate conception; he has sent an encyclica to all prelates "in grace and communion with the Holy See," requesting their prayers, and authorizing them to institute jubilees and grant indulgences on the occasion; and, finally, he has invited two bishops at least to repair to Rome from every Catholic country to be present at the great ceremony. The rumors of upwards of a thousands bishops being convened in council by his holiness are much exaggerated; it being the policy of the Holy See to avoid councils, in whatsoever shape, as much as possible.

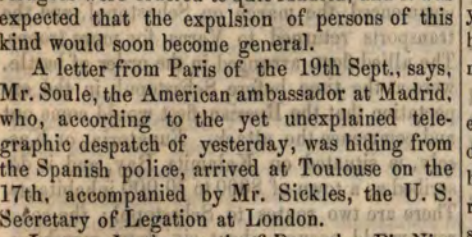
INDIA AND CHINA.—By the overland mail, dates are received of Calcutta Aug. 5; Bombay Aug. 1; Madras Aug. 11; and China July 22. We quote from the summary in an English paper:

"Numerous pirate fleets are cruising all over the east coast, and one numbering fifty junks, crowded with men, had lately congregated within forty miles of Fu-chau.

"Amoy remains quiet; and at Swatow an extensive trade in sugar is fast springing up.

"From Shanghai we have news by the Barracouts, from which we gather that the affairs of the rebels were gradually growing more desperate. They had received some re-inforcement in numbers, but want and sickness were making sad havoc within the walls, and dissentions were fast springing up amonst them.

We have also further news from Nankin, giving a still blacker shade to the very dark picture already presented. New books and new revelations have been brought down, a translation of one of which has been sent to the *Herald*, and we may judge of its nature when the editor assures us that it is so "blasphemous, silly, and absurb," that he even hesitates to allow a line to sully his columns, while he regards it as containing such an admixture of error. pride, and presumption as to "paralyze the hopes entertained for missionary labors, and the extension of Christianity, for a long time to come." The fanataicism and blasphemy of both leaders and people are reported to be of the most revolting kind. The eastern and western kings respectively personate the Holy Spirit and Jesus Christ, and among the chiefs generally ignorance and imposture contend for mastery.



The Advent Herald.

BOSTON, OCTOBER 14, 1854.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE PROPHECY OF ISAIAH.

CHAPTER L.

The Lord hath given me the tongue of the learned,
That I should know how to speak a word in season to him that is weary:
He wakeneth morning by morning, he wakeneth mine ear to hear as the learned.—v. 4.

The speaker here, is evidently the Messiah. The "tongue of the learned" is put by a metonymy for an ability to instruct,—a fitness to impart knowledge. His teaching was so wonderful that even the Jewish officers were deterred from taking him, saying (John 7:46,) "Never man spake like this man." For. (Matt. 7:28, 29,) "The people were astonished at his doctrine: for he taught hem as one having authority, and not as the scribes." And they said, (Matt. 13:54,) "Whence hath this man this wisdom, and these mighty words?"

A "word" is put by a synecdoche for the words of consolation which he should speak to the sorrowing—for which "weary" is put by substitution. He said to such, (Matt. 11:28-30,) "Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

To waken morning by morning, is to awaken every morning. To waken the ear as the learned, or as those who learn, as some render it, is put by substitution for his being made attentive to the reception of the teachings which he was commissioned to impart—the ear, an inlet to the mind, being a metonymy for the mind which thus becomes attentive. The figure is taken from the aets of teachers who rouse up their scholars early in the morning, to communicate to them the lessons of wisdom which they are to impart to others.

The Lord hath opened my ear,
And I was not rebellious, neither turned away back.
I gave my back to the smiters, and my cheeks to them that plucked off the hair:
I hid not my face from shame and spitting.—vs. 5, 6.

Opening the ear, according to Wm. Lowth, was a Hebrew metaphor for making known something to another. The Saviour did not decline the commission communicated to him—not to turn away back being put by substitution for not refusing to fulfil the sacrificial office. He did pray, (Matt. 26:39,) "O my Father, if it be possible, let this cup pass from me;" but he immediately added: nevertheless not as I will, but as thou wilt." And so, (Phil. 2:8,) "he humbled himself, and became obedient unto death, even the death of the cross." For he said, (Heb. 10:7,) "Lo I come (in the volume of the book it is written of me,) to do thy will O God."

He gave his back to the smiters, &c., when Pilate, (John 19:1-3,) "took Jesus and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews! and they smote him with the palms of their hands." Matt. 26:67—"Then did they spit in his face, and buffeted him; and others smote him with their hands."

This being the only scripture where there is a prediction that he should be spit upon, the Saviour must have had reference to it when he said, (Luke 18:31-33,) "All things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on; and they shall scourge him, and put him to death: and the third day he shall rise again." And this proves that the Saviour was the subject of this prediction.

To submit to being spit upon, was to submit to the grossest indignity that could be offered—it being considered insulting by the orientals even to spit in the presence of another. "To spit in the king's presence, or in the presence of each other, was an act of indecency." (*Herod.* B. i. 99.) It was also considered an unpardonable insult even to touch the beard of another contemptously; and an Oriental will resent nothing sooner than an insult offered to his beard. But such, and greater insults, the Saviour. for *our* sakes, voluntarily endured. He willingly undertook a work which he knew would be attended with such indignities.

For the Lord God will help me; therefore shall I not be confounded
Therefore have I set my face like a flint, and I know that I shall not be ashamed.—v. 7.

When the Saviour prayed, if it were possible, for the removal of that cup, "and his sweat was as it were great drops of blood falling to the ground," (Luke 22:43,) "there appeared an angel unto him from heaven strengthening him." And so he was Divinely sustained amid all the cruelties heaped on him. To assume a determined expression of the face, is put by substitution for decision of the mind; and its comparison, by a simile, to a flint, illustrates the unyielding nature of this determination. Thus God said to Ezekiel, (3:8, 9,) "Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an adamant, harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks."

He is near that justifieth me; who will contend with me?
Let us stand together: who is mine adversary? let him come near to me.
Behold, the Lord God will help me; who is he that shall condemn me?
Lo, they all shall wax old as a garment; the moth shall eat them up.—vs. 8, 9.

This is a prediction that his innocence of the things of which he was falsely charged, should be made apparent. Even Pilate called him, (Matt. 27:24,) "that just person;" and declared, (Luke 23:4,) "I find no fault in him." And the wonders which God wrought at his crucifixion, compelled the Roman centurion to exclaim, (Luke 23:47,) "Certainly this was a righteous man."

Those who would bring charges against him, are challenged to stand with him for the trial of their accusations before an impartial judgment: to stand together, and to come near, being put by substitution for the mutual submission of such charges to such a tribunal. Rom. 8:31, 33—"If God be for us who can be against us. . . . Who shall lay anything to the charge of God's elect? It is God that justifieth."

While the Messiah should come off victorious over all his foes, they would become old and perish. A garment that is cast aside soon becomes moth-eaten and worthless: by a simile their decay is illustrated by its waxing old; and by a metaphor their being eaten by moths, affirms their destruction.

Who is among you that feareth the Lord,
That obeyeth the voice of his servant,
That walketh in darkness, and hath no light?
Let him trust in the name of the Lord, and stay upon his God.—v. 10.

To walk in darkness, is put by substitution for mental sorrow, a sense of depravity, or affliction and gloom of any kind. All such by the apostrophe, are exhorted to put their trust in Jehovah. The Psalmist said, (23:4,) "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

The "name of the Lord" is put by metonymy for the Lord; and to "stay" upon him is a metaphor expressive of firm reliance on him.

Jehoshaphat said to Israel, (2 Chron. 20:20,) "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper. And David said, (Psa. 20:7,) "Some trust in chariots, and some in horses; but we will remember the name of the Lord our God."

Behold, all ye that kindle a fire, that compass yourselves about with sparks:
Walk in the light of your fire, and in the sparks that ye have kindled.
This shall ye have of mine hand; ye shall lie down in sorrow.—v. 11.

The former verse was addressed to all who sought Divine consolation. This is addressed to those who seek to remove the darkness from their path-way by efforts of their own. To kindle a fire and to compass themselves with sparks, are put by substitution for the adoption of plans for their salvation, and to walk in their light, is a figure of the same kind for abiding by them. The direction thus to walk is ironically spoken; the consequences of so doing being immediately announced. Thus we read in Eccl. 11:9—"Rejoice, O young man, in thy youth; and let thy heart cheer thee in days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judment."

"Hand," the instrument of action, is put by a metonymy for God himself: and the declaration that they shall lie down in sorrow, is a substitution for the wretched end which will overtake all who forsake Jehovah. Psa. 16:4—"Their sorrow shall be multiplied that hasten after another God." Matt. 25:4,—"These shall go away into everlasting punishment: but the righteous into life eternal."

NEW WORKS.

"CUMMING'S MINOR WORKS: A Message From God. The Great Sacrifice. Christ Receiving Sinners. By the Rev. John Cumming, D.D. Minister of the Scotch National Church, author of lectures on the Miracles, Parables, Daniel, etc. etc. Philadelphia: Lindsay and Blakiston. 1854." Price 75 cents. Postage, 19 cts. For sale at this office.

The fact that this work is from the pen of the distinguished London divine—the greatest pulpit orator living, is alone a commendation of it. Whatever Dr. Cumming's writes is readable, profitable and instructive.

"IS CHRISTIANITY FROM GOD? *or*, A Manuel of Bible Evidence for the People. By the Rev. John Cumming, D.D. Minister of the Scottish National Church, Crown Court, Little Russel-street, Covent Garden. With an introduction by Hon. Theodore Frelinghuysen. New York: Published by M. W. Dodd, Brick Church Chapel, City Hall Square, (opposite the City Hall.) 1854." For sale at this office. Price 75 cts. Postage 12 cts.

What is said of other of Dr. Cumming's writings, may also be said of this. Whatever issues from his pen has a charm for impartial readers.

"A COMPLETE CONCORDANCE to the Holy Scriptures of the Old and New Testament: *or*, a Dictionary and Alphabetical Index to the Bible: very useful to all Christians who seriously study the inspired writings. In two parts: containing, 1. The Appellative or Common Words in so full and large a manner, that any Verse may be readily found by looking for any material Word in it. In this part, the various *Significations* of the principle Words are given; by which the true Meaning of many Passages of Scripture is shown: An Account of several *Jewish* Customs and Ceremonies is also added, which may serve to illustrate many Parts of Scripture.

2. The Proper Names in the Scriptures. To this Part is prefixed a Table, containing the *Significations* of the Words in the Original Languages from which they are derived.

To which is added, A Concordance to the Books called Apocrypha. The whole digested in an easy and regular method: which, together with the various significations and other improvements now added, renders it more useful than any book of the kind hitherto published. By Alexander Cruden, M.A. From the Tenth London Edition, carefully revised and corrected by the Holy Scriptures. To which is added, An Original Life of the Author. New York: Published by M. W. Dodd. 1854."

Cruden's Complete Concordance has stood the test of Biblical study, and will never be displaced by any mere *abridgment*. Those who can possess themselves of the full work, will of course be satisfied with nothing less. A good Concordence is the best help for the study of the Bible; and Cruden's unabridged, is incomparably the best English concordence ever complied. It is a book so extensively and favorably known, that any praise of it is superfluous. It is to the Bible, what Webster's unabridged Dictionary is to the English language—a compendium so full, complete and perfect as to leave nothing farther to be desired in that department. For sale at this office. Price $3,50.

"FOR BIBLE CLASS AND FAMILY INSTRUCTION. *The Westminster Shorter Catachism.* With Analysis, Scriptural Proofs, Explanatory and Practical Inferences, and Illustrative Anecdotes. By Rev. James R. Boyd, Author of 'Elements of Rhetoric,' and 'Eclectic Moral Philosophy,' Editor of 'English Poets, with Notes,' etc. New York: Published By M. W. Dodd, Brick Church Chapel, City Hall Square. 1854."

The Catechism on which this work is based is now three centuries old, and all are supposed to be familiar with it. The peculiarity of the present volume consists in its Scriptural proofs, illustrations, &c. There is no want of ability or good judgment indicated in the arrangement and execution of these.

"THE OLD FARMER'S ALMANAC, calculated on a new and improved plan for the year of our Lord 1855. Established in 1793 by Robert B. Thomas. Published by Jenks, Hickling and Swan."

This standard publication has again made its appearance, to tell the people all about the rising and setting of the sun and moon, the tides, weather, eclipses &c. &c., for the coming year, with other new and interesting matter.

"Two DISCOURSES delivered at Stoneham, Mass., Sept. 7, 1851, occasioned by the death of Rev. John H. Stevens. By Wm. Chalmers Whitcomb, Pastor of the Stoneham Orthordox church."

We are indebted to the author for a copy of these discourses, which are in a measure historical and biographical; but exhibit talent, research, ability and a liberal mind.

"THE GENTILE NATIONS: *or*, The History and Religion of the Egyptians, Assyrians, Babylonians, Medes, Persians, Greeks, and Romans: collected from ancient authors and Holy Scripture, and including the recent discoveries in Egyptian, Persian, and Assyrian inscriptions: forming a complete connexion of sacred and profane history, and showing the fulfilment of sacred prophecy. By George Smith, F.A.S., Member of the Royal Asiatic Society of Great Britain and Ireland, of the Royal Society of Literature, of the Irish Archæological Society, etc. New York: Published by Carlton & Phillips, 200 Mulberry-Street, 1854." 663 pp. 8 vo.

This is a new work by Dr Smith and is valuable as a treatise on ancient history in fulfilment of prophecy. The late researches and discoveries at Ninevah, Babylon, and in Egypt, have tended to make clear some things which were before obscure, and all these new sources of information are made use of by Dr Smith in his compilation of the history of those times. This volume presents in a very compact and readable form a very desirable work on ancient history. We also get from it a very good idea of the religion of those times. A dis ertation on the Oracles of the heathens is copied from it in another column.

"CONFESSIONS OF A CONVERTED INFIDEL; with Lights and Shades of Itinerant Life, and miscellaneous sketches. by Rev. John Bayley, of the Virginia Annual Conference. New York: published by M. W. Dodd, corner of Spruce Street and City Hall Square. 1854."

This illustrates how the author became an infidel, and how he was converted from it and became a minister of the Gospel. Then follows dissertations on various appropriate subjects. The whole furnishes a volume of very pleasent reading; and would be useful to put in the hands of those

Digitized by the Center for Adventist Research

skeptically inclined.

"The Theological and Literary Journal.—Edited by David N. Lord. Number XXVI. October, 1854. New York: Published by Franklin Knight, 138 Nassua-street. 1854."

We have received the October Number of this valuable Quarterly, which now needs no commendation of ours. The following are its Contents.

Art. 1.—*The Truth of the Laws of Symbolization and the Importance of their Results.*
The question whether they are true or not of great moment.
The principle on which symbols are used.
Distinction between analogy and exact sameness.
The main laws of symbols.
Their chief characteristics.
The spheres from which they are taken.
The false principle on which they proceed who misinterpret them.
Conclusion.
Art II. *The Exposition of Romans* 11. 12, 15, 25.
Art, III. *The Parables of the New Testament.*
The principle on which they are employed.
The sphere from which they are taken.
Their characteristics and laws.
Their two classes.
The scene of the kingdom of God they are chiefly employed to illustrate.
The reason that Christ taught by parables.
The parable of the two builders; its object.
The sayings of Christ to which it refers.
The analogy of the two buildings to Christ's hearers.
The analogy of the trial of the buildings to the trial of Christ's hearers.
Lessons taught by the parable.
The parable of the sower.
The principle on which it is framed.
The hearers represented by the way-side ground.
Those denoted by the rocky ground.
Those represented by the thorn ground.
Those devoted by the good ground.
Truth taught by the parable.
Art. IV. *The Apostolic Commission.*
Art. V. *The Plurality of Inhabited Worlds.*
Art. VI. *Notes of Scripture.*
Art. VII. A *Designation and Exposition of the Figures of Isaiah, Chapter XXVIII.*
Art. VIII. *Hints to Orthodox Antimillenarians.*
Art. IX. *The Tactics of a Class of Antimillenarians.*
Art. X. *Literary and Critical Notices.*
1. Dr. Lord's Essay on the Millennium.
2. Dr. Cooper's Lectures on Odd-Fellowship.
3. Dr. Cumming's Lectures on Romanism.
4. Dr. Upham's Religious Maxims.
5. Mr. Nicholson's Discourse on Christ's Ascension.
6. Conversations on the Office of Ruling Elder.
7. Symbolic Prophecy.
8. Defence of the Eclipse of Faith.
9. The British Periodicals.
10. Mr. Goodell's Changes in the East.
11. The Characteristics and Laws of Figurative Language.

LETTER FROM ELDER JONATHAN COLE.

Bro. Himes:—I want the privilege of conveying my feelings to the Advent brethren.

Dear Brethren:—Are we firm in the belief that the Advent cause originated, and has thus far succeeded by the agency of the Holy Spirit? If so, are we not actually withholding that assistance which the cause requires and our duty to do at this time. Is it not as much as brother Himes ought to bear, to stand in the front of the battle and expose himself to all of the artillery the enemies of the cause can muster, without being embarrased for want of means to honorably sustain the printing of the *Herald*, and himself and family in his arduous missionary labors. Is it not giving the enemies of the cause occasion to think we are not sincere in what we profess to believe? It looks so to me.

Now for a *proposition*. I will be one of twenty to raise one thousand dollars, payable by the fifteenth day of January next; to be appropriated for the uses above mentioned. And as others may concede, let them send in their names for insertion in the *Herald* to encourage others. I do think it is not only taxing brother Himes more than he in Christian charity ought to bear, but the cause itself is now suffering in consequence of our neglect. Brethren let me have the pleasure of seeing your names inserted in the *Herald* soon. Yours truly,

Jonathan Cole.

Salisbury Center, N. Y., Oct. 2d, 1854.

I received the above letter with joy and surprise. It was difficult to account for such a movement in the mind of our father in the gospel. I had laid my case, and that of the office before God. And there I left it, trusting in Him by whom I had been sustained thus far. I had one more duty to perform, in connexion with my humble prayers. That was to address a note to such friends of the cause as would be likely to appreciate my case and render me aid. The appeal of father Cole supercedes this, as all who are interested will be likely not only to see it, but also to sympathise in his benevolent spirit.

I have said but little of the financial condition of the office for some time past, I had hoped by untiring devotion to the cause, and economical management, to free the office from all embarrasment and to sustain myself and family. But during the last year, active and virulent influences have been at work, much to the injury of the office. I regret to say, that nearly all the old slanders against me have been revived, revamped, and others added. These wicked and false reports have been used to injure the circulation of the *Herald*, and the publications of the office generally. I forbear to repeat any of these things. I would have avoided a reference to them, if I could in justice to a suffering cause. My warfare with these elements closed in their utter defeat in their attempt to break me down in the memorable *suit* at Providence, R. I. While this class of persons have been doing what they could to cripple and break down this office, it is due to truth that I should say that the friends of the office have been mindful of the interests of the office, and have kept up the list of the *Herald* in a good degree. But in other respects very little help has been received to aid my free distribution of tracts and papers; or in my missionary labor. While I bear testimony to the liberality of brethren in all the places where I have labored, I have also to add that it has not been in their power, in many places to do more than meet my traveling expenses. While in others a competency has been raised. As I know no other work, or interest on earth, then that of the *Advent cause*, I am obliged to look to the fruits of my labor, in this work for the support of those depending upon me.

While I make no claim, or even appeal for aid, having made the above statement, which I believe is due to me, and the cause I serve, I only add a few facts relative to the state of the office.

There is now due the office, from those who have gone into definite time, the Saturday Sabbath, and other things, who withhold or refuse to pay, more than . . . . . $500.

The office has expended during the past year in sending the *Herald* to the poor, and in donations of books, above receipts for those objects, about $300.

There is now due from subscribers to the *Herald* for past volumes ending July 1st, about $2,000.

There is also due on book account, besides that enumerated in the first item, about . . . . $200.

Making about . . . . . $3,000, now due the office, which on every principle of honor and honesty, should be paid. By the rise in the price of paper, our expenses for that article alone have been about $300 more the past year then they would otherwise have been; and other things, expense of living, &c., have been proportionally increased, without any increase of income from the paper. I must have immediately, from the above or other sources at least $2,000, to meet the wants of the office—my debt for paper alone, being over one thousand.

If these sums due the office could be collected, it will be seen that brother Cole would have no occasion to make a proposition to aid me, or make so liberal an offer to make up the sum he has proposed. If those indebted to the office will withhold their dues, then the friends of our bleeding cause, if they mean it shall live and prosper, will have to render liberal aid. And why should it not be sustained. Is not the Saviour soon to come? Have we not got the truth on this great subject? Do we not hold it in a healthful gospel purity? And is not this the work, and just the work our Saviour requires at our hand? So I think, and what ability I have, henceforth I hope to be able to devote to this glorious cause.

The Paschal Moon.

Bro. Himes:—My motto is, "owe no man any thing,"—"honor to whom honor is due; and as you have laid me under obligations by faithfully exposing my error in supposing there was a passover full moon on Friday, A.D. 37. I hasten to return you my thanks for so doing. A good cause never is benefitted by error, and I am always glad to exchange error for truth. I made up my mind several years since to be honest in my religion, believing that would keep me so in other things. And in no way can a person more surely obtain my gratitude than by exposing my errors in my religious faith.

I am satisfied my error arose from the fact of Ferguson's placing the crucifixion in the true era, A.D. 37 * which I had confounded with the vulgar era; and as necessity required a paschal full moon on Friday of the same year, I therefore inferred one in A.D. 37 on the authority of Ferguson, in which error I was confirmed by the declaration of the same by a writer in the *Crisis*. When I wrote that article (which was more than five months since,) and which I supposed long ere this lost in the rubbish of the office of *The Crisis*, I looked for my table of authority, but could not find it. I wrote therefore from memory. The fact is, not expecting to have use for my Advent statistics and publications, I have during my long illness kept giving them away until I have but very few left. My Advent library is all gone except vols. 1 and 2. I consequently wrote from memory, or a dependence (in many things) upon others statements. I mention these things not merely as an apology, but as the facts in the case.

In view of the above, I cheerfully renounce my error, and acknowledge that with the present light, I see no authority for extending to, or terminating the 2300 day-period this year. And hope that any and all who have been influenced by my statement to adopt the argument, seeing its error, will at once promptly reject and expose it. We have true reasons enough for expecting Christ soon, yea, this year, without depending upon false ones. But I close, brother H., by resuming my expression of thanks for your faithful and lucid exposure of my error.

Yours in hope of seeing Jesus soon,

S. Falls, Oct. 3d, 1854. E. R. Pinney.

N. B. I hope you will let my infirmities excuse me for not copying this. I expect to leave for Rochester on a visit. I have been permitted by God's blessing to visit my aged parents once more and probably for the last time. My general health is much better than it has been and I am at present quite comfortable not having had a swelling for some weeks. But my cancer grows worse very fast, it has got to be a fearful looking sore. My family are all quite well. Yours,

E. R. Pinney.

Remarks.—The above is frank and Christian, and is just what might be expected from one actuated by Christian principles. It is always a pleasure to spend time and labor to enlighten those who can, like brother Pinney, appreciate, and like him have candor to acknowledge the correction. In the present case brother Bliss feels amply paid for the complicated calculation which was necessary to arrive at the astronomical position of the moon at the time referred to.

We sincerely sympathize with brother P. in his sufferings. There is however deliverance in prospect.

* A.D. being a chronological technicality, should never be used only in connection with the vulgar era. When we refer to the *true* epoch of Christ's birth, it should be omitted.—Ed.

Convocation of Catholic Bishops.

The first Council of the Catholic Bishops and other Ecclesiastical dignitaries of the *province* of New York, assembled in New York on Sunday, the 1st inst.

The ceremonies of the occasion were imposing and novel in that latitude. The Council assembled at the house of the Archbishop, and dressed in the full regalia of the Church, proceeded to the Cathedral in Mott street. The procession was headed by a priest carrying the cross, and Archbishop Hughes carrying the pastoral staff, or crozier, brought up the rear. The Pontifical High Mass of the Holy Ghost was preformed, after which the Archbishop delivered the inaugural sermon. The performance of the service lasted four hours without intermission.

The business of the convocation, which will be conducted in private, will commence to-day. The *Tribune* referring to the Archbishop's sermon, remarks:

"The Bishop does not distinctly declare the objects for which the Convention was called, but the tenor of his discourse leaves no room to doubt that the convocation was dictated, or at least much hastened by the Know-Nothing movement and the street preaching disturbances here and in other cities."

It may sound somewhat strange to American ears to hear the term *province* applied to independent States in this republic. Yet they are regarded by the papists only as *provinces* of the Papal See—the Pope claiming spiritual sovreignty over every one who is in communion with the hierarchy of Rome. And the allegiance which every Papist recognizes as due to that foreign potentate is such, that he cannot intelligently take the oath of allegiance to this country without being guilty of perjury. It is true that they claim that the Pope is only their *spiritual* guardian, but yet their spiritual allegiance to him is such, that he has only to ignore any or all enactments of this government, and the conscience of every Catholic feels bound to obey the Pope's mandate. The Pope thus wields a *veto* power over the doings of every State in America—so far as the obediance of Papists is concerned. And thus Brownson Jesuistically says:

"I owe no duties to my country but such as are prescribed by the law of God; and the only authority the Pope has over me as a citizen is his authority as the spiritual guardian and judge of that law as binding on my conscience. He, at the very lowest, I think, is as likely to interpret and apply that law justly, as is Franklin Pierce, or Chief Justice Taney, or as I should be in my own private judgment. My political sovereign has no right to demand my obedience to any order contrary to the law of God, and he has not been constituted my judge to interpret authoritatively that law for me, or for any one else."

The Concord Grape.

We were much interested, some weeks since, in a visit to the nursery grounds of Mr. E. W. Bull of Concord, Mass.—the originator of the justly celebrated "Concord Grape"—a new variety. And now we have been doubly gratified in the receipt of a box of the clusters of the ripe fruit. It is a seedling of the second generation, from the fruit of an old and valuable vine on his estate, and of course a native. Its wood is therefore hardy and adapted to this climate; while it is celebrated as a prolific bearer, and an early ripener. The fruit is delicious and fully equal to the Isabella grape in flavor, while it exceeds the Catawba in the abundance and excellence of its juice, and it is therefore a desireable *wine*, as well as *eating* grape. Cuttings from it are being sought for by grape growers in all directions; and at $5, each, Mr. Bull is unable to supply the demand.

We learn that he has some thousands of them in process of rooting for the demand of the coming season. Did we own a foot of ground, where we could sit under our vine, we should have one growing over our head.

Sebastopol.

The last advices from Europe mentioned that the main body of the allied army of the Western powers had landed at Eupatoria, and commenced its march on Sebastopol. The strength of the army is stated at 25,000 French, 25,000 English, and 8000 Turks. The transports had returned to Varna for the reserve. It was stated that the army would advance by the way of Simferopol, instead of by the shorter route along the coast. The distance to be traversed if the interior route is taken cannot be less than one hundred miles. The *London Morning Chronicle* considers it probable that the adoption of this route will secure the troops against their most formidable difficulty—the water. For about the first twenty miles, the line of march appears to run along the banks of the lakes, without any vestige of a running stream: but, further on, there are everywhere rivers at no great distances; and beyond Simferopol, the road passes successively near the sources of the Alma, the Katcha, and the Belbec.

The allies have ere this undoubtedly measured their strength with the Russian army, the main body of which it is stated, had been concentrated on the heights about Sebastopol. A letter from Odessa says: "The heights in front of Sebastopol, which are encircled by redoubts and trenches, are armed with eighteen batteries, and defended by 20,000 men. The garrison of Sebastopol is only 10,000 strong, but, if we add to this number the crew of the fleet, the fortress is defended by 25,000 men." This is probably not the whole disposable force of the Russians. The Czar has had ample time to prepare for the defence of his most important military and naval station on the Black Sea, and the invading army will have to cope with a strong and determined foe. Advices from that quarter must be awaited with the deepest anxiety. The defences of Sebastopol are so strong that its capture, except by an overwhelming force, would be one of the greatest military achievements of the age.

General Conference of Adventists in Maine.—There is a desire for a general gathering of Adventists in Me., on the part of many of the early, steadfast, and faithful friends of the cause. It is proposed, therefore, to hold a conference, to commence Nov. 9th, and continue over the Sabbath.

Some of the objects of this meeting will be to form a better acquaintance with each other—to learn each other's views, and also to hear reports of the state of the cause within the bounds of the State, and to provide for the destitute, &c. The meeting will be held at Richmond. Brethren will be provided for, and it is hoped that there will be a general gathering, from all parts of the State. The "reasons of our hope," and the evidence, of the speedy coming of Christ, will be fully given.

J. V. Himes.

Ordination at Lawrence, Mass.—Bro. William Eustis Burnham, will be set apart to the work of the ministry, on Wednesday evening, Oct 18th. Preaching on the 19th in the evening.

Brethren in the ministry, and members of the churches in the vicinity are respectfully invited.

The church is much revived and encouraged under the labors of Brother B. J. V. Himes.

Digitized by the Center for Adventist Research

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

THE SIGNS OF OUR LORD'S RETURN.

BRO. HIMES:—Your answer to the "inquiries" of sister Burnham in relation to the "darkening of the sun" after "the tribulation of those days," excites in my mind a desire to say a few words on that vexed question. I have for many years held decided opinions which I think are very clearly sustained by the testimony of the prophets, and of Christ in Matt. 24th, Mark 13th, Luke 21st, and subsequent history; and which to my mind are unequivocal, which lead me to the conclusion and confirm me in it, that the signs of the Lord's coming. "the darkening of the sun," "the fall of the stars," the sea and waves roaring, men's hearts failing (expiring) within them for fear, for looking after those things that are coming upon the earth, are all and entirely in the future; that when they are fulfilled, or come to pass, they will be fulfilled completely as a whole scene, not as portions covering ages; and, I trust, I may be permitted to give some of my reasons for differing so widely from you and so great a number of Adventists in this matter.

To be sure my opinion is not worth a rush as such; and I would not obtrude it before your readers but for the consideration that the affirmation of the "signs past" is making such havoc among the simple minded of our brethren and sisters, and, taught by experience in the past, what moral disasters and erroneous interpretation of the prophetic scriptures can produce, and conceiving it to be more conformable to my duty not to withhold anything which may tend to prevent such disasters, if I have any means of correcting such interpretations, and feeling persuaded in my own mind, I have in this case, although very ill qualified for the task, I therefore would with a deep feeling of modesty, proceed to a brief examination of the question proposed by sister Alice Burnham, (in all defference to you, because I object to your answer.) 1. Has the sun been darkened to fulfil Matt. 24:29? I would answer unhesitatingly, no, certainly not.

My reasons are, 1st, because the powers of the heavens have not been shaken so as to make men's hearts fail [or expire within] them for fear, &c.

2. Because by "seeing" these things—the darkening of the sun, &c., we have not "known" that his coming was "even at the door."

3. Because the tribulation of those days have not yet in any sense had an "afterwards," the "sorrows" are yet severe in the "wringing out the dregs" of it.

4. Because it is not like the predictions of God for the instruction of his people, to fulfil his all important signals in portions covering a period of 150 years—those signals to be "seen" too in one season, any more than the fig-tree's budding covers portions of many years to indicate one ensuing summer.

5. Since the pretended darkening of the sun, or darkenings, we have lived a long time and have not "seen" the remaining signs of the series, and the plainest rules of language oblige us to conclude that the whole series occur in consecutive order.

6. Because (I believe) there is no record of the sun having been darkened since the crucifixion. The Lord declared the "sun shall be *darkened*"—dark days in certain localities make out no proof of the darkening of the sun.

Permit me to attempt to sustain each of my reasons by God's word, and common sense.

1. The powers of the heavens shaking is given as a reason why men's hearts fail for seeing the distress of nations with perplexity, the tribes of the earth mourning, &c., which is evidently occasioned by the darkening of the sun, &c., so we read. Now what are the heavens? Is not the "heavens" here identical with the word atmosphere? I believe all assent to that. Well, is there a power in the atmosphere by which alone we effect our lying down, and our rising up; our standing still, and our locomotion; for ourselves and all animated creation, as well as things inanimate. Is it by the same power that the tower of Babel and all other edifices are reared? and the ark of Noah, and all other vessels are floated and managed on the sea? I believe all will agree that such is a fact.

Does not the prophets declare out of the mouth of the Lord, and in his name, that "once more he will shake the earth," (as at the giving of the law to Moses) and not the earth only, [as then] but "also heaven!"—to what purpose I ask? I answer with Paul, to the purpose that all things that are "made" may be "shaken" and "removed." When does the prophet say that will take place? When the "desire of all nations shall come," in other words, as Paul, when we shall receive a kingdom which cannot be removed [shaken]. (see Haggai 11:6; Heb. 12:26, 27 and parallels.)

Are not these shakings identical? I think so. Then we see what the powers of the heavens, or atmosphere are, and when the shaking is to take place, in connection with the advent of the King of kings.

Now let us digress a moment to look at one or two important facts. First, our atmospheric heavens is a medium of elasticity of great power, having a pressure upon every man of moderate size equal to four and a half ton's weight. It extends from all points of the body of the earth for at least forty miles from its surface. At the poles the air is dense and heavy, because cold. Under the tropics the air is constantly greatly rarified by the direct rays of the sun. The cold air of the poles has a constant tendency to rush and roll over to the middle region of the earth—the tropics, but is kept in equilibrium by the rays of the sun; and this tendency is relieved by its rolling over in limited currents in one direction one part of the year, and in another, another part—these currents are called *trade* winds. Any local interruption of these currents are followed by those awful eruptions in the heavens called hurricanes, or tornadoes, the destructive power of which are slight indications of the shaking of the heavens.

Now, to resume, let me ask what keeps the cold air of the "heavens" at the poles, and the hot air of the tropics in equilibrium? I answer, the constant activity of the sun's direct rays.

What would be the effect of an obstruction of the sun's rays arresting their direct force upon the tropical atmosphere? It would, I conceive, be a cessation of the equilibrium; and since the tendency of the cold air of the poles to roll in upon the tropics is constant, the cessation of equilibrium would be followed by such tempest and storm as would be best calculated to bring dismay. This effect would necessarily follow a "darkening of the sun," a temporary obstruction of his rays, for only one day. This shaking of the heavens has not yet taken place; therefore, the "sun" has never been "darkened."

2. The plainest rules of language, I conceive, oblige us to understand the Lord to say, in effect, that as sure as ye *know* by *seeing* the buds on the fig-tree that summer is nigh at hand, so surely shall ye "know" of your ownselves—having no need for another to teach you, that my coming is near, *even at the door*. This seems clear. Well now, those persons who saw those *dark days* could not know the Lord was near, even at the door. We know they could not know any such thing—the season passed, and the lesson of the parable of the fig-tree proves that therefore those dark days were not the "darkening of the sun" signified by the Lord. Then, again, we have not "seen" any of them. We were not then born, consequently, they were no signs of the Lord's coming, else his language is at fault; for how can we then "know" his coming is at the doors not having "seen" the signs, they not having occurred in our lifetime.

3. The tribulation of those days has not in any sense had an "afterwards."

Let me ask 1st, what "days" are "those" in the which there should be great tribulation, such as there never was since the beginning of the world to that time, nor ever shall be afterwards? And 2d, what is the tribulation, and upon whom, and what?

1. Are they not the "days" in which it should be a woe to "give suck?" the "days" of vengeance, that all things should be fulfilled upon this people that had been written by Moses, by Micah, by Daniel, and the other prophets? the "days" in which they should fall by the edge of the sword, and be led away captive into all nations, and Jerusalem be trodden down of the Gentiles until the times be fulfilled? You admit in answer to sister Burnham, these are the "days." Then they are not yet *ended*, for Jerusalem is yet trodden down by the Gentiles.

2. What is the tribulation, what was it upon, and upon whom? I answer, upon Jerusalem and her people; the overspreading of abominations that was decreed to make her desolate till the consummation—this the tribulation—greater than any other since the beginning of the world, severer, more complete.

What! was this tribulation arrested by the Protestant Reformation? What! shall we "forget" Jerusalem and her degradation, and tribulation and substitute another case, another issue, of which the disciples who asked for the information could have not by any possibility have had the remotest idea? Peter, James, John, and Andrew asked of the Lord questions of certain import. The locality of the subject was Jerusalem; the all-engrossing interest in their minds was her overthrow and the long recorded coming of Him who was to be her restorer. Do you suppose they were ignorant of the prophets? Assuredly not. Did they not know that Micah had testified that she should become heaps—"plowed as a field." Had they less interest in Jerusalem than others of their nation before them? Had they not learned of the desolations denounced against the "pride of the whole earth," the "city of defences," the "city of David," which "the Lord had chosen to place his name there;" the most important spot to them of all God's creation. Had they not learned what was to come upon her, as written by Moses, and David, and Micah, and Isaiah, and Daniel? Most assuredly they had. Cannot we realize how their interest would be excited at the bare mention of her desolation? Then how can it be supposed that the Lord after he had excited their interest about the "sorrows," the desolations, the tribulations of their holy city, that he would jump away from that to discourse about a tribulation, the locality, and nature of which, as men, (and they were *men*, uninspired too, at that time,) they could not have any conception of? Would the blessed Master mock his poor dejected disciples? What did they want to know about any other tribulation, in a far off land, and, even among and upon, Gentiles by birth and nation? I warrant you they thought of nothing but what they inquired about; *Jerusalem* and her *King*, and *Restorer*, whom they believed Jesus to be.

And I may be permitted to express my conviction that any interpretation of prophecy that proceeds upon a "forgetfulness" of Jerusalem is erroneous and will fail.

"If I forget thee, O Jerusalem, let my right hand forget her cunning, and my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy," is not an isolated expression, but *the* sentiment of the prophetic Scriptures.

Then my conclusion is, that the "tribulation of those days"—is the tribulation upon Jerusalem; which "sorrows" had their "beginning" in the life-time of the disciples whom he addressed in the wars and rumors of wars, &c., which preceeded their overthrow by the Roman enemies—when abominations overspread her with desolations which yet continue. Therefore the "sun has not been darkened," because the tribulation is yet in its operation.

I will only remark on my 6th reason for the present, and close with my view of the darkening of the sun as I expect to see it before I see Him who is all my hope.

6. I deny that there has been a solitary "darkening of the sun" since the crucifixion. That any of the recorded dark days in the last century were darkening of the sun I deny; because, 1st, I find that to the east and the west of the locality of such darkness the same rays of the sun which usually illuminated such locality was illuminated as usual; at least there is nothing shown to the contrary and I infer there would have been if the darkness had extended there. For illustration take the dark day of May 19th, 1780. The locality of the darkness is claimed to have been Massachusetts, Rhode Island, Connecticut and a part of New Hampshire; and that the darkness continued 16 hours, commencing about 10 o'clock in the forenoon. Now if the "sun" had been darkened it would have been darkened in England from 2 1-2 P.M., for 16 hours, because the same identical rays of the sun which light up these regions light up England; but there was no unusual darkness there at that date, therefore, it follows, that the "sun" was not darkened. Whatever occasioned the darkness of those days it is certain it was not the darkness of the sun or obstruction of his rays to our atmosphere.

2. I deny it because this very information about the "darkening of the sun," "immediately after the tribulation of those days" is a part of the gospel [good news] of the kingdom which should be preached in all the world for a *testimony* to all nations—wheresoever the children of men dwell—that expresses universality; then, shall we suppose that this most important sign of the kingdom coming, which shall be preached universally shall be "done in a corner," or repeated in corners successively? I can never believe such a thing. Surely, if language has a certain meaning it is indicated clearly that the "seeing" of the sign will be co-extensive with the "testimony" in relation to it. Why should it not be? Nor could an aggregation of repitions be *the* sign by any means. Just as soon could the budding of the fig tree putting forth leaves twelve times last century signify that the summer of 1855 is at hand.

But permit me just to say what I expect in the future, since I deny what so many of my brethren believe is past. I expect the tribulation as indicated above, to continue upon Jerusalem until the seventh trumpet sounds—then her Lord will rise up to take to himself his great power and reign—the messages of Isaiah 40 and 57 will be appropriate—the power of her desolation will be broken without hand and "none shall help him"—the tribulation—the treading down legally cease.—"Immediately after" the sun shall be darkened; yet in "those days" previous to the kingdom, but still, "*after* that tribulation." Briefly, to save space I expect it to occur on this wise, and I think I have good reason. The coming King is preceeded by a pageantry of glory, (Matt. 15:31). His heraldry, the angels—thousands of thousands, "even many thousands." Let me remark the angels are corporeal persons; this host will be a solid phalanx; in their stately progress I suppose them to obstruct the rays of the "sun"—perhaps at a very remote distance from the earth, the focus of the rays of their glory will not be a substitute for the rays of the sun, which they will thus obstruct. The "sun will be darkened." The atmospheric phenomena alluded to above—the "shaking of the powers of the heavens," would then take place—distress of nations with preplexity—"the sea and waves roaring"—as they never learned to roar before—men's hearts failing them for fear, &c. Then as the glorious heraldry approach nearer, the obstructions of the sun's rays cease; and they, constituting the "sign of the Son of Man," are seen in heaven. "And then shall all the tribes of the earth mourn"—and they shall, (next in consecutive order) "see the Son of Man coming in the clouds of heaven in power and great glory," &c. Now learn a parable of the fig tree and all the trees—"So likewise ye, when ye SEE these things, KNOW that it is near even at the doors. Verily I say unto you this generation, you James, Peter, John and Andrew, and your cotemporaries shall not pass away till all these things [began to] be, (as it might be rendered, and is by some,) fulfilled." Be assured of what the Lord adds, Heaven and earth shall pass away but his words shall not pass away.

If I have said aught amiss, pardon me; but so believes your humble servant, waiting still to behold the "darkening of the sun;" and, then, I expect to lift up my head and rejoice in the *knowledge* of the immediate approach of Him, whom having not seen, we love and adore. As ever yours,

JAMES WOLSTENHOLM.

LETTER FROM D. I. ROBINSON.

BRO. HIMES:—I am alive, and well, and *here*. I have labored here most of the time since the middle of June; but things were much changed when I got back from what they were when I left, and have remained changed to this day; though we have had large attendance and pretty good meetings, yet no special revival. I have visited a good deal among the people, and have been sowing the seed which we hope will spring up and bear fruit. I have been tried, but not discouraged. I have visited Homer twice, and find them holding on and enduring affliction. Brother Gross had been sick; had preached but part of the time, but his health was improved. Bro. Clapp had preached part of the time, and others occasionally supplied the desk. Here I heard Mr. Louguen, one of the "Jerry Rescuers," "a mighty man of valor," a colored man who was once a slave, and saw a brother and sister sold from their mother into the far South; the description was overwhelming, but what must the reality have been? I also visited "N. Y. Central College," open to all; a fine institution at McGrawville, a beautiful village about six miles from Cortland and Homer. It was vacation, but the fall term was to begin that week. Conversed with the President, (who is in his prime, and shows the lineaments of a noble man,) and the preceptress, and went over the building, and saw a few of the fine scholars. It is a retired and inviting place to send students for quietude, health and morals.

I passed through Depuyster and Truxton on my return. At the first is the "seventh-day Baptist College," I suppose the only one in the United States. This is a beautiful flourishing village, and full of business. "A convention of singers" were assembled to spend a week, and they made the village vocal with their music. At Truxton, brother Bates preached once in four weeks. He

Digitized by the Center for Adventist Research

has been very sick, and was not wholly recovered the last time he was out there, and some feared he never would. I did not see him.

I visited Seneca Falls, preached there Sabbath before last. Brother Pinney was away, so I did not see him, but was told his health had been much better this summer, than in the winter and spring, but the cancer continues eating on the face slowly. There were a few faithful at that place, and we had a good attendance and meeting.

At Auburn were the great conventions while I was there. I attended the State Temperance Convention, and heard some great speaking. It was a great gathering of great and good temperance men, to nominate candidates for State officers, to carry the Maine Law into operation. They were unanimous on Myron H. Clark for Governor, but on Raymond for Lieutenant Governor there was much division, though he was at length nominated, having been previously nominated by the whigs, and anti-Nebraska conventions, though not by the last with unanimity, not that any seemed to doubt that he would do all they wanted of him officially, for he had pledged himself to do so, but they thought if he did it would be only from interest. because he justified Seymour in his veto of the Maine Law last year; and then they thought both candidates should not be of the same party, so some seceded and nominated another ticket. I also was at Syracuse last week, where met the Liberty Party Convention, and some of the noblest and most philanthropic spirits of the State. Gerrit Smith, Beriah Green, Frederick Douglass, A. Payne, &c. &c., and. nominated another separate State ticket, thorough-going anti-slavery and temperance. All these against the "hards" and "softs" two tickets, both rummies and pro-slavery. Politics are numerous enough in New York this year, good, bad, and indifferent can "go it" to their liking. As to the parties and candidates, four out of five are sure to be beaten, and perhaps more; but I think the temperance and anti-Nebraska stand the best chance "to have it all their own way" this year. At the anti-slavery meeting there was an important discussion all day Friday at the Great Market hall, filled with eager listeners to Garrison and Payne in the forenoon, and Garrison and Gerrit Smith in the afternoon, on the duestion whether the Constitution is pro-slavery. It was thrilling in the afternoon; I never heard Gerrit Smith display so much energy and power before; there was "majestic eloquence" indeed at times. In the evening C. L. Remond spoke well, though there is, of late years, a tinge of "despondent melancholy," and "harsh sarcasm," which is unpleasant and unprofitable. Beriah Green is one of the most profound reasoners of our land, and age. Twenty years ago I so thought, on reading two sermons of his, and I was confirmed on hearing him here. Douglass also spoke, and displayed more cheerfulness and hope, with equal thought and knowledge on the subject. Saturday came off the great "Jerry Rescue" meeting of three thousand people. G. Smith, L. Lee, F. Douglass, and Mr. Rogers, a poet from Newark, N. J., and Garrison occupied the time, and did well. It was one of the most interesting meetings I ever attended. But Douglass carried off the palm and the crown. He went beyond himself, beyond my expectations, in weighty wit, intuitive perception, and profound reasoning; and all so easy, so natural, and good, that all loved to hear and applaud; but enough of this, something better I hope next time. D. I. Robinson.

Brewerton (N. Y.), Oct. 4th, 1854.

A NORTHERN TOUR.

Bro. Himes.—I returned home a few evenings since, after an absence of nearly five weeks, and found all in usual health. Thanks are due to our heavenly Father for his loving kindness, tender mercy, and kind providence shown toward us while "going out," (visiting many places new to myself, and forming an acquaintance with many which I trust will not easily be erased from my memory,) also while "coming in."

The places visited, were Nashua, Louden Mills, Lake Village, Meredith Neck, and East Haverhill, N. H.; Waterbury, Duxbury, Burlington, and New Haven, Vt.; Champlain, and Perry's Mills, N. Y.; Odletown, C. E., and Westboro', Mass. In each of these localities, I trust more or less good was effected. In some, backsliders were led to see their true condition, repent and live, while sinners were pricked to the heart, cried to God for mercy, and soon learned by happy experience the sweets of pardoning love. The camp-meeting at Perry's Mills, attended in connection with yourself and brother Osler, will ever be remembered I trust as an oasis in my history—those precious truths listened to, the candid attention given by the citizens, also their kindness manifested toward us—those tears of penitential sorrow—anxious moments—pleadings for mercy—divine brightening of youthful countenances, and foretastes of glory, because of sins pardoned, and compliance with duty; manifestations of divine power, baptismal scenes, etc., to the parting hour, tend to impress us with the truthfulness of God's word, and the reality of Christ's holy religion, as also the fact that all is not accomplished for sinners as yet, that may be when there is a *directness* in our preaching and appeals. Such manifestations of a Saviour's love have a tendency to create within us longings to be with him in the day of his glorious appearing, and lead us to adopt the sentiments so truthfully and beautifully personified in the following stanzas:

"The future! cruel were the power
Whose doom would tear thee from my heart,
Thou sweetner of the present hour,
We cannot, no, we will not part!

Then haste thee Time, 'tis kindness all,
That speeds thy winged feet so fast;
Thy pleasures stay not till they fall,
And all thy pains are quickly past.

Thou fliest and bear'st away our woes;
And as the shadowy trains depart,
The memory of sorrow grows
A lighter burden on the heart."

At New Haven, during the meeting of a few days, (which was favored by the preaching of bro. Osler and yourself a portion of the time,) seven or eight protessed to find peace in believing. May the Good Shepherd care for the lambs of the flock, lead them in green pastures, and beside the still waters. If they watch and pray, love Christ and the Bible, the prayer meeting, and the closet, and are faithful to their companions, God will preserve them blameless unto his heavenly kingdom.

The recent agitation on *time* has affected more or less in some localities, and although the absence of evidence for divine authority impressing us to preach definite time in the past, together with the deleterious results of this preaching, was occasionally referred to, yet I trust it was done in a Christian manner, and without censoriousness, believing the "foundation of God standeth sure, having this seal; the Lord knoweth them that are his." The Lord blesses all in proportion to their piety at heart, and will save all who "love his appearing," not because of their errors, but in spite of them, by his grace. However, we are not excusable for shutting our eyes from the right. If we present a conclusion arrived at partly, to say the least, from human calculation and human knowledge, and enforce that upon our fellow-men as certainly from God, you must believe it or be damned, thus making it a *test*, we make "divisions contrary to the word."—Rom. 16:17. Upon such a basis must ever rest a definite time theory. Our opinion relative to a question arrived at from a certain course of reasoning, may be correct or it may not; tests should ever be accompanied by an unequivocal *thus saith the Lord*, without which we are not required to receive them—they should fall inflicting no injury, at our feet. May God speed the right. Yours in the gospel.

J. P. Farrar.

Lynn (Mass.), Sept. 29th, 1854.

Letter from Prosper Powell.

Bro. Himes:—I think that justice to myself and the cause of truth, demands a few words from me through the *Herald*. It was with pleasure that we noticed in the *Herald* and *Crisis*, an appointment for brother Dow at this place, and we were sadly disappointed that he did not come. Quite a number came, some of them from a distance, and returned home very much dissatisfied.

Now the facts in the case are these: H. F. Higgins assumed the responsibility of writing to the *Crisis*, stating that there were no brethren at Three Rivers, and that he had better go to another place. And, if I have been rightly informed, he told brother Dow and others, that I had given up the Advent faith and the Bible. This man professes to believe that the Lord is coming in a few days, and I should think such a belief would lead to more honest statements. I never intimated any such thing to him, or to any other person. I wish here publicly to state that I have the fullest confidence in the truth of the Bible, and the faith advocated by the *Advent Herald*, though I have not been able to preach it for some time past, my nervous system being in such a state that I could not give my mind to study or thought, on any subject. Those who have been afflicted in the same way will know how to sympathize with with me; but there is but little sympathy in this world. I sigh for that land where the inhabitants never say "I am sick."

In consequence of this state of things I have been at work with my hands, though in much weakness, to support my family, so that when the Lord does come, I may not be accounted worse than an infidel. Yours in hope,

Prosper Powell.

Three Rivers, Oct. 2d, 1854.

Bro. Himes:—I am convinced that Russia will prove to be the third woe—that after making conquests in the East, it will be felt here, (Ezek. 38,) and that then will be experienced that time of unprecedented distress foretold by our Lord, as well as by Daniel, which is immediately to precede his sacred coming. Believing that you like to have the opinions of others on this subject, even when differing from your own, I thus give you mine.

May the Lord direct us into all truth, and into the patient waiting for Christ. I am yours in gospel bonds. William Biddle.

Chesterfield (Ct.), Oct. 2d, 1854.

WHAT IS TIME?

I asked an aged man, a man of cares,
Wrinkled and curved, and white with hoary hairs;
"Time is the warp of life," he said. "O tell
The young, the fair, the gay, to weave it well."

I asked the ancient venerable dead,
Sages who wrote, and warriors who bled;
From the cold grave a hollow murmur flowed,
"Time sowed the seed we reap in this abode!"

I asked a dying sinner, ere the tide
Of life had left his veins:—"Time!" he replied,
"I've lost it! oh, the treasure!" and he died.

I asked the golden sun, and silver spheres,
Those bright chronometers of days and years;
They answered, "Time is but a meteor glare!"
And bade us for eternity prepare.

I asked a spirit lost; but oh, the shriek
That pierced my soul! I shudder while I speak;
It cried, "A particle, a speck, a mite
Of endless years, duration infinite!"

Of things inanimate, my dial I
Consulted, and it made me this reply:—
"Time is the season fair for living well,
The path to glory, or the path to hell."

I asked old father Time himself at last,
But in a moment he flew swiftly past;
His chariot was a cloud, the viewless wind
His noiseless steeds, which left no trace behind.

I asked the mighty angel, who shall stand
One foot on sea, and one on solid land:
"By heaven," he cried, "I swear the mystery's o'er!
Time was," said he, "but time shall be no more!"

BOOKS FOR CHILDREN.

The Bible Class.—This is a prettily bound volume designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. The topics discussed are—1. The Bible. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming near. Price, 75 cts. Postage, 4 cts.

Two Hundred Stories for Children.—This book, compiled by T. M. Preble, is a favorite with the little folks, and is beneficial in its tendency. Price, 37½ cts. Postage, 7 cts.

A suitable discount will be made on the above when purchased by the dozen or hundred.

OTHER WORKS.

Lord's Exposition of the Apocalypse.	Price, $2.	Postage, 33 cts.
Weeks' " "	" $1.50.	Postage, 21 cts.
Cruden's Concordance (in boards).	Price, $1.25.	Postage, 33 cts.
Do. do. (in sheep).	Price, $1.50.	Postage, 34 cts.
My Saviour.	Price, 50 cts.	Postage, 7 cts.
Bonar on Leviticus.	Price, $1.50.	Postage, 35 cts.
Bonar's Story of Grace.	Price, 30 cts.	Postage, 7 cts.
Bonar's Night of Weeping.	Price, 30 cts.	Postage, 7 cts.
Bonar's Morning of Joy.	Price, 40 cts.	Postage, 8 cts.
Analysis of Matthew 24th.	Price, 15 cts.	Postage, 2 cts.
Bliss' Analysis of Geography.	Price, 75 cts.	Postage, 12 cts.
The American Vocalist.	Price, 63 cts.	Postage, 22 cts.

In addition to the above are various miscellaneous works, Bibles, &c., &c.

WOLSTENHOLME'S HELION LIGHT,
Or Self-Generating Gas Lamps

This Light is believed to be the best means of portable illumination that has ever been introduced to the public. It is thouht by good judges to be the most beautiful, brilliant, cheap and safe. The subscriber has persevered unremittingly to attain a perfection in the Helion Light that should prevent an objection by the most fastidious and he thinks he has done it.

He is quite confident that his Light will commend itself no every observer, at first sight. But besides its beauty, its cost is very moderate, which is no small recommendation; a large centre-table lamp may be supplied with this splended Light for about one cent per hour. Its greatest recommendations however, is in this: it is safe. It has defied all his experiments,—he has tried many to explode it.

The surpassing splendor and moderate cost of this Light are recommendations which, in contrast with all other means of portable illumination, are sufficient to insure for it an extensive patronage,—but its safty also defies all contrast with others Fluids, and places the HELION LIGHT in a position of triumphant superiority.

Yet another, though the least recommendation of this Light, is that your large centre-table lamp, or the common work-lamp, when filled, will give a uniform blaze of brilliancy for 12 and 14 hours without the *slightest attention*, and until the last drop is consumed. It is thought it will compare well with every other Gas Light offered to the patronage of the public.

These lamps in every style, with the Helion Spirit supplied to order in any quantity, by the subscriber at his manufactory, Gaspee-street, Providence, R. I. James Wolstenholme.
Sole Manufacturer.
Providence, June 30th, 1854. [jly.29.t.f.

RELIGIOUS READING,
OF THE BEST DESCRIPTION.

The various Books, written and published, by the truly eloquent and learned Scotch Divine, the present minister of Crown Court, London, Rev. John Cumming, D. D., are attracting wide-spread attention, and are being perused by hundreds of thousands of admiring readers, on both sides of the Atlantic. For simplicity and elegancy of diction, and holy fervor, we doubt if they are excelled by any writer, living or dead. Their influence, whenever and by whomso ever read, can be only good. No Christian's Library is complete if destitute of these books. Their titles are as follows:

Benedictions, or the Blessed Life.
Voices of the Day.
Voices of the Night.
Voices of the Dead.
The Church Before the Flood.
The Tent and the Altar.
Scripture Readings on Genesis.
Romanism and Tractarianism.

To be followed by Readings on Exodus and Leviticus. And by the New Testament Readings at convenient intervals.

The religious community, particularly the religious press, has spoken in high terms of commendation of these excellent works, as follows:

Thousands will thank Jewett & Co. for putting this series of volumes within their reach. Would that the whole community were reaping the benefit they are fitted to impart.
Christian Mirror, Portland, Me.

The choicest and richest illustrations of sacred truths are here found grouped together in the most interesting and attractive form.
The Wesleyan, Syracuse, N. Y.

It it difficult to say whether this and the author's other works are more distinguished for splendor of diction, elevation of thought, or depth of evangelical and devout feeling. They are adapted to be universally popular and useful. Albany Argus.

Elevated in thought, attractive in style, and devotional in tone, these volumes must command attention, and will become favorites with the Christian reading community.
The Presbyterian, Philadelphia.

As a writer he is prolific, and his books have an immense sale. His style is clear and unaffected, and his pages breathe a spirit of warm evangelical piety. Vermont Chronicle.

It will do the heart and head good to read Dr Cumming's writings. They will have an extensive circulation, and cheer many a pilgrim on his way to heaven. Canada Christian Advocate.

There is a freshness, and beautv, and spirituality about all Dr. Cumming's productions that we have met with, which cannot fail to give them favor with the man of taste, as well as the true Christian.
Puritan Recorder, Boston.

Jewett & Co., publish nothing but works of the most admirable character. In these volumes, by the Rev. Dr. Cumming, they have supplied a want which the religious world has long felt.
Schenectady Reporter.

We know few books so enriched with thought and so pervaded with genial Christian feeling as those of Dr. Cumming.
Lutheran Observer, Baltimore.

In noticing the first volume of the series of which these beautiful volumes form a par, we have already expressed our very high estimate of Dr. Cumming and of his works.
Congregationalist, Boston.

These volumes of the reprint of Dr. Cumming's works will be received with great satisfaction by all who are familiar with his ripe genius and high Christian culture. Evening Traveller, Boston.

All of Dr. Cumming's writings are eloquent, soul-stirring, stimulating, pregnant with admirable suggestions, and filled with profitable instruction. Zion's Herald, Boston.

The works of Dr. Cumming breathe a most heavenly spirit. No one can read them without feeling himself elevated and incited to new duties and a higher state of Christian feeling.
Mass. Life Boat.

If Dr. Cumming can preach as he can write, there is no cause for wonder that he draws crowds of admiring hearers.
Salem Observer.

Published by JOHN P. JEWETT & CO., Boston, JEWETT, PROCTOR & WORTHINGTON, Cleveland, Ohio.
And for sale by all Booksellers. 3m Sept. 9.



AYER'S PILLS.

A new and singularly successful remedy for the cure of all Bilious diseases—Costiveness, Indigestion, Jaundice, Dropsy, Rheumatism, Fevers, Gout, Humors, Nervousness, Irritability, Inflamations, Headache, Pains in the Breast, Side, Back, and Limbs, Female Complaints, &c., &c. Indeed, very few are the diseases in which a Purgative Medicine is not more or less required, and much sickness and suffering might be prevented, if a harmless but effectual Cathartic were more freely used. No person can feel well while a costive habit of body prevails; besides it soon generates serious and often fatal diseases, which might have been avoided by the timely and judicious use of a good purgative. This is alike true of Colds, Feverish symptoms, and Bilious derangements. They all tend to become or produce the deep-seated and formidable distempers which load the hearses all over the land. Hence a reliable family physic is of the first importance to the public health, and this Pill has been perfected with consummate skill to meet that demand. An extensive trial of its virtues by Physicians, Professors and Patients, has shown results surpassing any thing hitherto known of any medicine. Cures have been effected beyond belief, were they not substantiated by persons of such exalted position and character as to forbid the suspicion of untruth.

Among the eminent gentlemen to whom we are allowed to refer for these facts, are

Prof. Valentine Mott, the distinguished Surgeon, of New York City.

Doct. A. A Hayes, Practical Chemist of the Port of Boston, and Geologist for the State of Massachusetts.

Ira L. Moore, M.D., an eminent Surgeon and Pphsician, of the City of Lowell, who has long used them in his extensive practice.

H. C. Southwick, Esq., one of the first merchants in New York City.

C. A. Davis, M.D., Sup't and Surgeon of the United States Marine Hospital, at Chelsea, Mass.

Did space permit, we could give many hundred such names, from all parts where the Pills have been used, but evidence even more convincing than the certificates of these eminent public men is shown in their effects upon trial.

These Pills, the result of long investigation and study, are offered to the public as the best and most complete which the present state of medical science can afford. They are compounded not of the drugs themselves, but of the medicinal virtues only of Vegetable remedies, extracted by chemical process in a state of purity, and combined together in such a manner as to insure the best results. This system of composition for medicines has been found in the Cherry Pectoral and Pills both, to produce a more efficient remedy than had hitherto been obtained by any process. The reason is perfectly obvious: while by the old mode of composition, every medicine is burdened with more or less of acrimonious and injurious qualities, by this each individual virtue only that is desired for the curative effect is present. All the inert and obnoxious qualities of each substance employed are left behind, the curative virtues only being retained. Hence it is self-evident the effects should prove as they have proved more purely remedial, and the Pills a surer, more powerful antidote to disease than any other medicine known to the world.

As it is frequently expedient that my medicine should be taken under the counsel of an attending Physician, and as he could not properly judge of a remedy without knowing its composition, I have supplied the accurate Formulæ by which both my Pectoral and Pills are made to the whole body of Practitioners in the United States and British American Provinces. If however there should be any one who has not received them, they will be promptly forwarded by mail to his address.

Of all the Patent Medicines that are offered, how few would be taken if their composition was known! Their life consists in their mystery. I have no mysteries.

The composition of my preparations is laid open to all men, and all who are competent to judge on the subject freely acknowledge their convictions of their intrinsic merits. The Cherry Pectoral was pronounced by scientific men to be a wonderful medicine before its effects were known. Many eminent Physicians have declared the same thing of my Pills, and even more confidently, and are willing to certify that their anticipations were more than realized by their effects upon trial.

They operate by their powerful influence on the internal viscera to purify the blood and stimulate it into healthy action—remove the obstructions of the stomach, bowels, liver, and other organs of the body, restoring their irregular action to health, and by correcting, wherever they exist, such derangements as are the first origin of disease.

Being sugar-wrapped they are pleasant to take, and being purely vegetable, no harm can arise from their use in any quantity.

For minute directions, see the wrapper on the Box.

Prepared by JAMES C. AYER, Practical and Analytical Chemist, Lowell, Mass. Price, 25 cents per box; five boxes for $1.

Sold by J. Barnet, Boston, Mass., and by all Druggist everywhere. [jlys1-6m.

Digitized by the Center for Adventist Research

Contents of this No.

Missionary Intelligences	322	EDITORIAL.	
The Worship of the Virgin	323	The Prophecy of Isaiah	324
Henry Longden	323	New Works	324
Foreign News	323	Letter from J. Cole	325
CORRESPONDENCE.		Paschal Moon	325
The Signs of our Lord's Return	326	MISCELLANEOUS.	
Letter from D. I. Robinson	336	The Pilgrimage	321
A Northern Tour	327	The Heathen Oracles	321
What is Time (Poetry)	327	Elijah's Sacrifice at Carmel	322
		Religion of the Tyrol	322

ADVENT HERALD.

BOSTON, OCTOBER 7, 1854.

REMOVAL OF THIS OFFICE.

THE new Chapel is now so far advanced that we expect to remove into it about the middle of this present month of October,—the rooms designed for our occupancy being now near their completion. The Chapel part and stores, will not be completed under a few weeks later.

The office of the Advent Herald, will then be located over the Chapel at the corner of Kneeland and Hudson-streets,—the entrance to it being from Kneeland-street, which extends from 534 Washington-street, to 151 Sea-street. The Railroad passenger Depot for the Worcester and Western roads, is on the corner of Kneeland and Albany-streets, one street east of the new Chapel. And the depot for the Old Colony and Fall River road, is on Kneeland and South-streets, four streets east of the Chapel. Kneeland-street, is also a continuation of Eliot-street, which extends from the depot of the Providence and New Bedford Railroads, to Washington-street. Sea-street, in which Kneeland-street terminates, is now the principal avenue to South Boston; but a new one has been ordered to be built, which commences at the foot of Kneeland-street. It will therefore be apparent that Kneeland and Eliot-streets constitute a continuous thoroughfare across the city, extending from the Providence depot, past the Chapel, the Worcester and Old Colony depots, to South Boston; and it is the only continuous thoroughfare across the city, in that part of it. It is therefore the principal street extending east and west in that neighborhood and can easily be found by those visiting Boston. Those coming in the cars on the Providence, New Bedford, Worcester, Old Colony and Fall River roads, landing on the line of the street, will need no guide to it. Those coming in on any other road will first inquire either for Washington or Sea streets and then proceed up or down to No. 534 of the former or 151 of the latter, where they are intersected by Kneeland-street. Hudson-street, on the corner of which the Chapel is situated, is the third street east of Washington-street and the sixth street west of Sea-street.

We have thus been particular because strangers sometimes find it difficult to find places in the city with which they are not familiar; and we have often had complaints of the difficulty of finding our office where now located.

THE DEDICATION of the Advent Chapel in this City, will probably take place some time in November. Due notice will be given, that all who may wish to attend may have opportunity.

In the mean time we now give a cordial invitation to our brethren and sisters all abroad to come up to the "*feast* of the Dedication." We will give them the best reception that our circumstances in a pent up city will allow. We shall expect a glorious gathering of the faithful.

NEW TRACTS.—We shall publish the following tracts soon:

COUNSELS TO YOUNG DISCIPLES.

THE CHRISTIAN SABBATH. *The First Day of the Week.*

THE DELUGE.

We shall soon publish several choice pieces of music with hymns, suited to the wants of the churches. Any persons who have choice hymns, or tunes, which they desire to have published, will please send them in. We will give any such that may be suitable, and have merit.

THE WORLD'S FAIR OF ALL NATIONS.—Among the noticeable things on exhibition at the Crystal Palace, we saw a contribution of *New Pills*, from the laboratory of DR. J. C. AYER, the author of the widely known and valued CHERRY PECTORAL. As it is against the express regulations of the Palace, to admit any quack medicines, this fact shows that his remedies are not placed in that category by the authorities. Indeed, we have before known that his Pectoral was highly appreciated by scientific men, and have seen lately that his Pills are held in great estimation by those deeply learned in the healing art. True Reformer, Mass.

NEW WORK.

BY J. LITCH.

MESSIAH'S THRONE AND MILLENNIAL GLORY.—I design publishing by subscription about the first of December, a volume with the above title, consisting of between three and four hundred 12 mo. pages, neatly bound in black muslin, in the style of Miller's Memoirs. I have already received sufficient encouragement to decide on putting the work to press immediately, or as soon as it can be done. It will probably be in the hands of the pressman by the first of November, and ready for delivery to subscribers by Dec. 1st. Price, delivered in any part of the United States, within 3000 miles of Philadelphia, ONE DOLLAR.

Those who wish it, are desired to inform me immediately, so that I may know how many copies to order printed. Send one dollar, post paid, to J. Litch, 45 North 11th-street, Philadelphia.

The work is intended to be a clear and forcible illustration of the doctrine of the pre-millennial advent and reign of Christ, unraveling the intricacies and mysteries of the vexed Jewish question in all its lights and shades. The following synopsis will give a general idea of the nature of the works.

1. The first and second Adam:—the relation of each to the globe we inhabit, and to the human race who did originally and shall finally and forever inhabit the earth.

2. The Jews and Jewish economy—its bearing on and relation to the Christian and future everlasting dispensation.

3. The Jewish relation to the land of promise. A purely conditional relation, to continue only while they conformed to the covenant under which they went in to possess it; Christ being the true heir.

4. The Jewish relation to the kingdom of the house of David, conditional, and might have continued eternally had they comformed to the condi tions; not doing so, they lost it.

5. Christ, the true literal king of the Jews; he came to them literally, in his own proper person as king, and asserted his claim; and for that reason was rejected and crucified. And for this rejection the Jews were rejected and ejected from the land of promise, and the sceptre departed from Judah.

6. The Jews: the sense in which they were rejected of God when scattered,—1. the ten tribes, 2. the two tribes.

7. The relation of the Jews to the everlasting kingdom of Christ: they will be restored to the land and kingdom in the resurrection and regeneration; "the house of Israel" to consist of all believing Jews, of all ages and climes, divided into their own tribes; the twelve apostles their chiefs.

8. The Messiah, the Christ, the anointed, synonimous, and belong to prophet, priest and king.—The first two offices are acknowledged to have been filled by Christ at his first advent, in the most literal sense; the last therefore will be as fully realized.

9. The new birth, its nature and absolute necessity in order to inherit the kingdom of God. The means and condition of its attainment.

10. The eternal heaven of the saints to be in the new earth. The regeneration to precede the millennial.

11. The millennial reign, its introduction, nature, end; and the everlasting reign.

12. "Times of the Gentiles," its import, progress and termination.

13. The gospel of the kingdom, its nature, progress and design. The signs of the times.

Many other points will come in incidentally, not here enumerated. Nor should it be expected that all the foregoing, will be considered in the exact order, in which it is here introduced.

The object is as far as possible, to present a connected view ot the Advent doctrine, on which we, as a people, are agreed, and which we regard as standard points of doctrine—a desideratum long needed.

To EDITORS.—Editors who will give this prospectus an early insertion in their papers, and forward a copy to my address, shall be entitled to one copy of the work.

Twelve copies sent by express, to one address, for ten dollars; and in proportion for any larger number of copies. JOSIAH LITCH.

IMPORTANT PUBLICATIONS.

Memoir of William Miller.—Price, in cloth, $1; gilt, $1,50. Postage, 19 cents.

Bliss's Commentary on the Apocalypse.—Price, in cloth, 60 cents. Postage, 12 cents.

The Inheritance of the Saints, or, the World to Come. By H. F. Hill. Price, in cloth, $1; gilt, $1,37. Postage, 16 cents.

Fassett's Discourses on the Jews and the Millennium. Price, 33 cents. Postage, 5 cents.

DR. CUMMING'S WORKS.—By Rev. John Cumming, D. D., F. R. S. E., minister of the Scottish church, Crown Court, London. Viz:

Benedictions, or the Blessed Life. Price, 75 cts. Postage, 15 cts.

Lectures on the Apocalypse—(In two vols.) Price, 75 cts. each. Postage, 21 and 22 cts.

The Church before the Flood. Price, 75 cents. Postage, 17 cts.

Voices of the Night, Price, 75 cts. Postage, 13 cts.

Voices of the Day, Price, 75 cts. Postage, 15 cts.

Voices of the Dead. Price, 75 cts. Postage, 15 cts.

The Tent and the Altar. Price, 75 cents. Postage, 16 cents.

Scriptural Readings on Genesis. Price, 75—16.
Do. Do. on Exodus. " 75—18.

Lectures on our Lord's Miracles. Price, 75 cents. Postage, 19 cents.

Lectures on our Lord's Parables. Price, 75 cents. Postage, 19 cents.

Lectures on the Book of Daniel. Price, 75 cents. Postage, 20 cents.

Lectures on Romanism. Price, $1 00. Postage, 24 cents.

REV. H. BONAR'S WORKS.

Story of Greece. Price, 30 cents. Postage, 7 cts.
Night of Weeping. Price 30 cents. Postage, 7 cts.
Morning of Joy. Price, 40 cents. Postage, 8 cts.
Eternal Day. Price, 50 cents. Postage, 11 cts.

Advent Tracts (in two vols.)—Containing twenty-one dissertations on nearly all the important subjects relating to the personal coming of Christ and the duties connected therewith. Price, 58 cents. Postage, 8 cts.

The Infidelity of the Times, as connected with the Rappings and the Mesmerists. And especially as developed in the writings of Andrew Jackson Davis. By Rev. W. H. Corning. Price, 38 cts. Postage, 6 cents.

"*Gavazzi's Lectures*," as delivered in New York city, reported by a Stenographer, and revised by himself, with a sketch of his life. Price, $1,00. Postage, 17 cents.

Infidelity; its Aspects, Causes, and Agencies: being the Prize Essay of the British organization of the Evangelical Alliance. By the Rev. Thomas Pearson, Eyemouth, Scotland. Price, $2,00.

The Advent Harp—Containing about five hundred hymns on the Advent of our Saviour and kindred subjects, together with over two hundred pieces of choice music. This work has been warmly commended wherever used, and is regarded as the only Advent hymn book published. Price, 60 cents. Postage, 9 cents.

Hymns of the Harp (without the music)—New editions of both just out. Price, 37 1-2 cts. Postage, 6 cents.

TRACTS.

The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age. $2 per hundred; 3 cents single.

The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. $2,50 per hundred; 4 cts. single.

First Principles of the Second Advent Faith. This tract is illustrated by copious scripture references. $2,50 per hundred; 4 cents single.

The Bible a Sufficient Creed. By Rev. Chas. Beecher Price, $2,50 per hundred; 4 cts. single.

Promises Concerning the Second Advent.—This little work contains daily food for the soul. Price, 50 cents per dozen; 6 cents single.

Phenomena of the Rapping Spirits.—This tract will be sent by mail, postage paid, at $3 per hundred, 30 copies for $1, or 4 cents single.

Eternal Home. By J. Litch. Price, $3 per hunrded; 5 cents single.

Tracts for the Times—Nos. 1, 2, 3—"Hope of the Church"—"Kingdom of God," and, "The Glory of God filling the Earth." Price, $1,50 per hundred.

Tracts for the Times—No. 4—"The retern of the Jews." Price, $2 per hundred, 3 cts. single.

Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked. Price, $3 per hundred, 5 cts. single.

The Pauline Chart.—By J. W. Bonham. This is a very useful aid to the study of the book of

Kelso Tracts—Nos. 1, 2, 3, 4, 5, 6—"Do you go to the prayer-meeting?" "Grace and Glory," "Night, Day-break, and Clear-day," "The City of Refuge," "Sin our Worst Enemy, and God our Friend," "The Last Time." $1 per hundred—comprising an equal number of each.

Knowledge for Children—a package of twelve tracts Price, $1 per doz. packages; single package, 10 cents.

Prophetic View of the Condition of the Nations—which is immediately to precede the Second Advent. By N. N. Whiting. Price 4 cents, or $2,50 per 100.

The Personal Coming of Christ at the Door—Are you Ready? Price, $1 50 per 100, 3 cts. single.

Glorification. By Rev. Mourant Brock, M. A., of England. $2,50 per hundred; 4 cts. single.

The Lord's Coming a Great Practical Doctrine. By the same author. $2,5 per hundred; 4 cents single.

The Second Advent Introductory to the World's Jubilee. A Letter to the Rev. Dr. Raffles, of England, containing a complete refutation of the popular notion concerning the millennium. $2 per hundred; 4 cents single.

The postage on the above tracts is one cent each.

Appointments, &c.

Providence permitting, I will preach at Barnston, 17th, 18th and 19th, as Elder Thurber may arrange; by request, I will deliver an address on the nature, importance, and benefits of Sacred Music, at the last meeting. A full attendance is desired. No meetings on Mondays or Saturdays. Week-day meetings at 7 o'clock, or otherwise as brothers in charge may think best. The above appointments are made by the kind direction of brothers Clark and Eliot.

Outlet, C. E., Sabbath, Oct. 23d; Head of the Bay, 24th and 25th; Portland, Me., Sabbath, 29th; Essex, Mass., Sabbath, Nov. 5th.
N. BILLINGS.

ELDER J. P. FARRAR will preach at
Albany, N. Y., Sunday, October 29th.
Troy, on the evening of the 20th, and spend several days with the brethren in Troy and Albany.
Fort Ann, Friday evening, Nov. 3d.
Low Hampton, Sunday, 5th, if desired by Elder Bosworth. Will he write him at Lynn, Mass.?

I would commend brother F. to the confidence and support of Adventists, and hope he will be received and helped on his way. He will do the brethren good. J. V. H.

WILL preach, the Lord will, at
Stanbridge, Stone Settlement, 17th.
Brother Burden's neighborhood, 18th.
Clarenceville, 19th and over the Sabbath.
Week evening appointments at 7 o'clock. BENJ. WEBB.

ELDER I. H. SHIPMAN will commence a series of meetings at the Forsyth-street chapel, in New York city, the last Sabbath in October.

PROVIDENCE permitting, I will commence a meeting at East Haverhill, Wednesday, 18th, and continue over the Sabbath. Brother Sornberger is requested to attend. B S. REYNOLDS.

The Lord permitting, I will preach in Manchester, N. H., Oct. 15th
Lynn, Mass., Oct. 22d. J. P. FARRAR.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

N. Dabb—Brother Turnock does not owe us anything; all right.
E. S. Loomis—Sent you books by Cheney & Co., the 11th.

To Correspondents.

L. T. We learn nothing more of it.
Wm. Ingmire. Yes.

HERALD TO THE POOR.

H. H. Janes ..... ,50.

DELINQUENTS.

The P. M. of Genesee Grove, Ill., returns the paper sent to A. GROW as not taken from the office, he owes—$1,32.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY
AT NO. 8 CHARDON STREET, BOSTON
(Nearly opposite the Revere House,)
BY JOSHUA V. HIMES.

TERMS.—$1 per semi annual volume, or $2 per year, *in advance.*
$1.13 do., or $2.25 per year, *at its close.*
$5 in advance will pay for six copies to one person; and $10 will pay for thirteen copies.
Single copy, 5 cts.
To those who receive of agents, free of postage, it is $1.25 for twenty-six numbers, or $2.50 per year.

CANADA SUBSCRIBERS have to *pre-pay* the postage on their papers, 26 cts. a year, in addition to the above; *i. e.*, $1 will pay for twenty-three numbers, or $2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cts. postage on each copy, or $1.04 in addition to the $2, per year. 6s. sterling for six months, and 12s. a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the Herald, *if pre-paid* quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If *not* pre paid, it will be half a cent a number in the State, and one cent out of it.

To Antigua, the postage is six cents a paper, or $3,12 a year. Will send the *Herald* therefor $5 a year, or $2,50 for six months.

TO AGENTS AND CORRESPONDENTS.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.

2. Orders for publications should be headed "*Order*," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.

3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "*For the Herald.*" The writing should not be crowded, nor the lines be too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks, and disconnected and illogical sentences omitted.

4. Everything of a private nature should be headed "*Private.*"

5. In sending names of new subscribers, or money for subscrip tions, let the name and Post-office address (i.e., the town, county, and state) be distinctly given.

Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.

Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

Agents.

ALBANY, N. Y.—W. Nicholls, 185 Lydus-street.
AUBURN, N. Y.—Wm. Ingmire.
BASCOE, Hancock county, Ill.—Wm. S. Moore.
BUFFALO, N. Y.—John Powell.
DERBY LINE, Vt.—S. Foster.
DETROIT, Mich.—Luzerne Armstrong.
EDDINGTON, Me.—Thomas Smith.
MILWAUKEE, Wis.—Dr. Horatio G. Yunk.
NEWBURYPORT, Mass.—Dea. J. Pearson, sr., Water-street.
NEW YORK CITY—Wm. Tracy, 246 Broome-street.
PHILADELPHIA, Pa.—J. Litch, N. E. cor. of Cherry and 11th streets.
PORTLAND, Me.—Wm. Pettengill.
PROVIDENCE, R. I.—A. Pierce.
ROCHESTER, N. Y.—Wm. Busby, 215 Exchange-street.
ROUGH AND READY, Hancock county, Ill.—Larkin Scott.
SALEM, Mass.—Lemuel Osler.
SHABBONA GROVE, De Kalb county, Ill.—Elder N. W. Spencer
SOMONAUK, De Kalb county, Ill.—Wells A. Fay.
SHEBOYGAN FALLS, Wis.—William Trobridge.
TAYLORSVILLE, Christian county, Ill.—Thomas P. Chapman.
TORONTO, C. W.—D. Campbell.
WATERLOO, Shefford, C. E.—R. Hutchinson, M. D
WEST ALBURG, Vt.—Benjamin Webb.
WHITE ROCK, Ogle county, Ill.—Elder John Cummings, jr.
WORCESTER, Mass.—J. J. Bigelow.

RECEIPTS.

The No. appended to each name is that of the HERALD *to which the money credited pays. No. 659 was the closing number of 1853; No. 685 is to the end of the volume in June, 1854; and No. 711 is to the close of 1854.*

M. D. Farnsworth, 685; J. Crandall, 740, and tracts; L. Ingmire, 685; Mrs. L. Ticknor, 737; A. Brown 682—each, $1.

J. S. Rhodes, 742; J. Cady, 685; S. Millikin, 723; S. Slafter, 737; H. H. Tooker, 742; E. S. Loomis, 749—each $2.

George Brownson, 717, and tracts—$4.

George Phelps (six copies), 711; Z. Barber, 742—each $5.

T. W. Brooks, 711, 25 c.; Nancy Wood, 763, and Y. G. and tracts sent—$2,50.

Digitized by the Center for Adventist Research

ADVENT HERALD.



Luke 9:28 30.

J. V. HIMES, Proprietor. "WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES." OFFICE, No. 8 Chardon-street

WHOLE NO. 701. BOSTON, SATURDAY, OCTOBER 21, 1854. VOLUME XIV. NO. 16

Clusters of Eshcol.

BY REV. A. C. THOMPSON.

In some hour of solemn jubilee,
The massy gates of Paradise are thrown
Wide open, and forth come, in fragments wild,
Sweet echoes of unearthly melodies,
And odors snatched from beds of amaranth,
And they that from the crystal river of life
Sprung up on freshened wing, ambrosial gales!
The favored good man in his lonely walk
Perceives them, and his silent spirit drinks
Strange bliss, which he shall recognize in heaven.
COLERIDGE.

A traveller, after a long journey, when he is weary and faint, and sits down, if he sees the town before him, it puts life into him, and he plucks up his feet, and resolves not to be weary till he be at his journey's end. O, look at the crown and white robe set before you, and faint if you can: get on the top of Mount Nebo,—look on the land of promise,—those good things set before you; taste the grapes of Canaan before you come to Canaan. NALTON.

All superior minds are enterprising. They are marked by an activity which conceives and attempts greater things than the surrounding multitudes. Their spheres of effort may be various, their powers unlike, their measures of success very diverse, yet all minds which impress themselves upon others, and accomplish much for good or evil, are characterized by a forth-putting energy and courage. Little souls are timorous. They venture nothing; they do not aspire; they do not grow! for they shrink within themselves, listless and inactive.

Among those sent from Kadesh Barnea to explore the land of promise, were Caleb and Joshua, men of true enterprise, and their subsequent career showed them possessed of a persevering and sanctified energy. They never lost the impressions of their visit to the goodly land; the beauty of its prospects, and the security of the covenant of Jehovah's pledge of possession to them. "And they came unto the brook Eshcol, and cut down from thence a branch with one cluster of grapes, and they bore it between two upon a staff; and they brought of the pomegranates and of the figs: and they said, We came unto the land, and surely it floweth with milk and honey; and this is the fruit of it." Are not we in the wilderness? is not Canaan before us? are not clusters of Eshcol presented to us? Shall we not taste of the same, and quicken our steps toward the Better Land?

Older and discerning Christians remark an unusual spirit of worldliness in the churches. It is feared by judicious fathers and mothers in Israel, as well as by younger Calebs and Joshuas, that there are tokens of defection; evidences of a desire to return to Egypt; and that idolatry, in the form of covetousness, is stealing upon the hearts of the people of God. Well may they tremble for the sacramental host when they find Aaron sanctioning the dance around some golden calf, and witness such ingratitude for deliverance, such readiness in yielding to the seductions of neighboring idolaters; when they hear, too, such complaints of the weariness of the way, and the absence of Egyptian luxuries; and behold such reluctance to go forward at God's command, and take possession of the promised land. Strange it is, and deplorable, that fugitives, under the sanction of God's own right arm, should sigh for a return to bondage and darkness!

The worldly spirit deals with things present. It is not far-reaching or far-sighted, but its range is bounded by the horizon of time. It has no wings; it is of the earth, earthy. Whence comes the manna? why gushes water from the rock! whither guides the pillar of cloud and of fire?—are questions it never asks. It knows not how to soar; how to anticipate and trust; how to see him who is invisible, and to repose under the shadow of his wings, unmindful of the wilderness, and unalarmed by foes. But the heavenly-minded man walks by faith,—that faith which is the substance of things hoped for, the evidence of things not seen. And, among the great varities which hold possession of his soul, no one has a firmer lodgment than that of the saint's everlasting rest. All the circumstances of his present journey, all his remembrances, point to a Better Land, that is a heavenly. But most of all, the word of the Lord hath settled it. Did he not swear unto Abraham, "I will give unto thee, and to thy seed after thee, all the land of Canaan, for an everlasting possession?" In the horror of great darkness that fell upon him, did not a smoking furnace and a burning lamp pass between the cloven pieces, to ratify the covenant?

"Again, he limiteth a certain day, saying, in David, To-day, if ye will hear his voice, harden not your hearts. For if Joshua had given them rest, then would he not afterward have spoken to another day. There remaineth, therefore, a rest to the people of God." O, yes, in every assurance of the covenant-keeping Jehovah; in every believing aspiration of patriarchs and prophets; in every mystery and miracle from Messiah's incarnation to his ascension; in every teaching and motion of the Holy Spirit, in his word and in the souls of the sanctified on earth, there is a pledge of Canaan to come. The spiritually-minded knows this. They know that if they are Christ's then are they Abraham's seed, and heirs according to the promise. Heaven is to them no mere poetic sentiment; no speculative conjecture, or philosophical deduction; no traditionary record; but an assured certainty. Though not having received the promises, they have seen them afar off. The heavenly-minded man has heavenly things in mind. The objects and occupations of the world above are not mere matters of record in the Bible, themes suggested as his eye lights upon Baxter's Saint's Rest,—interesting subjects upon which he once heard a lecture,—items of pantology, about which he has no doubt, and as little thought; they fill his mind,—they are present to his eye; they are home acquaintances. Fully persuaded of their existance, and expecting presently and personally to enjoy them, he often turns to the directory of Canaan, which inspiration supplies. He passes round by the ascent of Ahrabbim, he goes up from Kadesh-barnea, he traverses the valley of Eshcol and Jordan, he surveys Carmel and Hermon, and that goodly mountain, Lebanon; he wanders over the vine-clad hills, and among the palm-groves and olive orchards, till he seems naturalized and domesticated there.

Yet, our conceptions of heaven are modified by our temperament, condition and habits. Robert Hall, a sufferer from the first to the last hour of his pilgrimage, remarked, "My chief conception of heaven is rest." "Mine," replied the amiable Wilberforce, "mine is love,—love to God, and love to every bright and happy inhabitant of that glorious place." Both were right, and both have also found, what they likewise knew on earth, that the Lord Jesus Christ is the chief charm and glory of that world. No believer can meditate intelligently, for any length of time, upon heavenly objects, without having his thoughts drawn to the person of the King of kings, and Lord of Lords. He it was who came down from heaven. He it is whom God "raised from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." He, the way, the truth and the life,—He, the Alpha and Omega of all gracious manifestations, and all sanctified aspirations,—the bond, the harmonizer of eternity and time, of the infinite and the finite, of the divine and the human,—he, in every believer the hope of glory, must, to all saints, seem the chiefest among ten thousand, the one altogether lovely. "Blessed," do they cry, "blessed be the God and Father of our Lord Jesus Christ, who hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

"I in them, and they in me!" O, the mystery of that mutual indwelling! "I will dwell in them." O, the condescension of Immanuel, to convert a child of the dust into a temple for himself! to come and sojourn, ay, be a tent companion with him! "Behold, I stand at the door and knock; if any man will hear my voice and open the door, I will come in to him, and will sup with him, and he with me." And when Christ comes he always brings heaven with him. Whoever sups with him feeds upon hidden manna, the true bread which cometh down from heaven. But, to commune thus with Christ, to call him elder brother, to find he is not ashamed to call us brethren, is not that to be heavenly-minded? It is heaven in the heart; it is glory begun; it is salvation anticipated. "Whom, having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory; receiving the end of your faith, even the salvation of your souls."

Others are "of the world;" they think of the world, speak of the world, live for the world; whose minds the god of this world hath blended. True, in the midst of this intense worldliness, there may be abundant discourse, poetic or speculative, about heaven, which, at best, has only an æsthetic influence, and has nothing to do with sanctification. But that occupation with celestial themes, which the Holy Spirit fosters, has a mighty assimilating power. By it the soul is elevated and ennobled. Its field and its powers of vision are enlarged, and the relative proportions and value of things seen and unseen are more clearly appreciated, and practically felt.

Worldly-minded men are like common pendulums, that feel every disturbing influence; the heavenly-minded man is like that of Foucault; though connected with the earth, and moving with it, still it keeps faithfully and majestically to its own independent plane of vibration, while surrounding objects rotate continually. Yea, more:

"His hand the good man fastens on the skies,
Bids earth roll; nor feels her idle whirl."

Men are not, however, thus unfitted for common occupations, and are rendered anything but indifferent to the smaller duties and mercies of life. Angels, probably, ministers with no less alacrity to them who are the humblest heirs of salvation, than to Him who is their Lord and ours. The command of God dignifies any service; it equalizes all obligations. Growth in the grace now under consideration only infuses a more genial and holy warmth into the Christian's ordinary duties, and renders him more devoutly sensitive to the least as well as the greatest of all God's benefits. The spiritually-minded man is no gymnosophist, gazing vacantly at the heavens; he is a Copernicus, installing the sun as centre of the system, and reducing our earth to its proper subordination. No one who wisely contemplates the starry firmament which God has ordained will make it revolve round the insignificant planet we occupy; nor can any one who has surveyed the land flowing with milk and honey any longer so overvalue the wilderness through which he journeys. More just estimates will be thus formed, and higher aspirations awakened. Anaxagoras was so enamored with astronomical studies that he thought himself born to contemplate the heavens; and, when reproved for not seeking the public honors and offices of his country, he replied, "My first care is for my country." So the heavenly-minded believer regards himself as having less to do with earth than with the skies. Present distinctions, possessions and amusements, cannot fill his eye. He is only a stranger. He brought nothing into the world, he can carry nothing out. His citizenship, his treasures, his heart, are in heaven, and his hope is to be there himself, personally, wholly and forever. When the rude northen people has once drank of the sweet wines of Italy, they could not rest satisfied till they were themselves quartered in that pleasant land. So, when the true Israel of God have but tasted of the clusters of Eshcol, they are fired with new desires to go up and possess that land which the Lord hath promised them. A holy ardor is kindled. When, notwithstanding the report of Caleb and Joshua, the timid host were fain to return to the house of bondage, those assured champions "spake unto all the company of the children of Israel, saying, The land which we passed through to search it, is an exceeding good land. If the Lord delight in us, then will he bring us into this land, and give it us; a land flowing with milk and honey. Only rebel ye not against the Lord." "But all the congregation bade stone them with stones." Of all then living only those two entered Canaan,—the carcesses of the rest falling in the wilderness; for God swore in his wrath that they should not enter into his rest. Every true believer has a faith that works by love and impels effort. In proportion as this heavenly temper takes possession of the soul, it urges to energetic, self-sacrificing enterprise. You may know the men who have become familiar with the land of promise by their humble and earnest bearing; by their disinterested readiness to do good unto all men as they have opportunity, but specially unto the household of faith: by their lovely and noble combination of amiable and commanding qualities. Their whole walk is fragrant of Paradise. "All their garments smell of myrrh, and aloes, and cassia."

"When one that holds communion with the skies
Has filled his urn where these pure waters rise,
And once more mingles with us meaner things,
'Tis e'en as if an angel shook his wings.
Immortal fragrance fills the circuit wide
That tells us whence his treasures are supplied.
So when a ship, well freighted with the stores
The sun matures on India's spicy shores,
Has dropped her anchor and her canvas furled
In some fair haven of our western world,
'Twere vain inquiry to what port she went,
The gale informs us, laden with the scent."

How does love glow towards their fellow-travellers, their future fellow-citizens in the Better Land! Is it the heavenly-minded who slight or slander those with whom they are to dwell under the same roof, with whom they are to serve and to sing forever?

How do the heavenly-minded welcome death, desiring to depart! What foretastes do they often have, as they approach the confines of Canaan! Land-birds, of beautiful plumage, greeted Columbus days before his eye caught a glimpse of the New World. A more southern voyager found himself in the fresh waters of the Amazon before discovering the continent whence they came. So, at the close of life's voyage, do birds of Paradise come hitherward, careering on bright wings, and the river of life sends its refreshing current far out into the briny sea of this world. "The celestial city," said Payson, "is now full in my view. Its glories beam upon me,—its sounds strike upon my ears, and its spirit is breathed into my heart."

In observing the transit of Venus across the sun's disc, Rittenhouse was so filled with rapture that he fainted. And, as the glories of the upper world, the unutterable splendor of the Sun of Righteousness, attract the eye of the beholder, is it strange he should be rapt and overwhelmed? "The kingdom of heaven is within you." Such holy anticipations turn earth into Paradise.

"Thoughts of heaven! they come when low
The summer evening breeze doth faintly blow:
When the mighty sea shines clear, unstirred
By the wavering tide or the dipping bird;
They come in the rush of the raging storm,
When the blackening waves rear their giant form,
When o'er the dark rocks curl the breakers white,
And the terrible lightnings rend the night;
When the noble ship hath vainly striven
With the tempest's might,—come thoughts of heaven.

They come where man doth not intrude,
In the untracked forest's solitude;
In the stillness of the gray rocks' height,
Where the lonely eagle takes its flight;

Digitized by the Center for Adventist Research

On peaks where lie the eternal snow;
In the heathy glen; by the dark, clear lake,
When the fair swan sails from her silent brake;
Where nature reigns in her deepest rest,
Pure thoughts of heaven come unrepressed."

The Heathen Oracles.

(Concluded.)

(3.) The nature of the communications given forth by these oracles is strongly confirmatory of the existance of Satanic agency. Our reference must be confined to one remarkable instance; but shall be a case of such public notoriety as to form a fair example of the general character of the institution.

I refer to the case of Crœsus, King of Lydia, and the Pythian oracle. Herodotus informs us that this sovereign alarmed at the growing power of Cyrus, King of Persia, and meditating an attack on his dominions, was anxious first to consult the most celebrated oracles as to the issue of such an important enterprise, before he committed himself to it. Prior, however, to his submitting to the oracle the important question upon which his fate depended, he was determined to profound one which should enable him, as he thought, to test the prescience of the oracle. He accordingly sent messengers to Delphi; and having carefully considered the period required for the journey, and allowed them ample time, he commanded them at the appointed hour to present themselves before the Pythoness, and propose this question: "What is Crœsus, son of Alyattes, now doing?" They were to write the answer carefully down, and send it to him. The answer was to this effect:

"I count the sand, I measure out the sea;
The silent and the dumb are heard by me.
E'en now the oders to my sense that rise
A tortoise boiling with a lamb supplies,
Where brass below and brass above it lies."

The fact was, that Crœsus, determined to be occupied in the most unlikely and unkingly manner, was engaged at that time in boiling the flesh of a tortoise and a lamb together in a covered vessel of brass.

Crœsus was so impressed with the exactness of this response, that he determined to do all in his power to propitiate this oracle, and to trust himself to its direction. He accordingly sent to Delphi the most costly presents in gold and silver,—amounting altogether, according to the computation of the Abbe Barthelemy, to £879, 547,—with orders to make the following inquiry: "Crœsus, sovereign of Lydia and of various nations, esteems these the only genuine oracles. In return for the sagacity which has marked your declarations, he sends these proofs of his liberality. He finally desires to know whether he may proceed against the Persians, and whether he shall require the assistance of any allies." The answer was, that if Crœsus carried his arms against the Persians, he would overthrow a great empire; and that he would do well to make alliances with the most powerful states of Greece. Interpreting this reply to his own advantage, but anxious to put the case in another aspect before the oracle, he sent a third time, to inquire as to the duration of his empire. The answer on that oceasion was,—

"When o'er the Medes a mule shall sit on high,
O'er pebbly Hermus then, soft Lydian, fly,
Fly with all haste; for safety scorn thy fame,
Nor scruple to deserve a coward's name."

Still giving to the answers of the oracle the interpretation most favorable to himself, Crœsus regarded the reign of a mule over Media as an impossibility, and thence interred the stability of his own power. Under this impression he made war on Persia, and, as is well known, was soon vanquished, stripped of his dominions, condemned to death, but ultimately preserved and supported as a captive by Cyrus.

Reference will be elsewhere made to the history of these events. In this place I have simply to investigate these oracular responses, with a view to ascertain their character. First, then, it cannot be denied that the first answer, which referred to the strange occupation of Crœsus at the time, exhibits remarkable accuracy. We may think ourselves very wise in dismissing such a case with the cry of "jugglery and cheating;" but it is doubtful whether by such conduct we do not evince great folly. The King of Lydia was a man of great energy and intellectual power: he was therefore competent to judge of the chances of imposition, and to guard against them, much better than we can now imagine. Yet he, by the presentation of gifts to the value of nearly one million sterling, gave ample proof that he regarded the whole as a *bona fide* transaction. Is it not, then, reasonable to ask, "By what means could the Pythoness have given such a reply? By what means could the priestess at Delphi have ascertained what the King of Lydia was doing at a given hour, in his palace at Sardis, hundreds of miles away, when he had determined to exercise his utmost care and ingenuity in order to test her ability?" Neither captious querulousness nor unmeaning sneering will meet the case. Here is an undoubted historical incident, which, I am bold to say, admits of no satisfactory solution, except on the principle of diabolical agency. But on this principle all is plain: the difficulty, otherwise insurmountable, immediately vanishes.

But then it is asked in the most triumphant tone, "Why are not all the responses given in language equally distinct and intelligible? Why the double meaning and equivocation of the other replies?" It is truly astonishing to see the confidence with which this objection is urged, when it is open to a very simple and rational solution. It is easy to conceive, that diabolical agency might enable the Pythoness to give a clear and distinct answer as to what was transpiring at the moment in a distant place, which to all merely human intelligence would have been wholly inscrutable; but it is far more certain that this agency could unravel the mystery of future contingent events. This is the exclusive attribute of Jehovah: he challenges this power to himself alone: "I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning;" (Isa 46:9, 10;) while to the idols and their worshippers he says, "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and show us what shall happen: let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Show the things that are to come hereafter, that we may know that ye are gods."—Isa. 41:21-23. Diabolical aid, therefore, although it might give superhuman knowledge in respect of passing events, and afford a means of conjecture beyond all human wisdom as to the future, could not communicate the power of foretelling future contingencies. Obscure, conjectural, and enigmatical expressions, in the communication of oracles, would consequently be as necessary under this agency as without it.

The result of our inquiry then, is,—

1. That we find the heathen oracles maintaining a high character and general confidence, to an extent, and for a period, beyond that which would be likely to result from continued and unaided human fraud and falsehood.

2. The accredited declarations of these oracles exhibit a measure of knowledge respecting passing events, and a sagacity in respect of futurity far above all that merely human ingenuity or contrivance could produce.

3. Yet all this is found in such combined operation with wickedness, fraud and corruption, as clearly to prove that if superhuman knowledge was connected with the oracles, it must have been diabolical.

4. It is a certain fact, based on the authority of New-Testament revelation, that diabolical agency was used in ancient times for the purpose of giving forth superhuman oracular responses.

From all these premises we conclude that the sagacity and general credit of heathen oracles was in some instances owing to diabolical agency.

It only remains to offer a few brief observations on the entire system.

1. We see its unity of character. It did not set itself in positive collision with primitive truth; but, incorporating impotant elements of this truth into the system, it fell back on these for support and defence. It was by this means that a common ground of union was established between the old idolatrous nations. The truths which they had incorporated and perverted were at the same time so many links in the chain by which, notwithstanding the diverse names of their deities, they were united, and plates of the armor by which they were defended.

2. It will be seen how directly all the parts of this idolatrous system were pointed against the actual sovereignty of God, and his divinely appointed scheme of redemption. Whether we look to the origin, character, mysteries or oracles of this idolatry, we find it specially hostile to the unity, providence, and religion of God. Moral truth on some occasions, might be admitted; the fact of a future judgment could be conceded; a general but vague notion of providence, might be taught; BUT GOD MUST BE DETHRONED; men, or beasts, or material elements, or heavenly bodies, or the foul serpent-form, MUST rule supreme, and receive divine adoration. Is not this a deeply instructive fact? It is the common badge of the system, unmistakable evidence of the presence and power of the arch-destroyer.

I cannot close this chapter without placing on record my strong and decided opinion, that this subject has been treated in such a manner as to palliate or conceal the enormous sinfulness of idolatry. I contemplate with the deepest regret the results flowing to the religion of our country from the tone of teaching imparted by men of the most respectable character. Let any enlightened Christian mind contemplate the learning of our colleges and academies, our treatises and manuels, on this subject. Charmed as we must be with the glitter of genius and heroism, the philosophy and learning, of classic times and persons, are we justified in allowing our children to rise up into life with merely sufficient instruction to enable them to infer that idolatry is an absurdity, when they ought to be distinctly taught that it is the most enormous sin?

Gentile Nations.

Resurrection of Christ.

Among all the miracles wrought by the incarnate Saviour, in confirmation of the divinty of his person and mission, none can compare in glory and in the grandeur of its issues with the miraculous agency he exerted when he burst the bars of death, and rose triumphant o,er the vanquished powers of death, hell and the grave. It is the grand hinge upon which the vast system of Christianity turns. The resurrection of Christ is the keystone in Hope's bright arch, that spans our wretched globe, and bridges the dark "valley of the shadow of death" On this great fundamental truth we base our hopes of immortality. It inspires an unwavering assurance of victory, and enables the believer to lie down in the grave with as much composure as if to slumber through a short night of sweet repose and pleasant dreams. Christ's resurrection power sent a premonitory shock throughout the dark empire of death, prophetic of its final overthrow; when the commissioned harbinger of his second appearance announces his arrival with the trump of eternity, and the sepulchred millions of earth start into life, to die no more. It is the grandeur of these achievements that casts the infidelity of the past and present age so far into the shade, and leaves it conscious of its own imbecility, merely to negative what Christianity labels as positive and heaven-attested truths. Against this *vital* truth, infidelity has spent all its force. Joyfully would its murderous hand aim a fatal blow at this great *central* truth—this *living* truth, that sends its life-impulses in vitalizing currents through the whole system of our holy Christianity. But over all the *glory* there is a defence. Amid the mutations of time, this has ever been shielded from the daring violence of infidel attack and infernal agency; and with its rich treasury of light, joy and hope, it shall descend down through successive generations, and everywhere shed its illuminations o'er the evening of the last day.

Let us briefly consider the *fact* and its *evidences*. We first take our stand by the rocky tomb, in which lies the professed Son of God. A solemn silence reigns. Upon the mighty stone at the grave's mouth is placed the proconsular seal of the Roman Empire, that threatens death to the daring intruder. Before it are the armed soldiery, pacing to and fro, and watching with a vigilance that knows not a moment's interruption. With all these precautions taken by the unbelieving Jews and heathen Rome to guard the body and detain it till *after* the third day, on the morning of this day it is *missing*; now let infidelity account for the fact, and tell *how* it happened. Its only refuge was the groundless charge of theft, preferred against the disciples; and in this vain, foolish and ridiculous evasion it remains entrenched to the present day. Woolston, an infidel author upon the miracles of our Saviour, thinks that if the governor,s seal was *really* placed upon the stone, it indicated that fraud existed somewhere, and that the soldiers might oe participators in it. He thinks it may be reasonably inferred that the disciples persuaded the guard to connive at the clandestine removal of the body—that the seal was placed upon the tomb to prevent *both* the disciples and the soldiers from all intrusion, and if found broken, there must have been collusion between *them*. We conceive the absurdity of this supposition might be apparent to the mind of any well-in-structed Sabbath school scholar, and needs not the masterly refutation of a Paley or a Watson.

This same author, along with Thomas Paine, supposes the whole matter may be resolvable into this: that the crucifixion of Christ having refuted his claims to divine authority, no alternative was left his disciples but to fabricate the story of his resurrection. Thus, from the early age of Celsus down to the disciples of Paine, there has been no improvement upon the original allegation of theft—infidelity cannot devise a more ingenious falshood.

In this brief communication we cannot dwell upon the *circumstantial* proofs of Christ's resurrection; all this we find clear and pointed as a sunbeam in the treatise of Mr. West, Watson's Apology, and the valuable works of Chichester.

In the four gospels, the want of an *exact agreement* in the narration of our Lord's resurrection has also been thought sufficient ground for the charge of real and palpable *contradiction*. It might be shown with convincing clearness, that these seeming contradictions are only *omissions*, and that omissions are *not* contradictions—also, that *real* contradictions in a historical narrative respecting mere adventitious circumstances, do not invalidate the general leading truth. Thus Josephus and Philo, both cotemporary historians, state that the Jews sent an embassy to the Emperor Claudius, entreating him not to erect his statue in the temple. Josephus says this took place in *seed-time*—Philo, in *harvest*. Here are *real* contradictions; but who would conclude from this that no embassy was sent at all? Suetonius, Tacitus and Dio Cassius all wrote histories of the reign of Tiberius Cæsar, each omitting facts stated by the others—but who on this account accuses them of falsehood?

The prejudiced unbeliever stumbles o'er these straw-like difficulties, when the requisite capacity to investigate, and a devoted love of the truth, would open all so plainly, that continued unbelief *must* evince mental imbecility or malignant opposition. When he may wield his most efficient implements of warfare (ribaldry and sarcasm) against the Christian system, there need only be sent the veriest tyro from our common schools; if he invade the province of *reason* on the evidences of Christ's resurrection, there stand before him an invincible trinity of intellectual compeers for the defence of injured truth and our dearest hopes. I refer to Mr. Pilkington, whose work is a monument of patient investigation; to Doddridge, the well known author of the "Family Expositor;" and to Mr. West, whose treatise should be studied by every believer. These great men *harmonized* the accounts of Christ,s resurrection. They all arrived at similar conclusions. During the time of investigation, they were not acquainted with each other's fame and labors. Yet they meet each other in the same views and conclusions.

But finally: The resurrection of Christ, with not a ray of its glory dimmed after the fiery tests of infidelity, shall still move on with the advancing progress of revelation, until the truth achieves the conquest of the world—for the announcement of a Saviour and his resurrection finds a ready response in those innate aspirations of the human soul to live beyond the grave and the close of time. The gospel gives an unlimited range to the loftiest hopes of man—it lets loose all his powers, and bids him grasp at something *great*. But blot out from its message of glad tidings, the doctrine of Christ's resurrection, and our *own* consequent resurrection, and our holy Christianity is robbed of its divinity, and man becomes estranged from those grand sublimities and joyous emotions that ravish his soul with the certain prospect of "glory, honor and immortality." Without *this*, the human soul is imprisoned within the compass of this sublunary sphere; and all those joyful revellings in the future—those trial-flights of the immortal mind—those aspirations heavenward—must be torn away from the pious bosom, leaving its wounded sensibility all bleeding from the unnatural violence. Without "Jesus and his resurrection," the light of hope is fled, and despair waves its dark banner o'er the grave; while infidelity, reigning in undisputed authority, with its own pale skeleton finger blots out the memory of the departed dead in everlasting oblivion, and writes the epitaph of man's destiny—"Death is an eternal sleep."

Blessed be God! our wretched world has not yet been entirely destitute of this truth. What it would be with this destitution, we may find typed in the history of revolutionary France. See in the policy of her philosophers, the substitution of those principles we would receive in exchange for our holy Christianity. Christianity would inscribe the memories of departed worth in ineffaceable characters upon the pillars of eternity—infidelity triumphs in their extinction. Christianity, with a heavenly artistic skill, fits up the grave as the dressing-chamber of heaven—infidelity, like an infernal agency, draws over it its gloomy shrine, and would place the broad seal of eternal duration upon its dreamless slumbers.

But while the glorious gospel has gone forth among the nations, to assuage the horrors of war—to breath its pacific spirit throughout our legislative halls, and shed its benign influences o'er the domestic circle—its full inspirations of joyful assurance are only realized in the heart of the sanctified believer. He *feels* the resurrection power of Christ. Divine influences fan his exulting soul with a bliss-inspiring hope. He may have lost his friends. But from the lone chamber where his dear friend lay shrouded in the vestments of death, he looked beyond upon the rising glories of the resurrection morn. *Then* shall the clanging notes of the last loud trump fall on the startled ear of Death, as he falls from his throne of power, on which he has sat during the ages of time, swaying his rod of iron with resistless tyranny over earth's teeming generations—*then* shall the fruits of his conquest revert to the rightful owner, and serve to grace his return from the judgment throne to his native heaven—and *then* shall the united voices of the saved swell the victorious shout, whose protracted thunders shall startle the distant solitudes of empty space, and ascend from the forsaken empire of death to the thrones of heaven in richest melody—"O, death! where is thy sting! O, grave! where is thy victory? Thanks be to

Digitized by the Center for Adventist Research

God, who giveth us the victory through our Lord Jesus Christ."

Fearful Calamity!---Sinking of the Arctic!

Upwards of 300 *Lives Lost!*

ANOTHER frightful calamity has occurred upon the broad bosom of the Atlantic. The noble steamship *Arctic*, is lost, and with her the lives of upwards of three hundred persons. The following brief announcement from New York, by the telepraph, carried a pang to every heart:

The Collins steamer *Arctic*, Captain Luce, which left Liverpool, 20th ult., for New York, came in collision on the 27th ult., when 40 miles from Cape Race, with an unknown British steamer having troops on board. The *Arctic* went down, and only 30 of her passengers are known to be safe, leaving *three hundred* persons on board, all of whom perished, including Captain Luce and the family of Mr. E. K. Collins.

One might almost find reason to believe that there are unlucky cycles in which accidents and loss of human life are fearfully prevalent. It was only Tuesday that we chronicled the burning on Lake Erie of the steamer *E. K. Collins*, (named by a strange coincidence for one of the principal owners of the *Arctic*) by which thirty lives were lost. Close upon the heels of this melancholy report, came an account of the burning of the steamer *Princess*, on the Mississippi, with the loss of several lives. And now we have inscribed upon the same page in the history of the present the destruction of the *Arctic*. One shrinks from contemplating the extent of this last of the triad of disasters. Under the most favorable circumstances the loss of valuable lives has been fearful, and we are still left in suspense as to the fate of the steamer which was in collision with the *Arctic*, and which it is to be feared went down. This steamer is supposed to be the *Cleopatra*, which was filled with troops bound from Canada to England, to be embarked for the seat of war in Asia. Let us hope that the injuries received by this vessel were less than was supposed by those on board the ill-fated *Arctic*, and that we shall not have to add hundreds to the figures which now represent the loss of life by this collision.

The line of steamers of which the *Arctic* formed a component part has heretofore been very fortunate, no accident having occurred, we belive, by which the life of a single passenger has been lost, and, save the accident to the machinery of the steamer *Atlantic* some three or four years since, by which she was forced to put back to England, no disaster or serious detention having happened to any of the boats of the line. The loss of the *Arctic* is one of those great calamities which at intervals break suddenly upon the community and serve as a reminder that even many years of success does not bring immunity from danger—that "in the midst of life we are in death."

It is not now time to discuss the causes of this disaster nor to consider whether it might not have been averted by the exercise of proper vigilence and precaution. We fear that when the subject is probed to the bottom, the shock of the calamity will be aggravated by the reflection that it was the result of a want of caution in running at nearly full speed, in a dense fog, over a course directly in the track of vessels bound to and from Europe.

The present year has witnessed more appalling calamities on the Atlantic than was ever before known in the same space of time since steam was applied to ocean navigation. It is sad to think of the frightful loss of life, and the destruction of property which have resulted from marine disasters within so short a period. The catalogue of steamers lost on the Atlantic this year number some of the best vessels in the world. The following are the names of those running from ports in the United States, which have been destroyed the present year: *San Francisco*, from New York for California; *City of Glasgow*, from Liverpool for Philadelphia; *Humboldt*, and *Franklin*, from Havre for New York; *City of Philadelphia*, from Liverpool for Philadelphia, and the *Arctic* from Liverpool for New York; and perhaps the *Cleopatra*, from Quebec for Liverpoool. A series of disasters like this is well calculated to shake the confidence of the public in the security of ocean steam navigation.

STATEMENT OF MR. BURNS.

The steamship *Arctic* with 226 passengers, exclusive of children, 175 employees, a valuable cargo, and heavy mail is lost. Of the more than four hundred souls who left Liverpool on the 20th ult., full of hope, gaiety and health, many returning from an European tour of pleasure, only thirty-two are known to have been saved, and certainly not more than one hundred can, by any possibility, have escaped a watery grave.

In addition to all this, another large steamer, freighted with hundreds of human beings, has, in all probability met a like fate. The details of the horrible disaster are as follows:

On Wednesday, September 27, precisely at 12 o'clock M., in a dense fog, we came in contact with a barque rigged iron propeller, with black hull, salmon colored bottom, lead colored poop and boats, and black pipe. She was bound eastward, and had all sail set, with a strong, fair wind. The speed of the *Arctic* at the time was about thirteen knots an hour. The shock to us appeared slight, but the damage to the other vessel was frightful. Capt. Luce instantly ordered the quarter boats cleared away, and the chief mate, boatswain, and three sailors went to her relief; before other boats lett, the order was countermanded. The *Arctic* then described a circle twice round the wreck, during which time I caught a glimpse of more than two hundred people clustered on her hurricane deck.

At this juncture it was first ascertained that we had sustained injury, and the water was pouring in at our bows. When the first officer came alongside to report, the captain was unable to take him up, but headed N. N. W. in he hope of making land. Our position on the previous day, at twelve o'clock, was latitude 48 39, longitude 45 27. We had run about three hundred and ten miles from the time of this observation until the moment of collision, and were supposed to be forty miles from Cape Race. The pumps were vigorously worked, and an anchor chain thrown overboard; but, in spite of all exertion, the engines stopped, and the water extinguished the fires. Four of the five other life boats, believed to have been well provisioned, containing the engineers, sailors, a few passengers, and all the officers except the captain and third mate, left the ship at an early stage. The majority of the passengers were working at the pumps—some firing the signal guns, and others launching spars, under the direction of Capt. Luce and Mr. Dorian, the third mate, to form a raft.

In order to facilitate the work the sixth and last boat was lowered. Dorian, one or two firemen, three of the other passengers saved, and myself, were busily engaged lashing water-casks and settees to the the main yard, two topgallant yards and several smaller spars—the Captain, with a number of gentlemen, protecting the work by keeping back the crowd—when a panic seized all on board, a rush was made, passengers and firemen precipitated themselves headlong over the bulwarks on to the raft, and in a moment our little boat was full, and in imminent danger of being sunk. In this emergency, Dorian ordered the rope which held us to the steamer to be cut, and with our hands and axes we paddled from the raft's side. The mate, who throughout preserved great presence of mind, and labored with heroic energy, cried out: "For God's sake, Captain, clear the raft, so that we can work; I won't desert the ship while there's a timber above water."

But the sea was now flush with the deadlights. In less than three minutes from the time he spoke, the stern sunk—the foam went boiling over the tumbling heap of human beings—many were dashed forward against the pipe. I heard one wild yell, (still ringing in my ears,) and I saw the *Arctic* and the struggling mass rapidly engulphed. Numbers yet clung to the imperfectly constructed raft; but, alas, we could render them no aid. Our own situation was no less precarious; and, cruel as it seemed, we were forced to abandon them to fate. Heaven forbid that I should ever witness such another scene. We however picked up two more men, and then with an overloaded boat, without oars, tholepins, food or drink, avoiding with difficulty the fragments of the wreck, and passing many dead females, prepared for a night upon the ocean. We secured a floating pumpkin and cabbage to guard against immediate starvation, lashed a spar to the bow of our boat to keep her head to the wind and sea, and thus drifted until daylight; the night was cold and foggy, with a heavy swell, and, in a cramped, drenched and half naked condition, we suffered terribly.

Without dwelling upon our miseries, alleviated much by the consciousness that we had endeavored to do our duty to our fellow men, suffice it to say that at five o'clock on the afternoon of the 28th we espied a sail, and raised a handkerchief to attract attention. We were successful. With the rude substitute for oars which we had constructed during the day by lashing planks to capstan bars, with a view of attempting to gain land when the sea subsided, we pulled towards the ship. On our way we passed the remnant of the raft, with one man on it apparently alive.

The bark proved to be the *Huron*, of St. Andrews, N. B., Capt. A. Wall, bound for Quebec. Our men safe on board, the noble hearted Dorian, with some of the *Huron's* crew, returned to the raft and rescued the poor fellow who for twenty-six hours had clung to the spars. He states that after the steamship sunk, he counted seventy-two men and four women on the raft, but at half-past eight o'clock he was the only one alive. In the morning two bodies were beside him, much eaten by fishes, and at the time he saw our boat he was on the point of voluntarily dropping into the sea to end his agony. Coming from the raft Dorian encountered and examined the life car of the *Arctic*. It contained a bottle of water, some cheese and a lady's garment.

By the humane captain of the *Huron*, and Mr. Wellington Cameron, a son of the owner, we were received with great kindness, our wounds dressed, fires kindled, and food and clothing provided in abundance. During the night of the 28th, Capt. Wall hung out extra lights, fired rockets, and kept a horn blowing, in hopes of falling in with the remainder of the boats but his endeavors were fruitless. On the evening of the 29th he spoke the *Lebanon*, Capt. Story, bound for New York, by whom eighteen of our number were taken off, kindly welcomed and well treated. We have this moment reached New York, by pilot boat *Christian Berg*, No. 16, to which we were transferred from the *Lebanon*, and to the crew of which we are under great obligations.

The fate of the propeller and our five boats is unknown. If the steamer was, as I have reason to think, the *Charity*, from Montreal to Liverpool, she is, I believe, built with water tight compartments, or bulkheads, and will float notwithstanding the damage to her bow. The fact that a boat left her, which was capsized by our paddles, augurs ill for her buoyant condition, though Capt. Wall, of the *Huron*, on the morning of the 28th saw a singular looking craft far to leeward, but was unable to tell whether she was a steamer or sailing vessel. He says she had a nondescript appearance, and may have been the wreck of the propeller.

STATEMENT OF SECOND OFFICER BAALHAM.

The following statement of the loss of the *Arctic*, by Mr. Baalham, 2d officer, appeared in an extra of the *Ledger* on Tuesday. Mr. Baalham and the other officers, crew and passengers saved in the two boats, arrived at Broad Cove, and reached here in the course of Tuesday.

On Wednesday, 27th, at noon, Cape Race bearing N. W. by W. 65 miles distant, while running in a very thick fog, were struck on the larboard bow, about 60 feet abaft the cutwater, by an iron steamer, which made three large holes in the ship, two below the water, one of which was about five and a half feet in length, and one or one and a half in width, leaving the whole cutwater and stem of the iron steamer clean through the *Arctic's* side. So dense was the fog that the vessel could not be seen a minute before the collision. The wheel was put hard to starborad, the engine stopped instantly, and backed at full speed until clear of the other steamer, which occupied a couple of minutes. The strange steamer seemed to be sinking bow first.

Capt. Luce immediately gave orders to clear away the quarter boats, which was done, and Mr. Genslay, chief officer, left the ship in the starboard boat, and on lowering the port boat, the Captain exclaimed, "Hoist up that boat again, Mr. Baalham," and beckoned me to go to him. Upon doing so, he ordered me to go over the bow to ascertain if possible what damage had been done. I then found the holes above mentioned. Upon informing him of the fact, he gave orders to get the sails up from below, and endeavor to place them over the bow, so as to stop the leak, which was promptly done, but with no advantage, so much of the bows and iron which had been broken from the other steamer adhering to the *Arctic* and projected beyond her planking, that the sails could not be brought close against the vessel's sides.

The carpenter was then lowered over the side, and pillows and mattresses passed down to him, to try if possible, to close the holes with them; but the leak was found to be so far below the water line that they could not be got in, and every exertion to stop the leak proved unavailing.

Captain Luce then ordered the ship's head to be kept for the land which bore N. W. by W. By this time he had lost sight of the chief officer's boat and the other steamer, which we supposed had sunk. We had not been on our course more than four or five minutes, before we ran over a boat and crew belonging to the other vessel, all of whom perished, with the exception of one who caught hold of a rope hanging over the bow. Directly that the boat was seen, orders were giving to stop the engine, which the chief engineer said could not be done, as the ship was fast sinking. In about 30 minutes all the lower fires were out, and there were at least six feet of water in the ship, fore and aft.

By this time the confusion amongst the passengers was very great, but they used all efforts to assist the crew in keeping the deck pumps going, and in lightening the ship forward, for the purpose of endeavoring to get at the leaks from the inside, which efforts were found to be useless, and numbers of them going into the boats, which were still hanging to the davits. In forty-five minutes after the collision, I came up from the fore hold, and informed Capt. Luce that the water was on the level with the lower deck beams, and that it was impossible to get at the leak, and then asked him what he thought would be likely to be the fate of the ship, when he stated his belief to me, that there was no hope of saving her. He then told me to see to my boats.

On going to those on the port side, I found them completely filled with men and woman, and no possibility of getting near them. I immediately went to the starboard side and ordered two of the crew to lower the guard boat, and asked the captain what his instructions were, who replied "That the ship's fate should be his." I then asked him if he would not allow his son to go with us, as I intended to take a boat, but he returned me the answer "that he should share his fate."

It was soon discovered, however, that there was little hope of saving the *Arctic*, and the lady, daughter and son of Mr. E. K. Collins, with several ladies, were put on board a boat, in the act of lowering which one off the tackles gave way, and all except one lady, who clung to a sailor holding fast to the boat, were precipitated into the sea and lost.

I then jumped into a boat, and was ordered by the captain to cut away the tackle falls, and drop under the stern. I did so, at which time about 20 persons, as I supposed, jumped overboard, of whom 17 or 18 were picked up. Fell in with another boat, which had been lowered from the other side, and lightened her of part of her compliment, leaving 18 in her and 26 in my own board.

The last sight we had of the ship, her guards were level with the water, and the surface of the sea strewn with human beings, who had jumped or fallen overboard—to whom, however, it was impossible to render any assistance, and we soon lost sight of all, as the fog continued to be very dense.

I then asked the boat's crew whether they were willing to be governed by me, which they unanimously assented to, and I was put in complete command of both boats. We were then about 60 miles S. E. of Cape Race. Deeming it my duty, for the safety of all, to take the nearest course for the land, and after pulling at the oars for 42 hours, with nothing to guide us but the run of the sea, which I took to be heaving from the southward, and in a thick fog which lasted all the time, we reached Broad Cove, some 12 miles North of Cape Race.

We then proceeded by land to Renews, which we reached on Friday last

I then obtained and took charge of a small schooner, which was hired by a purser and myself, and proceeded immediately in search of the wreck or her boats. We cruised round in a strong gale of wind from the northeast, but could find no trace of the ship or boats.

I sent word to Capt. Leitch, of the *City of Philadelphia*, acquainting him with the catastrophe, and he, I am informed, sent off two vessels which he had employed about his own ship, as she lay stranded. Mr. Allan Goodridge, of Renews, also sent away a vessel on Saturday evening, but she has not yet returned.

It is with the greatest regret that I have to report that no trace of the *Arctic* or her other boats could be found; but as there were very many vessels in the neighborhood where the disaster occurred, it is not at all improbable that many lives may have been saved. No doubt, however, is left in my mind as to the loss of the steamship *Arctic*.

THE PROPELLER CLEOPATRA.

The vessel which came in contact with the *Arctic*, was probably the English propeller *Cleopatra* on her way from Quebec for Liverpool, with a regiment of soldiers destined for the East. The *Quebec Chronicle*, a few days ago, in noticing the departure of the 71st Regiment, says:

"On Saturday afternoon, the Reserve Battalion of the 71st Highland Light Infantry marched through the town to embark on board the steamer *Cleopatra*, for Liverpool. This regiment is one of the most popular and best behaved that has ever been stationed in Canada, and its departure from among us is much regretted."

The *Cleopatra* was an iron screw propeller, and was considered a very strong boat. She belonged to the Canadian Steam Navigation Company, and has run regularly between Liverpool and Quebec.

A despatch from Quebec, states that it is believe that the propeller was not the *Cleopatra*, but a French vessel from St. Peters, with supplies for the fisheries, having three hundred men on board.

Sebastopol.

The town of Sebastopol is situated on the point of land between the commercial and military harbors, which rises gradually from the water's edge to an elevation of two hundred feet. It is more than a mile in length, and its greatest width is about three-quarters of a mile,

Digitized by the Center for Adventist Research

the streets entering the open steppe on the south. It was partly defended on the west towards the land, by a loop-holed wall, which had been pronounced by one of the first engineers of Russia, as perfectly useless, and plans for completely fortifying the place in that direction were said to have been made; but whether the work has since been carried out we know not, though we have a deep conviction that strong defences will be found to exist there by the time a beseiging army arrives. These, however, being hurriedly raised, can neither be of sufficient magnitude nor strength to offer a serious resistance to a long-continued fire of heavy artillery, and unless these fortifications are on a most extensive scale, and embrace a very wide circuit, they may be commanded from so many points, that, attacked with heavy guns of long range, their speedy reduction becomes a matter of certainty.

None of the sea batteries or forts are of the slightest service for defence on the land side. Indeed, the great fort "St. Nicholas" has not a gun pointed in that direction, and such an armament would be perfectly useless if it existed, as that part of the hill on which the town stands rises behind it to a height of two hundred feet. In fact, all the fortresses and batteries, both to the north and south of the great bay, are commanded by higher ground in the rear.

Supposing the whole of the batteries defending the harbor to be destroyed, no ships could enter with safety until all the positions on the heights which surround and overhang it had been carried.



The Advent Herald.

BOSTON, OCTOBER 21, 1854.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE PROPHECY OF ISAIAH.

CHAPTER LI.

HEARKEN to me, ye that follow after righteousness, ye that seek the Lord:
Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged.
Look unto Abraham your father, and unto Sarah that bare you:
For I called him alone, and blessed him, and increased him.
—vs. 1, 2.

This is an apostrophe to those among the Jews who should feel the need of Divine guidance. They are addressed as wanderers who are in search of salvation—the speaker doubtless being the Messiah. The command to hearken to him, is put by substitution for the analogous act of the mind by which they should receive his teachings; and to "follow after" righteousness, is a metaphor expressive of a course of conduct adopted in conformity to God's requirements. The national origin of those addressed, is denominated, by elliptical metaphors, "the rock" and the "hole of the pit;" and by metaphors they are said to be hewn and digged out, as stones are from the quarry preparatory to their having a place in a building. to illustrate that God had thus prepared them for his service. 1 Pet. 2:5—"Ye are as lively stones, built up a spiritual house,"—Eph.2:20, 21: "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together, groweth unto an holy temple in the Lord."

The command to "look," &c., is put by substitution for a corresponding act of the mind. They were to consider their origin—how God had called Abraham alone, *i. e.*, when he was but a single person—had blessed him, and multiplied the nation, for which "him" as its progenitor is put by a metonymy. When he was called of God to become the head of a great nation, his age, and the subsequent delay till he was one hundred years old and Sarah ninety, made the birth of Isaac miraculous—a special interposition of God's power. The apostle (Rom. 4:19) speaks of their bodies as "dead;" so that this command to look to them, was that those addressed might regard their own existence as proof of God's omnipotence, and as evidence of his ability to fulfil his promises respecting the restoration of Zion.

For the Lord shall comfort Zion: he will comfort all her waste places;
And he will make her wilderness like Eden, and her desert like the garden of the Lord;
Joy and gladness shall be found therein, thanksgiving and the voice of melody.—v. 3.

To "comfort" Zion, is put by a metaphor for its restoration — when that sanctuary shall be cleansed at the end of the days of its down-treading. Said the Psalmist, 101:13—"Thou shalt arise and have mercy upon Zion: for the time to favor her, yea, the set [or appointed] time is come."

For eighteen centuries Jerusalem has been trodden under foot of the Gentiles, and its surrounding beauties have been transformed into desolate wastes. "Eden" was the abode of primeval innocence. Gen. 2:8, 9, 15—"The Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. . . . And the Lord God took the man, and put him into the garden of Eden to dress it, and to keep it." This also was "the garden of the Lord."

The similes by which the desert and waste places of Zion, when they shall be restored, or likened to that, illustrates the wonderful change which is to be effected in its physical condition. Because of sin, God said to Adam, Gen. 3:17, 18—"Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee." But (Acts 3:21) in the "restiution of all things which God hath spoken by the mouth of all the holy prophets," it is promised, (Rev. 21:4, that "there shall be no more curse." Then, (Isaiah 55:13,) "instead of the thorn shall come up the fir-tree, and instead of the briar shall come up the myrtle-tree—and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Zion being thus redeemed with judgment, (Isa. 1:27,) and her converts with righteousness, songs and rejoicings, thanksgivings and the voice of melody will be heard there, such as earth has heard never. (See verse 11.) The revelator had a glimpse of this which he thus records, (Rev. 14:1-3,) "I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth."

Hearken unto me, my people; and give ear unto me, O my nation: For a law shall proceed from me, and I will make my judgment to rest for a light of the people.—v. 4.

To hearken, and to assume the attitude of hearing, are put by substitution for considering the announcement made. There is a metaphor in the representation of the lawas proceeding, to illustrate the preaching of the gospel to the Gentiles. "Judgment," is here equivalent to law, or the institution of religion. By a metaphor it is said to "rest," illustrative of its firm establishment, so that it should be, by a simile, for a light to the people, *i.e.*, to the Gentiles.

My righteousness is near; my salvation is gone forth,
And mine arm shall judge the people;
The isles shall wait upon me, and mine arm shall they trust.
—v. 5.

"Righteousness" is here doubtless put, by a metonymy, for its fulfilment or manifestation; and "salvation," for the promise of it. The former is said to be "near," a position in space, a metaphor illustrative of its being at hand; and the latter having "gone forth," is a use of the same figure, affirming that the promise of it was then in process of fulfilment." "Arms" and "arm" are put by metonymy for the power by which God would dispense judgment, and on which the Gentiles should rely. "Isles" are the same figure for the inhabitants of the countries, which are so often denominated isles; and their "waiting" on God, is a substitution illustrative of their adoption of the true religion.

Lift up your eyes to the heavens, and look upon the earth beneath: For the heavens shall vanish away like smoke, and the earth shall wax old like a garment,
And they that dwell therein shall die in like manner:
But my salvation shall be for ever, and my righteousness shall not be abolished.—v. 6.

There is a metaphor in the use of the words "lift up," expressive of looking upward. By a simile, the desolation of the heavens at the last day, is illustrated by the disappearance of smoke; and by the same figure the earth's becoming old, and fit only for destruction, is illustrated by the worthlessness of a cast off garment. Psa. 102:25-27—"Of old hast thou laid the foundation of the the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old as a garment; as a vesture shalt thou change them, and they shall be changed: but thou art the same and thy years shall have no end."

With the destruction of the earth, there is also a promise of its regeneration; for, (2 Pet. 3:12, 13,) the "heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness." And John saw, (Rev. 21:1, 3-5,) "a new heaven and a new earth: for the first heaven and the first earth were passed away;" and he "heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful."

That none of the unregenerate inhabitants of the present earth will survive that change, is shown by the declaration in the text, that "they that dwell therein shall die in like manner." This is, (2 Thess. 1:7-10,) "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

"Salvation" and "righteousneess" are put by metonymy for the results which shall be accomplished by them, and which will be ever enduring. By antithesis their eternity it contrasted with the instability of the present condition of things. Matt. 25:34—"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

THE ARCTIC.

IT seems from later intelligence that the propeller which was in collision with the *Arctic*, was not the *Cleopatra* as reported in another colume, but the *Vesta*, a French steamer which has since come in to St. John's—having lost 13 of its crew by the collision, and picked up another of the boats of the *Arctic*, with 31 surviviors.

Much credit is due to the American Consul at Sydney, N. B., who upon hearing of the disaster hastened to St. Johns, and tendered every assistance.

The steamship *Cleopatra*, which vessel it was at first thought had been in collision with the *Arctic* put into St. Johns on the 2d, to replenish her coal. She was from Quebec, bound to England, with troops, and sailed again on the 3d. Her commander would cruise about in the vicinity of the scene of the disaster, in hope of falling in with some survivors of the wreck.

The French vessel, the *Vesta*, which was in collision with the *Arctic*, was running, according to the report of her commander, at the rate of eight knots, and the speed of the *Arctic* is stated on the same authority at not less then twelve knots. Immediately after the collision, Captain Duchesne noticed that the bulkhead of his vessel was not started, and he proceeded to lighten his vessel at the head by throwing overboard all the cargo and luggage which was in the fore part of the vessel. This elevation, with the firmness of the bulkhead, contributed much to stop the heavy rush of water. About 150 mattrasses, palliasser, and other effects of the crew and passengers were now placed abaft the safety partition, over which were thrown sails, backed by boards and planks, the whole being secured by cables well and firmly strapped round all.

The foremast, which had received some damage, was cut away, and contributed considerable to raise the head still more. This occupied two days. They then run under small steam for the nearest port (St. Johns), which they entered on the 30th, most providentially before the rising of a severe gale on that day.

The missing boats of the Arctic are three in number, viz: the starboard quarter boat, with the chief mate, boatswain and three sailors, which was lowered to look after the propeller, and was abandoned by Capt. Luce when he found that his own vessel had sustained serious injury. This boat was probably without provisions. Another was the boat taken by the engineers, eight or nine in all, and was well supplied with provision. It is stated that these persons—we will not call them *men*—would not permit any one else to get on board their boat. If they were so heartless as has been represented it must be a matter of comparative indifference with the public whether they are found or not. The third missing boat, is one which was placed in charge of one of the ships's quartermasters, and contained some ladies and several gentleman passengers. The hopes of those who had friends in the *Arctic* are centered upon this boat, which it is to be hoped has been fallen in with and picked up by some vessel. Fortunately the place where the collision happened is much frequented, and as the weather continued calm for two or three days after the disaster, there are strong reasons for the belief that this boat is safe.

CAPT. LUCE SAVED.

It is with pleasure that we announce, by the Steamer *Cambria*, the safe arrival of Capt. Luce at Quebec, with several others saved from the wreck of the *Arctic*. Next week we shall publish in full Capt. Luce's statement of the dreadful calamity. It is a story to make one's blood curdle, although it is told in a modest, unostentatious style. In reading it, one cannot but be impressed with the belief that Capt. Luce acted the part of a hero throughout the whole of that sad disaster, that he did everything in his power to save the passengers committed to his care, and that he met death with an unflinching front being saved only to see the breath dashed from the body of his darling boy, and to suffer all the miseries that may be crowded into fifty hours upon a frail raft, without food or water.

Of Mrs. Collins and her son and daughter, there is now no room to doubt that they went down with the steamer.

There remain three boats to hear from, and the hope that others, like Capt. Luce, floated on pieces of the wreck, and have been picked up by passing ships. The first boat that left the steamer was in charge of Mr. Gourlay, who had with him the boatswain and three sailors—five in all. Another boat got off under charge of Mr. Rogers, the Chief Engineer, having eleven persons on board, including one passenger. A third boat is said to contain women, children and passengers, although Capt. Luce makes no mention of any women or children having been placed in either of the boats.

FOREIGN NEWS.



HALIFAX, *Oct.* 11.—The royal mail steamship *Europa*, Capt. Shannon, from Liverpool 30th ult., 1 A. M., arrived at this port at 7 o'clock this morning.

VIENNA, *Friday Evening.* It is rumored in Greek mercantile circles, that the Allies have obtained a signal advantage. The funds have risen in consequence.

PARIS, *Friday Evening*, 9 P.M. Further telegraphic messages from Vienna confirm the account of the favorable disposition manifested towards the allies by the Tartar population of the Crimea. The sanitary condition of the allied army was excellent.

The official bulletin communicated to the Ambassadors at Constantinople, and dated from the Bivouac at Oldfurt on the 16th, announces that the allies had intended the next day to attack an entrenched camp of 10,000 Russians posted in the direction of Sebastopol, but that the camp had been raised in the night, and that the Russians had fallen back upon the town. 12,000 Tartars had offered themselves to the Allies as volunteers, and their services had been accepted.

It was reported that the attack upon Sebastopol had been fixed for the 25th.

The Russian fleet had been reconnoitered in the port of Sebastopol by the French steamship *Napoleon*.

The three per cents closes to-day at 75f 20 for the end of the month, and the 4 1-2 per cents at 98f 90.

MADRID, *Sept.* 26.—The three per cents were done at 34.

LATEST.—A despatch dated 19th, states that the Allies held the road from Cape Baba to Simferopol. It was intended to cross the Alma on the 19th, but Marshal St. Arnaud had telegraphed to Paris that an unavoidable delay of two days would occur, the causes for which he did not state. This would prevent the troops marching until the 21st. Fifteen sail of the line were off Sebastopol.

A Russian courier had been captured, who states that the whole Russian force is only 45,000.

Russian accounts of the 19th say that Gen. Canrobert had a fortified position at Eupatoria, and hat the main body of the Allies is on a smal-

Digitized by the Center for Adventist Research

river north of and parallel with the Alma. 30,000 Russians were posted at the latter, but their artillery trains were insufficient to present a determined opposition to the Allies.

Admiral Lyon's squadron and one hundred transports had left Eupatoria to bring up the reserve forces from Varna.

Baron Hess arrived at Bucharest on the 23d, and was received with distinction by Omar Pasha.

News of a battle was looked for hourly in London.

THE CRIMEA EXPEDITION.—The siege operation toward Sebastopol are fully confirmed, and Eupatoria is now occupied by 2000 Turks, 1000 French and 1000 English. The Russian garrison of 400 men surrendered at discretion.

The advance guard of the Allies is commanded by Prince Napoleon.

The Russians retired in good order as the Allies landed.

Menschikoff had his head quarters at Simferopol, and immediately advanced to Bonrional, on the river Alma, where he awaits re-inforcements to give battle to the Allies.

It was confidently stated on the Paris Bourse that on the 19th the allies and the Russians met, and a battle ensued. The French division came first into action, and the English following. The Russians retired with much loss. If true, this affair on the 19th could only have been a skirmish, and not a collision between the main bodies of the armies.

The Russian Embassy at Vienna had received a despatch from the Crimea, dated 22d. All of it that had transpired was that it contained news unfavorable to the Russians.

THE DANUBE.—Lord Raglan was called on for a division in Bessarabia, consequently the Turks are advancing to the Pruth. The advanced guard set out from Bucharest on the 27th, and Omar Pasha would follow on the 29th. Ibraila and Galatz will be the basis of operations. Only two battalions will remain at Bucharest, and small detachments will occupy the various *tetes du pont* on the left side of the Danube.

Another despatch states that Omar Pasha is preparing to besiege Ismael.

The Russians are entrenching themselves in winter quarters along the whole line of the Pruth.

THE BALTIC.—The bombardment of Revel is daily expected. The English press consider this measure impolitic at this late season, and in the absence of the French fleet.

At last accounts, the larger part of the allied fleets was at Ledsund, but the British would shortly leave for Baro Sound, or Nargen. Admiral Plumridge's squadron was at Nargen, and the Russian fleet at Helsingfors, consisting of nine ships, carrying 780 guns. At Cronstadt there are 21 Russian ships, carrying 1688 guns, besides six steamers, and all were striking their topmast and preparing for winter.

On the 19th the French and British fleets separated; the French, under Admiral Desobenes, returning home.

WHITE SEA.—Capt. Kyne officially announces the destruction of the town of Kola, which he burned to the ground without losing a man.

SEA OF AZOF.—Four English and French steamers will attempt to force an entry into the Sea of Azof, to capture the Russian transports which now convey re-inforcements into the Crimea.

On the 13th, a Tuscan ship at Constantinople reported that an army of 30,000 Russians was at Taganroy, ready to be conveyed in pontoons and gunboats to Zeni Kaleh or Kaffa, The *Journal*, of Constantinople, states that this force had put to sea, but was overtaken by a tempest, and 200 men drowned. The report was considered doubtful

PRUSSIAN NEGOTIATIONS.—An Austrian circular note of the 14th, addressed to all the States of the Germanic Confederation, except the two Mechlenburgs, has been met by a Russian note dated on the 21st, calling upon Austria to define categorically what it means by German interest. A Prussian note also has been presented to the Diet, promising a moral support to the four guarantees required from Russia, but urgiug a postponement of all discussion on the subject.

SPAIN.—A renewal of disturbance is feared at Madrid, but as yet there has been no open outbreak.

Barcelona is quiet.

Mr. Soule is now in Paris, on his way to Baden,

The *Times* correspondent again asserts that the Spanish authorities hold proof of Mr. Soule's connection with the recent insurrectionary attempt.

The Government has removed all French refugees into the interior beyond Ebro. They will not be allowed to reside in Arragon, Catalonia, Rasque Provinces or Madrid.

It is not true that Gen. O'Donnell will accept the Ministry of Foreign Affais,

Gens. Cordova, Lanaquessa and Masgarbo will soon return to Spain.

RUSSIA.—Jasterien of Moscow, and H. I. Boldef of Shaya, both calico printers, failed.

Respecting political matters, the only remark is that whatever may happen, the Czar will not give in. There has been a new issue of paper money to the amount of 6,000,000 rubles.

Via Baltic, it is stated that the discontent of the Russian population is increasing, and with threats tending towards a revolution.

LATER INTELLIGENCE.—We learned on Tuesday, just as we were closing our columns, and too late to give full particulars, of the arrival of the steamship *Baltic* at New York on the 16th inst., which reports that a great battle had taken place in the Crimea, in which the Russians were defeated with the loss of 1000 guns, 20,000 men taken prisoners and 18,000 killed. Sebastopol had fallen, the city was in flames, and the Russian fleet burned—ten of the ships having been sunk and six escaped. The English and French lost 10,000 men.

The following is from a telegraphic despatch:

THE WAR.—Eight hours after the *Europa* sailed from Liverpool on the 30th ult., official news was received of a great battle at the river Almos, in the Crimea. On the 21st, the allies stormed the Russian entrenchments, and after four hours hard fighting, carried them. The English and French lost 2800 killed and wounded: while the Russians lost 6000. Private despatches supply the further particulars, namely: That the Russians under Menschikoff, in person, rallied on the river Kaischa on the 23d, and again gave battle to the allies. He was again defeated and driven into his entrenchments behind Sebastopol, which was beleaguered by sea and stormed by land. The Russian fleet in the harbor of Sebastopol was then burned. Ten ships had sunk. The Russians lost 18,000 men, killed and wounded, when the garrison of 22,000 men capitulated, and were made prisoners. Menschikoff, with the shattered remains of his army fell back and barricaded the inner harbor, refusing to surrender. Six hours were allowed him to consider the matter, and it is reported, though not officially, that he surrendered at the expiration of that time.

Great rejoicings had taken place in Great Britain and France on account of these glorious victories.

An attack on Cronstadt is seriously menaced.

Another account says that Fort Constantine was invested by sea and by land on the 25th, and after an obstinate resistance was carried by storm. The allies then bombarded the city and the fleet, and ten Russian ships of the line were burned and sunk. The remaining forts were carried one after another until 800 guns were silenced. No less than 22,000 prisoners were taken. The Russian loss in dead and disabled is not less than 18,000 men in Sebastopol alone. Menschikoff, with the shattered remains of his army, retired into a position in the inner harbor, threatening to fire the town and blow up the remaining ships unless the victors would grant him an honorable capitulation. The allied generals demanded his unconditional surrender, and in the name of humanity, granted him six hours for consideration.

The latest despatch says that Menschikoff has surrendered, and that the British and French flags now wave over the walls of Sebastopol.

The entrenched camp of the Russians on the heights of the river Alma contained 50,000 men, with a very numerous force of artillery and cavalry, and was carried at the point of the bayonet after a severe conflict of four hours duration. No general officer of the British was wounded. Marshal St. Arnaud and Lord Raglan personally commanded their respective troops. The French general, Thomasson is thought to be fatally wounded. General Canrobert was wounded in the shoulder.

The second engagement on the plains of the "Kalamtai," lasted several hours—was very sanguinary, and ended in the total defeat of the Russians, who were pursued to their entrenchments before Sebastopol.

Other despatches state that the garrison of Sebastopol were offered a free withdrawal, but they concluded to surrender as prisoners of war.

The despatches concerning Sebastopol are very conflicting, and the one dated Berlin, Oct. 3, says:—"A telegraphic despatch has been received here, direct from St. Petersburg, to the effect that Menschikoff had telegraphed, under date of 25th, that he had withdrawn his troops, unmolested, from before Sebastopol towards Baktschi, on the river Serei, where he will await reinforcements. He adds that Sebastopol had not been attacked up to the 24th."

The Russian accounts do not conceal the facts of severe reverses on the part of Russia in the Crimea.

A despatch from Berlin, dated 29th, says that the return of the French fleet from the Baltic had been countermanded; and a despatch from Kiel, dated 2d inst., states that the French fleet had left that harbor on that day, to join Admiral Sir Chas. Napier in the Baltic. Admiral Napier was before Revel on the 23d ult.

BUCHAREST, *Sept.* 30.—It is again asserted that there are 30,000 Russians in the Dobrudscha, and that Gen. Luders is constantly receiving reinforcements. Omar Pasha was only awaiting the orders of Marshal St. Arnaud to attack Bessarabia. All the arrangements of the Turkish army indicate a winter campaign. The Russians are concentrated in the neighborhood of Ismail.

The details of the fall of Sebastopol were not expected by the British government before the 6th instant.

The Turks were hastening through Bulgaria by forced marches for the sea coast.

The Austrian Ambassador at Paris had called upon M. Drouyn de l'Huys, to express the satisfaction of his government at the success of the allied armies.

The *St. Petersburg Journal* publishes a decree forbidding the export of corn to Austria.

The Paris correspondent of the *Independence Belge* says that it is rumored that a joint note has been sent by England and France to the Cabinet at Washington requiring an explanation of the engagements entered into between the United States and Russia especially with respect to the nature and conditions of an acquisition of Russian territory said to have been made by the United States.

EUROPEAN NEWS.

WE have examined our files by the *Europa* at this port, and find little of importance to add to the telegraphic summary of the news. The principal interest in the accounts centres around the expedition to the Crimea. The full details of the landing have not been received, but it seems that the disembarkation commenced at a point called Staroe Uler-lenie, or Old Fort. It is situated nearly in the middle of Kalamita Bay, and is about 30 miles to the north of Sebastopol, and 20 to the south of Eupatoria. The operation of landing commenced on the 14th instant at daybreak, and before nightfall nearly all the infantry and part of the artillery were landed. The swell of the sea breaking in surf on the shore offered considerable impediments to the operation of landing on the 15th, and the same obstacle continued on the 16th. However, a good deal was effected on both days in setting ashore the horses and baggage, and it was expected that on the 18th the troops would be ready to start in the direction of Sebastopol.

A despatch from Vienna announces that Prince Menschikoff, the commander in-chief of the Russian forces, had advaneed from Sebastopol at the head of a considerable body of troops to Burliuk, on the river Alma, and had there taken up a position, awaiting the attack of the allies. The distance from the Old Fort to Burliuk is about 12 or 13 miles, and if the allied forces started on the 18th, the banks of the Alma would be reached on the following day. The first encounter would therefore, in all probability, take place on the 20th, or a day or two later. The *London Times* says:

"The 60,000 men who had landed on the 14th and 15th will soon be raised to about 74,000 by the arrival of the reserve. The allied armies cannot have fewer than 100 field guns, for we know that our own division has 38 or 40, the French have probably rather more, and the artillery of the Turkish corps is the strongest part of that army. This number of guns would imply about 500 gun carriages, ammunition wagons, &c., drawn by four horses each. The amount has been computed at 1800 horses for draught by an eminent French cotemporary, but that number must be rather below the mark. As soon as the allies have made good their position in the country, they will, doubtless, find means to procure horses, which are extremely abundant in the pastures of the Crimea, and dromedaries, which are commonly driven in pairs by the Tartars in the carts of the country. The allied army naturally divides itself into three corps—the French, the British, and the Turkish, forming a centre and two wings, and in its march to the south it must cover a considerable breadth of country; for the subsistence of the troops and of the animals requires that the line should be extended as much as is consistent with the safety and efficiency of the troops in the presence of the enemy. Fortunately the country is so open and so easily traversed in this season of the year, that it is immaterial what track is followed; and, although the Russians appear to have taken some measures to break up the roads and bridges, there are no serious natural obstacles to the advance of the expedition.

"The plan of campaign agreed upon by the allied generals has, of course, provided for all these details and for every contingency that could be foreseen, and thus far the whole operation has proceeded with the greatest regularity. If, as was originally supposed, Prince Menschikoff had made Simferopol his head quarters and the base of his operations, he would easily have threatened the left wing of the allied army—he might have harrassed it by his cavalry; and if our troops had continued to advance, it might become a question how far they could with prudence leave the enemy on their flank and rear; for Simferopol has the advantage of being a central position, almost equidistant from all the points of the arc along which the allied armies are to move. But, if it be true that Prince Menschikoff has actually concentrated his forces at Burliuk, within three or four miles of the sea, he has transfered his position from the centre to the circumference—that is, from the point where he is strongest to that where he is weakest. By this extraordinary movement, instead of threatening the left wing of the allied army, he would find himself opposed to the right wing and centre of our forces, while the left wing forcing the passage of the river higher up, would threaten his own base of operations.

"The disposition of the Russian forces would seem, therefore, to indicate that, as far as Prince Menschikoff's army is concerned, he has abandoned the idea of defending the interior of the country, and that his base of operations is Sebastopol itself. In this point of view his position on the Alma is more comprehensible, and Burliuk, which is just fifteen miles to the north of Sebastopol, may be considered the first outwork of the place, at which some resistance may be made. If this be all that is meant by this movement, the Russians will probably be driven back without much difficulty until they reach the outer lines and field works which they have raised along the heights about Sebastopol, and there the real contest will begin. According to this hypothesis, Prince Menschikoff is aware that the forces under his command are not sufficient to dispute the possession of the country and to defend the fortress; he therefore falls back on the latter and most essential part of his duty, and leaves General Osten Sacken, who is appointed to the command of the forces in the north of the peninsula, and the government of Cherson, to do what he can for the relief of the place."

There were reports from Vienna and Paris that the allies had achieved some signal success, but these reports were indefinite and unreliable.

The squadron which was sent to blockade the ports in the White Sea has been withdrawn.

The cholera was slowly subsiding in London. The deaths from all causes in the three weeks ending September 23 have been 3413, 2836, and 2504, including 2050, 1549, and 1284 deaths from cholera.

Right Hon. Thomas Lord Denman, late Lord Chief Justice of the Court of Queen's Bench, died on the 22d inst. Boston Journal.

Letter from H. Buckley.

BRO. HIMES:—During the present season the disease of my throat has gained upon me; and I have concluded should time continue, and I live, to seek a home in the west. I lived four years in the state of Illionis. From my own observation, and what information I can gain, I am of the opinion that the western climate is favorable to those predisposed to throat, or lung difficulties.

I should be happy to correspond with any of the brethren in Wisconsin, Illinois or Iowa, who might deem their neighborhood a good location for me in my circumstances. My disease is bronchitis.

My means are limited, and I wish any who may address me to be particular in describing the location as to health, soil, water, the chance of purchasing improved land, the society &c. &c. If the will of God be so, I should like a home where I may be useful, and enjoy the society of those having like precious faith. Yours in Christian confidence.

Hampton, N. Y., Oct. 8th, 1854. H. BUCKLEY.

P. S. Should any one write me, I wish them to do it immediately. H. B.

NOTE:—We can commend brother Buckley, as a sound, true hearted, and faithful Advent minister.

THE *Youth's Guide* for October has been issued. The following are its contents:

The Falling Leaf.
Young Again.
Who Lit the Lamps.
The Evening Prayer.
Hard to be Good.
The Monk's Secret.
Be Neat.
Editorial
Little Janie.
"Remember thy Creator," &c.
I Will Try.
The Bishop and his Birds.
One Sin too Many.
A Beautiful Story.
What Little Hands can Do—The Coral.
A Good Boy's Treasures.
Enigmas, &c.

To Correspondents.

Correspondents will have to overlook any seeming inattention, for a week or two, as we are now in process of moving to our new office in Kneeland street, where we shall not get permanently located till after the issue of our next paper.

C. Burnham—M. is quite sick; but H. is more comfortable,

BRO. HIMES:—The Lord is with us in preaching the "everlasting gospel." I have recently baptized *four* happy souls. T. M. PREBLE.

Oct. 14th, 1854.

Digitized by the Center for Adventist Research

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from he friends of the *Herald*.

CONFERENCE AT LOUDON RIDGE, N. H.,

Sept. 7th, 8th, 9th, and 10th.

According to previous notice, the Conference convened at the meeting house, Sept. 7th, at 10 o'clock A.M. After singing and prayer, an appropriate discourse was delivered by brother L. Osler, from 1 Cor. 1:7, 8—"So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ."

Afternoon.—At half past 1 o'clock, after the usual exercises, brother S. J. Roney delivered a discourse founded on Isa. 25:9—"And it shall be said in that day, Lo, this is our God: we have waited for him, we will be glad and rejoice in his salvation."

After the close of this interesting discourse, about one hour was spent in singing and appropriate remarks by several brethren, touching the importance of union of action, strong faith, and immediate and direct effort for the salvation of souls. The season was one of deep and solemn interest.

After some very appropriate and interesting remarks by brother Himes upon the importance of systematic, direct, and immediate action, in order to bring about a healthy and vigorous state of things in the body, or Church of Christ, the Conference was organized by the choice of Elder Peter Clark, of Gilmanton, for Moderator, Elder Joseph Harvey, of Pittsfield, for Assistant Moderator, and T. M. Preble, Clerk.

On motion, agreed that brethren in the ministry and membership, from other states, be invited to a seat, and to take part in the action of the Conference.

The Elders present were, Peter Clark, Gilmanton; Joseph Harvey, Pittsfield; James Morrill, Pittsfield; Wesley Burnham, Kingston; George Thompson, Nashua; John Morse, Londonderry; J. Stevens, Loudon Mills; Benjamin Locke, and T. M. Preble, East Weare; J. V, Himes, Boston, Mass.; P. Hawks, Lowell; L. Osler, Salem; and S. J. Roney, Lynn. On motion, agreed to adjourn till 9 o'clock the following morning.

Evening Session.—At half past 6 the ministering brethren held a mutual, interesting, and profitable conference for one hour; at the close of which, the public meeting commenced, and a very interesting sermon was preached by brother Himes;—text, Mal. 3:10—"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

At the close of this discourse, an invitation was given to those who might be desirous of salvation, and who might wish for special prayer in their behalf, to come forward. One intelligent young woman immediately arose, came forward, and before the meeting closed, she declared herself happy in the love of Jesus. A most deep and solemn interest was manifest throughout the meeting; and some confessed their wanderings, and renewed covenant with God and their brethren.

At 8 o'clock, brethren in the ministry held another mutual and profitable conference for one hour.

Friday Morning, *Sept. 8th.*—At 9 o'clock the Conference met according to adjournment. After a season of prayer and singing, proceeded to business, by choosing Elders T. M. Preble, W. Burnham, and J. Morse, a committee to prepare business for the Conference.

Reports of Churches.

By mutual agreement, the Conference now spent about one hour in listening to reports of brethren from several towns in New Hampshire, on the state of the cause of Christ among them. The following are the places reported:—Pittsfield, Loudon Ridge, Loudon Village, Fisherville, Boscawen, Manchester, Meredith Village, Meredith Neck, and New Hampton.

The reports were of an interesting and encouraging character, inasmuch as the prospect for better days, was more encouraging than for some time past; brethren having been revived, wanderers reclaimed, and sinners converted in several places. All spoke of having passed through a state of trial, more or less severe, within a year or two past, in consequence of the distracting views which have been promulgated among them; but the prospect was now very much changed for the better, in most of the places, and brethren were strong in the faith of soon seeing their King. Conference then adjourned to meet at the close of the afternoon meeting.

After a recess of five minutes, the people assembled and listened to a discourse from brother Himes, founded on the 133d Psalm—"Behold, how good and how pleasant it is for brethren to dwell together in unity," &c.

Afternoon Session.—Preaching by brother Osler; text, 1 Cor. 14:8—"For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" At the close of this interesting and timely discourse, the Conference met for business, according to adjournment, and the committee presented for their report, the following preamble and resolutions on

Church Order.

Whereas, there has been great laxity and neglect among us as a people, on the subject of church order and New Testament discipline, to the injury of the precious cause of our coming Redeemer, and to his dishonor, and also contrary to the practice and example of the Advent people as a body, during the first year of their history; and whereas, the abuse of church order is no good reason for neglecting the teachings of Christ and his apostles on this matter; and whereas, order and discipline both among the membership and the ministry is absolutely necessary for this purity and success in the preaching of the gospel, and the salvation of sinners, therefore

Resolved, That we sincerely and heartily *recommend* to the Adventists in New Hampshire, the observance of gospel order in all their several churches and societies, for the better maintenance of gospel ordinances and institutions, and the peace and unity of the churches of Christ.

Resolved, That we cannot expect the blessing of God on our labors, and the enjoyment of a peaceful and happy conscience in view of the coming judgment, without a strict obedience to all his requirements.

Remarks were made on the resolutions by Elders Preble, Himes, Harvey, Osler and Clark, when they were unanimously agreed to; and the Conference then adjourned to meet at 9 o'clock the following morning.

Evening Session.—In the evening brother W. Burnham preached a good, sound, practical discourse from Heb. 10:6—"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that dilligently seek him."

Saturday Morning, *Sept. 9th.*—At 9 o'clock, Conference met again according to adjournment; and after an interesting season of prayer and singing, on motion, it was agreed to hear the reports of brethren on the state of the churches in towns not yet heard from.

The following towns were then reported, viz.: Nottingham, Allenstown, Kensington, Weare, Barnstead, Concord, Strafford and Lake Village.

The clerk is of the opinion that several other places were reported, but if so, the slip of paper on which they were taken, is lost, so that he cannot report them. Those spoken of, were represented as having been in rather a tried state for some time past, although the prospect in some places was now very good, quite encouraging; some having recently enjoyed revivals. Some spoke of the time question as having affected them, and others, who are now more than ever, settled, that the definite time question is an error; but believe that the Lord Jesus is immediately to come and gather his ransomed ones home; and they felt like watching and being ready. About one hour was spent in this way, and deep interest was manifest.

On motion, it was mutually agreed that Elders T. M. Preble, J. Morse, and J. Morrill, be a committee to call the next New Hampshire Conference at such time and place as they may deem best, and give notice of the same in due time. Adjourned to meet at the close of the P.M. meeting.

Afternoon Session.—At half past 1 o'clock, preaching by brother Himes, from Num. 14:24—"But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereunto he went: and his seed shall possess it." Great interest was apparent during the delivery of this discourse. Many felt like renewing covenant with God and each other, to follow the Lord "fully."

At the close of this interesting and profitable meeting, the Conference met for business, according to adjournment, and on motion, the following resolutions were unanimously agreed to:

Resolved, That a committee of three be chosen to take the supervision of the tract distribution within the bounds of the Conference. The duty of the committee shall be to select such tracts relating to the Advent faith, as shall in their judgment be useful to the cause; to purchase such quantities as they may have means from the Conference or otherwise, and take the best means for their distribution in destitute places. And make a report of their doings at the next seession of the conference.

Resolved, That those who may have means to help in this work, are solicited to pay such funds into the hands of this committee in aid of the object.

Agreed that Elders Preble, Morse, and Harvey, be said committee.

On motion, agreed that Elders Preble, Harvey and Morrill, prepare a circular letter to the brethren within the bounds of the Conference, and publish the same with the proceedings of the Conference.

On motion, agreed that the proceedings of this Conference be published in the *Advent Herald*.

The Conference of business then adjourned, to meet again at the call of the committee.

Evening Session.—In the evening there was no preaching, but the time was devoted to a prayer and social meeting, and direct effort was made for the salvation of sinners. Two came forward for prayer, one of them a twin sister to the one converted on Thursday evening, and both obtained peace to their minds, and so publicly declared it.

The young woman who was converted on Thursday evening, came forward and expressed a wish to be baptized the next day; and so did her own dear sister, who had just found peace in believing in Christ. Deep conviction, and great solemnity appeard to pervade the entire assembly.

Sunday Morning, *Sept. 10th.*—At 9 o'clock, brethren met and enjoyed a most interesting and soul-stirring prayer and social meeting for about one hour and a half, at which time it was apparent that the house would hardly hold the meeting. Extra preparations were made to accommodate the people; but notwithstanding this, all did not find room within the house.

At the usual hour, brother Himes gave a discourse from these words: "Then they that gladly received the word were baptized; and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayer. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common: and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart; praising God, and having favor with all the people. And the Lord added to the church daily, such as should be saved."—Acts 2:41-47. This was a season of unusual interest. But few, if any, in that large assembly, but what were most deeply affected during the delivery of the entire discourse. It was truly a gospel sermon, delivered with great effect.

At half past four P.M., brother Himes preached again from 2. Pet 3:13—"Nevertheless we, according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness." This was a clear, lucid discourse on the "inheritance of the saints"—closing with some evidences of its being now, "nigh at hand!" After the close of this meeting, we repaired to the water, and brother Himes "buried," in the likeness of Christ's "death" and "resurrection," the sister who was converted on Thursday evening; but her sister, not feeling a clear evidence of duty, did not go forward in this ordinance.

In the evening, there was no preaching, but the time was devoted to prayer, exhortation and singing. Although the audience was large for an evening meeting, profound attention, deep and powerful conviction, appeared to rest on the whole assembly. Yet there was not that giving up to God, on the part of sinners as there should have been, and as many *felt* to do. It was one of those meetings when backsliders — mere professors — stood "in the way of sinners," and the work of God! But, a few confessed their wanderings, and some came forward for prayers.

Such was the state of feeling, that it was thought best to continue the meeting next day, afternoon, and evening. The meeting in the P.M., especially, proved a most powerful one. As one writer expressed it,—"There was a deep labor on the part of brethren and sisters; backsliders and sinners came to the altar, and in agonizing prayer, petitioned the throne of grace for themselves."

Thus closed our meeting, marked throughout for brotherly love, harmony of action, and the devotional meetings attended with the presence and power of God, in strengthening his children, and conversion of sinners.

Peter Clark, *Moderator*.
T. M. Preble, *Clerk*.

East Weare, N. H., Oct. 7th, 1854.

THE REPROVER'S BOUNTY.

It has pleased God by "the foolishness of preaching, to save them that believe," so the Scriptures inform us. We are likewise expressly told what to teach, or preach. Paul says much on this point, and in summing it up, to make a comprehensive sentence in his charge to Timothy, he says, "Preach the word, be instant in season, out of season, reprove, rebuke, exhort, with all long-suffering and doctrine."—2 Tim. 4:2. The duty of the minister is clearly set forth in the epistles of Paul to Timothy, and Titus. This text is emphatic; he is to "preach the word," not some particular parts of it, which set forth the ideas of any one class of the people, and which meet the approval of our society, but to present all parts of the truth, instructing the candid inquirer, in "the first principles of the oracles of God;" and also leading those who are of riper age to a more perfect "knowledge of the truth." He is to "warn the unruly," and "comfort the feeble minded." For these purposes: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. 3:16, 17. There are some parts of the word which are very palatable, even to the unregenerate heart. And those who are strongly inclined to shun trials and afflictions from opposition and hatred, generally teach, mostly the unobjectionable parts of the gospel, and are much liked for their sweetness of temper. This may win some to Christ, but not many, nor will it keep "the flock of God," in a healthy condition. Men are sinners and they must be told their lost and perishing state. Those who forsake God must be told of their "revolting." Hosea says, "I have been a rebuker of them all."—Hos. 5:2. "Thou shalt not hate thy brother in thine heart, thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him."—Lev. 19:17. But by what Solomon says, it is not pleasant to reluke some men. "He that rebuketh a wicked man getteth himself a blot. Reprove not a swearer lest he hate thee." Jesus also says, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." The case of such is desperate, and we must shun them. "Rebuke a wise man and he will love thee. Open rebuke is better than secret love. To them that rebuke shall be delight, and a good blessing shall come upon them." God promises blessings upon the faithful rebuker. And David says, "Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head; for yet my prayer also shall be in their calamities."—Psa. 144:5. Here a blessing follows, and the language shows that some will not be too proud to bear reproof. Solomon says, (Prov. 28:23,) "He that rebuketh a man, afterwards findeth more favor than he that flattereth with the tongue." These scriptures show something of the importance of rebuke.

Let us look at a practical illustration of this principle. David, king of Israel had sinned grievously, and Nathan, a man of God, goes to him and presents his sin in a parable, and gets the king's sentence against the culprit, and then says to David, "Thou art the man." The king was not too high to receive rebuke, and to humble himself. No, he confessed his wrong, and said, "I have sinned against the Lord." The Lord also forgave him. A blessed result: by rebuking him he saw his sin. Nathan was more successful than many are. Ah, the secret was, he "rebuked a wise man," and he loved the reprover, and it taught him to say of reproof, "It shall be an excellent oil."

The command to rebuke, is as clear and forcible as to any other duty. Jesus says, (Luke 17:3,) "Take heed to yourselves; If thy brother trespass against thee, rebuke him; and if he repent, forgive him." To do this properly, much wisdom and grace is needed, for many are so lost to a sense of humility, that "they will turn and rend you." So "scornful" are they that "you only beget to yourselves shame." There is so much neglect of this duty, that men and women become haughty, with the idea that they are above reproof, and they become bigots, scorning all who attempt to show their wrongs. But "they that sin should be rebuked before all, that others also may fear," says an apostle, and so he practiced. When "Pe-

Digitized by the Center for Adventist Research

ter dissembled before the Jews," Paul "reproved him, for he was to be blamed."

The apostle Paul lays much stress on reproof. He tells how to deal with the "many unruly and vain talkers, and deceivers, . . . teaching things they aught not, for filthy lucre's sake. . . . Wherefore rebuke them sharply that they may be sound in the faith."—Titus 1:10-13. But he who will DO these commandments, must look to God alone for help and friendship, and he will give it. For the multitude will stand ready to "gnash upon him with their teeth." The perverse, heady, high-minded, lovers of pleasure, or of sect, or self, will withdraw from him their sympathy and support, and turn them into that channel which feeds their lusts. Says the prophet, "They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly."—Amos 5:10.

There is a great difference in the character of men with whom we have to do. The passages above cited speak of the righteous man as loving to be reproved; showing that good men sometimes err; they should be reproved before their sin becomes flagrant, incurable, while they retain a sense of their weakness and danger. It is not difficult to see the general character of one, if you carefully watch him when reproved for his errors. If his mind has been well-trained in the principles of virtue and Christianity, and his heart under the control of the Spirit of Christ, which produces "long suffering, goodness, gentleness, meekness," he will feel greatly benefited by your faithfulness, and will love you the more. "Unfeigned love" leads men to reprove, and rebuke their fellows, and in a special manner those whom they love most. But the task is not pleasant always; for we fear the result will be disastrous sometimes, and we hesitate, and often neglect this duty, fearing it will "break up union" and friendship, and beget enmity and hatred. By such neglect, those we love go on in error, step by step, until they are past recovery; and then when rebuked they become your most bitter enemies; then "they hate him that rebuketh in the open gate," and will seek to bring him into contempt, to hide their own deformity. They will reproach you, call you by all the hard names in the Bible, and though obliged to admit that you speak the truth, yet you "are wrong," you "have a *bad spirit*," are "uncharitable, wanting in sympathy," are "trying to put them down," &c. &c. Thus they become wicked, and are gone to such an extent as to form a vicious heart, and are scorners, "That make an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of naught."—Isa. 29:21. Difficult cases to deal with, but God can shield us from the wrath of such; and when "they watch for our halting," and spend their strength in "defaming," saying, "Report and we will report it. Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him."—Jer. 20: 10. We should trust in the living God, and "He will be unto us as a mighty terrible one," and "they shall be heartily ashamed." There is safety in duty always; let this be well considered, and we have less fear of man "that shall die," and more fear of "God who shall reward every man according to his works." The prophets of God were always hated by those who wished to follow their own ways, and when they became established to take a course, they seldom stopped to consult the prophets who could give them the mind of God, and when they did, they tried to bribe, or to frighten them to speak agreeable to their course. Their hatred grew hot when they found them faithful to their calling.

There was a time when Ahab, King of Samaria, or Israel, wanted a vineyard of Naboth, and because he could not get it by fair means, Jezebel his wife and companion, contrived to destroy Naboth and take the vineyard. So she obtained "two men, children of Belial, to witness against him, that he had blasphemed God, and the King." (Let all who choose false witness against others, notice this history.) Naboth is killed, Ahab takes possession of the vineyard. "And the word of the Lord came to Elijah the Tishbite," and he is sent to Ahab and delivers the reproof. And Ahab said, "Hast thou found me, O mine enemy?"

Again, It came to pass that "Jehoshaphat, King of Judah, came to Ahab, King of Israel," and Ahab wants more territory, and reveals it to Jehoshaphat that "Ramoth Gilead" is in their reach, and they can rob the King of Syria of it. The plot is laid; but Jehoshaphat wishes to know if the Lord approves. So Ahab calls his prophets (not the Lord's,) four hundred of them, and they say, "Go up, for the Lord shall deliver it into the king's hand." But Jehoshaphat seems to want the truth; he has the fortitude to doubt the testimony of four hundred prophets; their statements did not seem conclusive to him; some would say "he had no faith at all," "was on the fence," or 'feared for his reputation." But he in fact seems to want the truth. "And Jehoshaphat said, Is there not here a prophet of the Lord besides, that we might inquire of him?" Here was trouble for Ahab; his scheme is liable to be tested by the light; all was going well and he supposed all was his, for he had suffered his prophets to deceive him; they "speak smooth things," "good things," he would call them. But he must confess there is "another prophet," but at the same time wishes to ruin his influence, to bring him into contempt before his royal friend, that he may not be led by his testimony, nor give credit to his words. Ahab said, "There is yet one man, Micaiah, the son of Imlah, by whom we may inquire of the Lord, but I hate him, for he doth not prophecy good concerning me." So he was called, and an effort made to bribe him, but to no purpose. He spoke the truth, for which he was "smitten in the face by Zedekiah," a false prophet, and then sent to prison by the king, to be "fed with the bread of affliction, and the waters of affliction." This is a part of the bounty here, for faithfulness.

The man of God who went down to Bethel to cry against the altar, met the king's wrath, but God protected him while he obeyed him. The history of Jeremiah's, Isaiah's, and Micaiah's labors shows much of their faithfulness in reproof, and the troubles it brought on them. John the Baptist was beheaded for rebuking sin, and all who are faithful in doing it, have to feed much on "the bread and waters of affliction;" but this is good for the child of God, it causes him to feel his dependence on Christ, and if men withhold their substance from God's faithful servants HE will cause them to feed on "the bread of heaven," and to "drink of the water of life freely." We then, should "have no fellowship" with the works of darkness, but rather reprove them "without preferring one before another, doing nothing by partiality."

In consideration of the facts above stated, with many more that might be, we should remember, as ministers of the gospel of Christ, that it is not only "a great work," but also one in which "it is required that a man be found faithful." Let us look to God for wisdom and support, "taking his word as the man of our counsel." And "these things speak and exhort, and rebuke, with all authority." That when our Lord shall come, he may say to us, "Well done, good and faithful servants, . . . enter into the joy of thy Lord.

I. C. WELLCOME.

Hallowell, Sept. 9th, 1854.

TRUST IN GOD.

MAN is ever seeking something in which to place trust and dependence—something whereon he can lean, and from which he can expect comfort and support amid the various changes and vicissitudes of life. Thus some trust in their talents, some in their superior wisdom and understanding; some in their good judgment; others in the abundance of their worldly possessions; while others place trust and dependence on their friends, or something else of a worldly nature. But how vain and useless to think that any or all of these will or can avail us anything at the time when we most stand in need of help. Shall we trust to our wisdom or judgment? We are exhorted in the volume of inspiration, not to lean to our own understanding; and we see repeated instances of man's inability of himself to decide what is right and best in matters of minor importance, much less in those of greater consequence. Cases are continually occurring where men trusting in their own fancied wisdom, have rushed headlong into schemes which have involved themselves and others in almost irretrievable ruin: thus forcibly reminding us of the truth of that passage, "It is not in man that walketh to direct his steps." Shall we trust in riches? Hear again the word of inspiration: "Riches take to themselves wings and fly away." Surely then there is no dependence to be placed in what may at any moment fly from our grasp; and could we be sure of retaining wealth, we are told by the wise man, that "riches profit not in the day of wrath." They are no shield against trouble, no comfort or consolation in adversity. Then we must look yet farther for something worthy of our confidence. There are friends, one might at first think them worthy to be fully confided in, but a little reflection will be sufficient to show that our earthly friends are not all that we need: even those we call our friends may be the first to forsake us in the hour of adversity. "Trust ye not in a friend, put no confidence in a guide," says the inspired penman, and the nearest and dearest are liable to be taken from us at any moment. How often are we called upon to follow those most loved to the silent tomb, and however much we might have looked up to them, they can no longer be our guides and we must seek elsewhere for our trust. But enough has been said of the instability of everything earthly, every day's observation but serves more and more to convince the reflecting mind that there is nothing in or around us that can satisfy the cravings of the soul for something which is permanent and enduring, in which is trust and dependence. Mutability is stamped on everything about us; in regard to the things of time, passing away is borne on every breeze, all is transient and evanescent.

It is a cheering thought that there is one Being in whose hands we may trust our all, and feel a security which nothing else can afford. This is none other than the great Creator and Sustainer of the universe, the self-existent, unchangeable God. Yes, his is an almighty arm of strength, which is able to shield and defend us from everything that would harm and destroy us. Those who have such a prop to lean upon, need not fear, though their sky seem dark and cloudy, their path beset with difficulties, for out of them all the Lord will deliver those who trust in him.

The Psalmist says that "they who trust in the Lord shall be as mount Zion that cannot be moved." Blessed assurance; let their way be prosperous or adverse, cheered by joy or saddened by sorrow, under any and all circumstances they may feel that so long as they trust in God he will never forsake them.

They are like a rock in the ocean, against which the waves have been breaking for ages; still it remains firm and immovable. Not so with those who have never learned to trust in the Almighty Being: like the tiny bark which is tossed about on the raging sea, the sport of the billows, they are moved by every wave of temptation, and stroke of adversity. O why is it that the mass of mankind do not avail themselves of the blessed privilege of casting all their care on Him who will care for them? And of those who profess to have put their trust in God, how many who seem afraid to trust Him for all things lose much of that peace and comfort they might enjoy, by anxiously thinking how they shall be provided for in the future—how they shall be delivered from this expected difficulty, or that anticipated perplexity. But surely none can read the many instances of God's interposition in behalf of his people, as recorded in the Scriptures, and not feel that he is sufficient to help in any emergency. Look at the history of that ancient people, the Jews, how often were they brought into straits in which no human power could have been of any avail, but God by his miraculous power, again and again stretched out his hand and saved them. Look at the three worthies in the fiery furnace, and Daniel in the lion's den. What could save them from being destroyed? but their God in whom they trusted, he delivered them.

If we would come down to more modern times, we shall find that God is the same to those that trust in him. There are many living witnesses of the benefits there are in trusting in the Lord; many that can testify that when destitute of food, shelter or raiment, that in answer to believing prayer, God has provided for them in a manner that they least expected. But it is not temporal good alone that those are to receive who humbly exercise this trust and confidence in God; though this is much, it is but trifling to what awaits them in a future life. What pen can portray, what language is adequate to describe the reward that will finally be theirs? When that appointed day shall come, when all shall stand before the judgment seat, the Lord will know those who have trusted in him, and they shall dwell forever with him; while those who refused to make him their refuge will be banished from his presence. O let us trust our affairs, both of a temporal and spiritual nature, in His hands who alone is worthy to receive such a trust. Then shall we be cheered with the assurance that we shall have all that we need in the present world, and the blessed hope of a life of joy and peace in the world to come.

S. A. GORTEN.

Manchester, N. H., Sept. 25th, 1854.

THANKSGIVING DAY.—Thursday, the 30th day of November, has been appointod a day of pnblic thanksgiving in Maine.

A BOY committed suicide in Virginia a few weeks since.

RELIGIOUS READING,

OF THE BEST DESCRIPTION.

The various Books, written and published, by the truly eloquent and learned Scotch Divine, the present minister of Crown Court, London, Rev. John Cumming, D. D., are attracting wide-spread attention, and are being perused by hundreds of thousands of admiring readers, on both sides of the Atlantic. For simplicity and elegancy of diction, and holy fervor, we doubt if they are excelled by any writer, living or dead Their influence, whenever and by whomso ever read, can be only good. No Christian's Library is complete if destitute of these books. Their titles are as follows:

Benedictions, or the Blessed Life.
Voices of the Day.
Voices of the Night.
Voices of the Dead.
The Church Before the Flood.
The Tent and the Altar.
Scripture Readings on Genesis.
Romanism and Tractareanism.

To be followed by Readings on Exodus and Leviticus. And by the New Testament Readings at convenient intervals.

The religious community, particularly the religious press, has spoken in high terms of commendation of these excellent works, as follows:

Thousands will thank Jewett & Co. for putting this series of volumes within their reach. Would that the whole community were reaping the benefit they are fitted to impart.
Christian Mirror, Portland, Me.

The choicest and richest illustrations of sacred truths are here found grouped together in the most interesting and attractive form.
The Wesleyan, Syracuse, N. Y.

It it difficult to say whether this and the author's other works are more distinguished for splendor of diction, elevation of thought, or depth of evangelical and devout feeling. They are adapted to be universally popular and useful. Albany Argus.

Elevated in thought, attractive in style, and devotional in tone, these volumes must command attention, and will become favorites with the Christian reading community.
The Presbyterian, Philadelphia.

As a writer he is prolific, and his books have an immense sale. His style is clear and unaffected, and his pages breathe a spirit of warm evangelical piety. Vermont Chronicle.

It will do the heart and head good to read Dr Cumming's writings. They will have an extensive circulation, and cheer many a pilgrim on his way to heaven. Canada Christian Advocate.

There is a freshness, and beauty, and spirituality about all Dr. Cumming's productions that we have met with, which cannot fail to give them favor with the man of taste, as well as the true Christian.
Puritan Recorder, Boston.

Jewett & Co., publish nothing but works of the most admirable character. In these volumes, by the Rev. Dr. Cumming, they have supplied a want which the religious world has long felt.
Schenectady Reporter.

We know few books so enriched with thought and so pervaded with genial Christian feeling as those of Dr. Cumming.
Lutheran Observer, Baltimore.

In noticing the first volume of the series of which these beautiful volumes form a part, we have already expressed our very high estimate of Dr. Cumming and of his works.
Congregationalist, Boston.

These volumes of the reprint of Dr. Cumming's works will be received with great satisfaction by all who are familiar with his ripe genius and high Christian culture. Evening Traveller, Boston.

All of Dr. Cumming's writings are eloquent, soul-stirring, stimulating, pregnant with admirable suggestions, and filled with profitable instruction. Zion's Herald, Boston.

The works of Dr. Cumming breathe a most heavenly spirit. No one can read them without feeling himself elevated and incited to new duties and a higher state of Christian feeling.
Mass. Life Boat.

If Dr. Cumming can preach as he can write, there is no cause for wonder that he draws crowds of admiring hearers.
Salem Observer.

Published by JOHN P. JEWETT & CO., Boston, JEWETT, PROCTOR & WORTHINGTON, Cleveland, Ohio.
And for sale by all Booksellers. 3m Sept. 9.



AYER'S PILLS.

A NEW and singularly successful remedy for the cure of all Bilious diseases—Costivness, Indigestion, Jaundice, Dropsy, Rheumatism, Fevers, Gout, Humors, Nervousness, Irritability, Inflamations, Headache, Pains in the Breast, Side, Back, and Limbs, Female Complaints, &c., &c. Indeed, very few are the diseases in which a Purgative Medicine is not more or less required, and much sickness and suffering might be prevented, if a harmless but effectual Cathartic were more freely used. No person can feel well while a costive habit of body prevails; besides it soon generates serious and often fatal diseases, which might have been avoided by the timely and judicious use of a good purgative. This is alike true of Colds, Feverish symptoms, and Bilious derangements. They all tend to become or produce the deep-seated and formidable distempers which load the hearses all over the land. Hence a reliable family physic is of the first importance to the public health, and this Pill has been perfected with consummate skill to meet that demand. An extensive trial of its virtues by Physicians, Professors, and Patients, has shown results surpassing anything hitherto known of any medicine. Cures have been effected beyond belief, were they not substantiated by persons of such exalted position and character as to forbid the suspicion of untruth.

Among the eminent gentlemen to whom we are allowed to refer for these facts, are

PROF. VALENTINE MOTT, the distinguished Surgeon, of New York City.

DOCT. A. A HAYES, Practical Chemist of the Port of Boston, and Geologist for the State of Massachusetts.

IRA L. MOORE, M.D., an eminent Surgeon and Pphsician, of the City of Lowell, who has long used them in his extensive practice.

H. C. SOUTHWICK, Esq., one of the first merchants in New York City.

C. A. DAVIS, M.D., Sup't and Surgeon of the United States Marine Hospital, at Chelsea, Mass.

Did space permit, we could give many hundred such names, from all parts where the Pills have been used, but evidence even more convincing than the certificates of these eminent public men is shown in their effects upon trial.

These Pills, the result of long investigation and study, are offered to the public as the best and most complete which the present state of medical science can afford. They are compounded not of the drugs themselves, but of the medicinal virtues only of Vegetable remedies, extracted by chemical process in a state of purity, and combined together in such a manner as to insure the best results. This system of composition for medicines has been found in the Cherry Pectoral and Pills both, to produce a more efficient remedy than had hitherto been obtained by any process. The reason is perfectly obvious: while by the old mode of composition, every medicine is burdened with more or less of acrimonious and injurious qualities, by this each individual virtue only that is desired for the curative effect is present. All the inert and obnoxious qualities of each substance employed are left behind, the curative virtues only being retained. Hence it is self-evident the effects should prove as they have proved more purely remedial, and the Pills a surer, more powerful antidote to disease than any other medicine known to the world.

As it is frequently expedient that my medicine should be taken under the counsel of an attending Physician, and as he could not properly judge of a remedy without knowing its composition, I have supplied the accurate Formulæ by which both my Pectoral and Pills are made to the whole body of Practitioners in the United States and British American Provinces. If however there should be any one who has not received them, they will be promptly forwarded by mail to his address.

Of all the Patent Medicines that are offered, how few would be taken if their composition was known! Their life consists in their mystery. I have no mysteries.

The composition of my preparations is laid open to all men, and all who are competent to judge on the subject freely acknowledge their convictions of their intrinsic merits. The Cherry Pectoral was pronounced by scientific men to be a wonderful medicine before its effects were known. Many eminent Physicians have declared the same thing of my Pills, and even more confidently, and are willing to certify that their anticipations were more than realized by their effects upon trial.

They operate by their powerful influence on the internal viscera to purify the blood and stimulate it into healthy action—remove the obstructions of the stomach, bowels, liver, and other organs of the body, restoring their irregular action to health, and by correcting, wherever they exist, such derangements as are the first origin of disease.

Being sugar-wrapped they are pleasant to take, and being purely vegetable, no harm can arise from their use in any quantity.

For minute directions, see the wrapper on the Box.

Prepared by JAMES C. AYER, Practical and Analytical Chemist, Lowell, Mass. Price, 25 cents per box; five boxes for $1.

Sold by J. BARNET, Boston, Mass. and by all Druggist everywhere. J'lys1-6m.

Digitized by the Center for Adventist Research

Contents of this No.

MISCELLANEOUS.

Clusters of Eshcol..... 329
The Heathen Oracles..... 330
Resurrection of Christ..... 330
Loss of the Arctic..... 331
Sebastopol..... 331

CORRESPONDENCE.

Conference Report..... 334
The Reprover's Bounty..... 337
Trust in God..... 235

EDITORIAL.

The Prophecy of Isaiah..... 332
New Works..... 332
The Arctic..... 332
Foreign News..... 333
European News..... 333

ADVENT HERALD.

BOSTON, OCTOBER 21, 1854.

REMOVAL OF THIS OFFICE.

THE new Chapel is now so far advanced that we expect to remove into it about the middle of this present month of October,—the rooms designed for our occupancy being now near their completion. The Chapel part and stores, will not be completed under a few weeks later.

The office of the Advent Herald, will then be located over the Chapel at the corner of Kneeland and Hudson-streets,—the entrance to it being from Kneeland-street, which extends from 534 Washington-street, to 151 Sea-street. The Railroad passenger Depot for the Worcester and Western roads, is on the corner of Kneeland and Albany-streets, one street east of the new Chapel. And the depot for the Old Colony and Fall River road, is on Kneeland and South-streets, four streets east of the Chapel. Kneeland-street, is also a continuation of Eliot-street, which extends from the depot of the Providence and New Bedford Railroads, to Washington-street. Sea-street, in which Kneeland-street terminates, is now the principal avenue to South Boston; but a new one has been ordered to be built, which commences at the foot of Kneeland-street. It will therefore be apparent that Kneeland and Eliot-streets constitute a continuous thoroughfare across the city, extending from the Providence depot, past the Chapel, the Worcester and Old Colony depots, to South Boston; and it is the only continuous thoroughfare across the city, in that part of it. It is therefore the principal street extending east and west in that neighborhood and can easily be found by those visiting Boston. Those coming in the cars on the Providence, New Bedford, Worcester, Old Colony and Fall River roads, landing on the line of the street, will need no guide to it. Those coming in on any other road will first inquire either for Washington or Sea streets and then proceed up or down to No. 534 of the former or 151 of the latter, where they are intersected by Kneeland-street. Hudson-street, on the corner of which the Chapel is situated, is the third street east of Washington-street and the sixth street west of Sea-street.

We have thus been particular because strangers sometimes find it difficult to find places in the city with which they are not familiar; and we have often had complaints of the difficulty of finding our office where now located.

THE DEDICATION of the Advent Chapel in this City, will probably take place some time in November. Due notice will be given, that all who may wish to attend may have opportunity.

In the mean time we now give a cordial invitation to our brethren and sisters all abroad to come up to the "*feast* of the Dedication." We will give them the best reception that our circumstances in a pent up city will allow. We shall expect a glorious gathering of the faithful.

NEW TRACTS.—We shall publish the following tracts soon:

COUNSELS TO YOUNG DISCIPLES.

THE CHRISTIAN SABBATH. *The First Day of the Week.*

THE DELUGE.

We shall soon publish several choice pieces of music with hymns, suited to the wants of the churches. Any persons who have choice hymns, or tunes, which they desire to have published, will please send them in. We will give any such that may be suitable, and have merit.

RAILROAD COLLISION.—The *Worcester Transcript* says that the up passenger train on the Worcester and Nashua railroad, overtook and ran into the freight train which leaves Sterling Junction at one o'clock, shattering several freight cars, but doing no injury to life or limb. The *Transcript* says:

"A brakeman on the freight train was thrown off the rear car, but escaped with slight bruises. The same man was recently standing on a load of lumber during a heavy blow, when the wind, acting upon the loose boards, blew a number from the car, and the man with them. He was carried some dozen yards in the air, and landed unhurt, like a cat from a third-story window. Like Napoleon, he bears a charmed life."

THE Advent Church in this city will worship in Chardon-street Chapel for the last time on Sabbath next. They will then meet in the vestry of their new place of worship, at the corner of Hudson and Kneeland-streets, until the chapel is finished.

NEW WORK.

BY J. LITCH.

MESSIAH'S THRONE AND MILLENNIAL GLORY.—I design publishing by subscription about the first of December, a volume with the above title, consisting of between three and four hundred 12 mo. pages, neatly bound in black muslin, in the style of Miller's Memoirs. I have already received sufficient encouragement to decide on putting the work to press immediately, or as soon as it can be done. It will probably be in the hands of the pressman by the first of November, and ready for delivery to subscribers by Dec. 1st. Price, delivered in any part of the United States, within 3000 miles of Philadelphia, ONE DOLLAR.

Those who wish it, are desired to inform me immediately, so that I may know how many copies to order printed. Send one dollar, post paid, to J. Litch, 45 North 11th-street, Philadelphia.

The work is intended to be a clear and forcible illustration of the doctrine of the pre-millennial advent and reign of Christ, unraveling the intricacies and mysteries of the vexed Jewish question in all its lights and shades. The following synopsis will give a general idea of the nature of the works.

1. The first and second Adam:—the relation of each to the globe we inhabit, and to the human race who did originally and shall finally and forever inhabit the earth.

2. The Jews and Jewish economy—its bearing on and relation to the Christian and future everlasting dispensation.

3. The Jewish relation to the land of promise. A purely conditional relation, to continue only while they conformed to the covenant under which they went in to possess it; Christ being the true heir.

4. The Jewish relation to the kingdom of the house of David, conditional, and might have continued eternally had they comformed to the condi tions; not doing so, they lost it.

5. Christ, the true literal king of the Jews; he came to them literally, in his own proper person as king, and asserted his claim; and for that reason was rejected and crucified. And for this rejection the Jews were rejected and ejected from the land of promise, and the sceptre departed from Judah.

6. The Jews: the sense in which they were rejected of God when scattered,—1. the ten tribes, 2. the two tribes.

7. The relation of the Jews to the everlasting kingdom of Christ: they will be restored to the land and kingdom in the resurrection and regeneration; "the house of Israel" to consist of all believing Jews, of all ages and climes, divided into their own tribes; the twelve apostles their chiefs.

8. The Messiah, the Christ, the anointed, synonimous, and belong to prophet, priest and king.—The first two offices are acknowledged to have been filled by Christ at his first advent, in the most literal sense; the last therefore will be as fully realized.

9. The new birth, its nature and absolute necessity in order to inherit the kingdom of God. The means and condition of its attainment.

10. The eternal heaven of the saints to be in the new earth. The regeneration to precede the millennial.

11. The millennial reign, its introduction, nature, end; and the everlasting reign.

12. "Times of the Gentiles," its import, progress and termination.

13. The gospel of the kingdom, its nature, progress and design. The signs of the times.

Many other points will come in incidentally, not here enumerated. Nor should it be expected that all the foregoing, will be considered in the exact order, in which it is here introduced.

The object is as far as possible, to present a connected view ot the Advent doctrine, on which we, as a people, are agreed, and which we regard as standard points of doctrine—a desideratum long needed.

TO EDITORS.—Editors who will give this prospectus an early insertion in their papers, and forward a copy to my address, shall be entitled to one copy of the work.

Twelve copies sent by express, to one address, for ten dollars; and in proportion for any larger number of copies. JOSIAH LITCH.

THE A. S. A. M. SOCIETY.

Rec'd and Cr. to A. Pearce, Treasurer.

J. Ostrander, jr.,..... $1.

IMPORTANT PUBLICATIONS.

Memoir of William Muller.—Price, in cloth, $1; gilt, $1,50. Postage, 19 cents.

Bliss's Commentary on the Apocalypse.—Price, in cloth, 60 cents. Postage, 12 cents.

The Inheritance of the Saints, or, the World to Come. By H. F. Hill. Price, in cloth, $1; gilt, $1,37. Postage, 16 cents.

Fassett's Discourses on the Jews and the Millennium. Price, 33 cents. Postage, 5 cents.

DR. CUMMING'S WORKS.—By Rev. John Cumming, D. D., F. R. S. E., minister of the Scottish church, Crown Court, London. Viz:

Benedictions, or the Blessed Life. Price, 75 cts. Postage, 15 cts.

Lectures on the Apocalypse—(In two vols.) Price, 75 cts. each. Postage, 21 and 22 cts.

The Church before the Flood. Price, 75 cents. Postage, 17 cts.

Voices of the Night, Price, 75 cts. Postage, 13 cts.

Voices of the Day, Price, 75 cts. Postage, 15 cts.

Voices of the Dead. Price, 75 cts. Postage, 15 cts.

The Tent and the Altar. Price, 75 cents. Postage, 16 cents.

Scriptural Readings on Genesis. Price, 75—16.
Do. Do. on Exodus. " 75—18.

Lectures on our Lord's Miracles. Price, 75 cents. Postage, 19 cents.

Lectures on our Lord's Parables. Price, 75 cents. Postage, 19 cents.

Lectures on the Book of Daniel. Price, 75 cents. Postage, 20 cents.

Lectures on Romanism. Price, $1 00. Postage, 24 cents.

REV. H. BONAR'S WORKS.

Story of Greece. Price, 30 cents. Postage, 7 cts.
Night of Weeping. Price 30 cents. Postage, 7 cts.
Morning of Joy. Price, 40 cents. Postage, 8 cts.
Eternal Day. Price, 50 cents. Postage, 11 cts.

Advent Tracts (in two vols.)—Containing twenty-one dissertations on nearly all the important subjects relating to the personal coming of Christ and the duties connected therewith. Price, 58 cents. Postage, 8 cts.

The Infidelity of the Times, as connected with the Rappings and the Mesmerists. And especially as developed in the writings of Andrew Jackson Davis. By Rev. W. H. Corning. Price, 38 cts. Postage, 6 cents.

"*Gavazzi's Lectures*," as delivered in New York city, reported by a Stenographer, and revised by himself, with a sketch of his life. Price, $1,00. Postage, 17 cents.

Infidelity; its Aspects, Causes, and Agencies: being the Prize Essay of the British organization of the Evangelical Alliance. By the Rev. Thomas Pearson, Eyemouth, Scotland. Price, $2,00.

The Advent Harp—Containing about five hundred hymns on the Advent of our Saviour and kindred subjects, together with over two hundred pieces of choice music. This work has been warmly commended wherever used, and is regarded as the only Advent hymn book published. Price, 60 cents. Postage, 9 cents.

Hymns of the Harp (without the music)—New editions of both just out. Price, 37 1-2 cts. Post age, 6 cents.

TRACTS.

The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age. $2 per hundred; 3 cents single.

The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. $2,50 per hundred; 4 cts. single.

First Principles of the Second Advent Faith. This tract is illustrated by copious scripture references. $2,50 per hundred; 4 cents single.

The Bible a Sufficient Creed. By Rev. Chas. Beecher Price, $2,50 per hundred; 4 cts. single.

Promises Concerning the Second Advent.—This little work contains daily food for the soul. Price, 50 cents per dozen; 6 cents single.

Phenomena of the Rapping Spirits.—This tract will be sent by mail, postage paid, at $3 per hundred, 30 copies for $1, or 4 cents single.

Eternal Home. By J. Litch. Price, $3 per hundred; 5 cents single.

Tracts for the Times—Nos. 1, 2, 3—"Hope of the Church"—"Kingdom of God," and, "The Glory of God filling the Earth." Price, $1,50 per hundred.

Tracts for the Times—No. 4—"The retern of the Jews." Price, $2 per hundred, 3 cts. single.

Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked. Price, $3 per hundred, 5 cts. single.

The Pauline Chart.—By J. W. Bonham. This is a very useful aid to the study of the book of

Kelso Tracts—Nos. 1, 2, 3, 4, 5, 6—"Do you go to the prayer-meeting?" "Grace and Glory," "Night, Day-break, and Clear-day," "The City of Refuge," "Sin our Worst Enemy, and God our Friend," "The Last Time." $1 per hundred—comprising an equal number of each.

Knowledge for Children—a package of twelve tracts Price, $1 per doz. packages; single package, 10 cents.

Prophetic View of the Condition of the Nations—which is immediately to precede the Second Advent. By N. N. Whiting. Price 4 cents, or $2,50 per 100.

The Personal Coming of Christ at the Door—Are you Ready? Price, $1 50 per 100, 3 cts. single.

Glorification. By Rev. Mourant Brock, M. A., of England. $2,50 per hundred; 4 cts. single.

The Lord's Coming a Great Practical Doctrine. By the same author. $2,5 per hundred; 4 cents single.

The Second Advent Introductory to the World's Jubilee. A Letter to the Rev. Dr. Raffles, of England, containing a complete refutation of the popular notion concerning the millennium. $2 per hundred; 4 cents single.

The postage on the above tracts is one cent each.

Appointments, &c.

Providence permitting, I will preach at
Outlet, C. E., Sabbath, Oct. 22d; Head of the Bay, 24th and 25th;
Portland, Me., Sabbath, 29th; Essex, Mass., Sabbath, Nov. 5th.
N. BILLINGS.

ELDER J. P. FARRAR will preach at
Albany, N. Y., Sunday, October 29th.
Troy, on the evening of the 30th, and spend several days with the brethren in Troy and Albany.
Fort Ann, Friday evening, Nov. 3d.
Low Hampton, Sunday, 5th, if desired by Elder Bosworth. Will he write him at Lynn, Mass.?

I would commend brother F. to the confidence and support of Adventists, and hope he will be received and helped on his way. He will do the brethren good. J. V. H.

ELDER I. H. SHIPMAN will commence a series of meetings at the Forsyth-street chapel, in New York city, the last Sabbath in October.

The Lord permitting, I will preach in
Lynn, Mass., Oct. 22d. J. P. FARRAR.

WOLSTENHOLME'S HELION LIGHT,
Or Self-Generating Gas Lamps

THIS Light is believed to be the best means of portable illumination that has ever been introduced to the public. It is thouht by good judges to be the most BEAUTIFUL, BRILLIANT, CHEAP AND SAFE. The subscriber has persevered unremittingly to attain a perfection in the Helion Light that should prevent an objection by the most fastidious and he thinks he has done it.

He is quite confident that his Light will commend itself no every observer, at first sight. But besides its beauty, its cost is very moderate, which is no small recommendation; a large centre-table lamp may be supplied with this splended Light for about one cent per hour. Its greatest recommendations however, is in this; IT IS SAFE. It has defied all his experiments,—he has tried many to explode it.

The surpassing splendor and moderate cost of this Light are recommendations which, in contrast with all other means of portable illumination, are sufficient to insure for it an extensive patronage,—but its safty also defies all contrast with others Fluids, and places the HELION LIGHT in a position of triumphant superiority.

Yet another, though the least recommendation of this Light, is that your large centre-table lamp, or the common work-lamp, when filled, will give a uniform blaze of brilliancy for 12 and 14 hours without the *slightest attention*, and until the last drop is consumed. It is thought it will compare well with every other Gas Light offered to the patronage of the public.

These Lamps in every style, with the Helion Spirit supplied to order in any quantity, by the subscriber at his manufactory, Gaspee-street, Providence, R. I. JAMES WOLSTENHOLME.
Sole Manufacturer.
Providence, June 30th, 1854. [July.29.t.f.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON STREET, BOSTON

(Nearly opposite the Revere House,)

BY JOSHUA V. HIMES.

TERMS.—$1 per semi annual volume, or $2 per year, *in advance.*
$1.13 do., or $2.25 per year, *at its close.*
$5 in advance will pay for six copies to one person; and $10 will pay for thirteen copies.
Single copy, 5 cts.
To those who receive of agents, free of postage, it is $1.25 for twenty-six numbers, or $2.50 per year.

CANADA SUBSCRIBERS have to *pre-pay* the postage on their papers, 26 cts. a year, in addition to the above; i. e., $1 will pay for twenty-three numbers, or $2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cts. postage on each copy, or $1.04 in addition to the $2, per year. 6s. sterling for six months, and 12s. a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the Herald, *if pre-paid* quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If *not* pre paid, it will be half a cent a number in the State, and one cent out of it.

To Antigua, the postage is six cents a paper, or $3,12 a year. Will send the *Herald* therefor $5 a year, or $2,50 for six months.

TO AGENTS AND CORRESPONDENTS.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.

2. Orders for publications should be headed "*Order*," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.

3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "*For the Herald.*" The writing should not be crowded, nor the lines be too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks, and disconnected and illogical sentences omitted.

4. Everything of a private nature should be headed "*Private.*"

5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state) be distinctly given.

Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.

Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

Agents.

ALBANY, N. Y.—W. Nicholls, 185 Lydius-street.
AUBURN, N. Y.—Wm. Ingmire.
BASCOM, Hancock county, Ill.—Wm. S. Moore.
BUFFALO, N. Y.—John Powell.
DERBY LINE, Vt.—S. Foster.
DETROIT, Mich.—Luzerne Armstrong.
EDDINGTON, Me.—Thomas Smith.
MILWAUKEE, Wis.—Dr. Horatio G. Yunk.
NEWBURYPORT, Mass.—Dea. J. Pearson, sr., Water-street.
NEW YORK CITY—Wm. Tracy, 246 Broome-street.
PHILADELPHIA, Pa.—J. Litch, N. E. cor. of Cherry and 11th streets.
PORTLAND, Me.—Wm. Pettengill.
PROVIDENCE, R. I.—A. Pierce.
ROCHESTER, N. Y.—Wm. Busby, 215 Exchange-street.
ROUGH AND READY, Hancock county, Ill.—Larkin Scott.
SALEM, Mass.—Lemuel Osler.
SHABBONA GROVE, De Kalb county, Ill.—Elder N. W. Spencer
SOMONAUK, De Kalb county, Ill.—Wells A. Fay.
SHEBOYGAN FALLS, Wis.—William Trobridge.
TAYLORSVILLE, Christian county, Ill.—Thomas P. Chapman.
TORONTO, C. W.—D. Campbell.
WATERLOO, Shefford, C. E.—R. Hutchinson, M. D.
WEST ALBURG, Vt.—Benjamin Webb.
WHITE ROCK, Ogle county, Ill.—Elder John Cummings, jr.
WORCESTER, Mass.—J. J. Bigelow.

RECEIPTS.

The No. appended to each name is that of the HERALD *to which the money credited pays. No. 659 was the closing number of 1853; No. 685 is to the end of the volume in June, 1854; and No. 711 is to the close of 1854.*

J. H. Baker, 711; F. Davis, 737; M. Cowles, 726; E. Davis, 726; A. Winchester, 714; L. Lawrence, 726; W. Allen, 711; D. B. Davis, 711; A Fox, 685; I. Bailey, 711—each $1.

A. Brown, 742; M. S. Whiting, 768; Wm. H. Sage, 752; J. Ostrander, jr, 763—each $2.

J Shepherd, 703; T. E. Putney, 725—each $3.

A. Newton, 50 cents, 737; Wm. Morgan, 677—$1,70; A. Brock, 715—$1,26.

Digitized by the Center for Adventist Research

ADVENT HERALD.



Luke 9:25 60

J. V. HIMES, Proprietor. "WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES." OFFICE, No. 8 Chardon-street

WHOLE NO. 702. BOSTON, SATURDAY, OCTOBER 28, 1854. VOLUME XIV. NO. 17

Morality Not Holiness.

THE following Sermon, by a Scotch divine, is respectfully submitted for publication in the *Witness*. He who forwards it, having seen in its columns, from time to time, admirable addresses, speeches and sermons, of elergy of the Protestant Episcopal Church, would welcome also the publication of the following forcible appeal, suited as well for this side of the Atlantic, as for that on which it was written. ORION.

"Without HOLINESS no man shall see the Lord." HEBREWS, 12:14.

All error, both doctrinal and practical, may be traced to the universal depravity of human nature; yet error is modified by ten thousand external circumstances which arise from time to time in the progress of events. Hence every age and class of persons is marked by its appropriate and characteristic error; and without entering further into detail, it appears that a prevailing feature in the error of the times is this, —a substitution of mere morality for evangelical religion, or a nominal Christianity, for the power of godliness.

Morality, in the vague and popular sense in which it is frequently employed, is difficult to define; the fact is, it is a word that means anything, everything, or nothing, according to the ever-changing forms of the fashion which adops it. We take morality in the fullest signification, to comprehend all those practical duties which by the consent of all, except idiots and atheists, man owes to God and his fellow creatures, and indeed to view it, in the following remarks, in that practical signification which applies it to all duties except those which spring purely from evangelical principles: this latter in order to avoid ambiguity and confusion, we shall denominate Christian holiness.

Morality, then, according to the definition thus given, sets about the performance of its various duties, on merely *natural principles*. *Self* is the starting point, *self* the scope, and *self* the termination of its career. Examine every system of morality which ingenious minds have framed, and you will find, after a wearisome discussion about the nature of good and evil, virtue and vice, that they have no higher motives. object, or end, in all their conduct than the honor, advantage, or gratification of self. This morality makes no reference to the total depravity of human nature, has very low views of the extent and turpitude of sin; while renewal of the heart, and spiritual influence and assistance from the direct operation of the Holy Ghost, are doctrines which if known at all, are known only to be ridiculed and despised as the dream of enthusiasts and fanatics. The fear of future punishment, *that slavish terror* which "has torment," a consciousness of guilt, even where the revealed law of God is not clearly understood,—end other equally base and servile principles, urge on the soul to self-righteous efforts. Thus it seeks to obtain the favor of heaven, that is, some supreme but "unknown God," who rules over rational and accountable creatures, and will after death summon them to his tribunal to give an account of their conduct. Whenever the votaries of such a system fail. as they continually do, of reaching even this defective standard of obedience, they endeavor to make compensation by unavailing sighs and tears, by self-inflicted mortifications either of mind or body, and all the other endless devices in the ritual of will-worship, equally imperfect, ridiculous and vain. Thus morality aims at the accomplishment of its desire, to perform unattainable duty, yet is obliged after innumerable disappointments, to soothe its pride with this, its best and only consolation—

"I see the good, and I approve it too;
Condemn the wrong, and yet the wrong pursue!"

In the case of those who from living in a nominally Christian country, have acquired a general notion of the doctrines of scripture, as merely speculative truths, the morality which they exhibit is of a more specious character, and is frequently mistaken for vital piety. They present a sacrifice which they imagine cannot but be acceptable to the Almighty, especially when coupled with the atonement of the good and merciful Redeemer; that is to say, they would establish by a mixture of their own and the Saviour's merits, a claim, as they suppose, if not on the justice, yet at least on the mercy of God. They profess to believe the Bible, to take it as their rule of life; *they form a great part of the visible church*, and share in all her external rights and privileges. They have been baptized, they receive the sacrament. What more can they acquire? if they are not good Christians, who are? They admire the sacred volume as a most ancient and wonderful book; they are delighted with the history and laws of the *Jews*; they melt with sympathetic tenderness over the touching incidents in the life of *Joseph*. The story of *Ruth*, also, has a powerful hold on their feelings; all the sensibilities of nature are awakened at this and many other interesting Bible narratives. The glowing and poetic language of the Pslams and Prophecies fills them with admiration. Nor is this surprising, since even infidel poets have stolen some of their brightest ideas from this sacred source.

Then, if we come to the New Testament, *that* has a peculiar charm for these advocates of morality. The parables, except indeed in their spitural application, are exquisitely beautiful, —so ingenious, so pointed, so adapted to convey instruction to all classes without the offensiveness of personal appeal: while the sermon on the mount is beyond all praise, the best, if not the only essential portion of holy writ, full of practical precepts, and inculcating sound morality. But the *epistles*,—these (say they,) are often puzzling and perplexing, especially when they lay down certain *doctrines* as the only foundation of good works, and express certain views about grace and faith, with other points, which they say, even are "hard to be understood."

Such are some of the leading views, and such the phraseology, of men of morality, of a vast number of educated respectable persons living in protestant Britain, and wearing the outward badge of a Christian profession, With respect to civil and social duties, their principles and their practice are equally defective. They may be just and honest in their dealing, they may heave a sigh or drop a tear over a fellow-creature in distress,—they may give a portion of their goods to feed the poor, they may erect a hospital or endow a church, they may acquire a name among men, and their character be without a stain or a flaw in the judgment of the world; yet pride, ostentation, and self-righteousness being the spring of all their actions, leaves them in the sight of God, destitute of all vital piety, and utter strangers to Christian holiness.

Such is mere morality. Christian holiness, on the other hand, proceeds on spiritual principles, and aims at a radical reformation of conduct by a complete purification and renewal of the heart.

In order, then, to obtain accurate views on this subject, let us hear and believe what Christ himself has said, "out of the *heart* proceed evil thoughts, murders ,adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man." Matt.15:19, 20. Hence, when Nicodemus, a master of Israel,—a man probably of strict morality,—came to our blessed Saviour for instruction, the first lesson that was given by the Teacher and Exemplar of Christian holiness was this, 'Verily, verily, I say unto thee, except a man 'be *born again*, he cannot see the kingdom of God." See John 3:3, and following verses. Nicodemus expressed much astonishment, as perhaps the reader of this may, especially should he be a merely moral man, at the strangeness of the statement. Your astonishment will be perfectly natural, unless this mighty change has already passed over you; for sin like many diseases deludes the mind in exact proportion to its depth and inveteracy. The words of Christ are neither to be evaded nor destroyed; there they stand, an imperishable test between mere outside morality and inward spiritual religion to the end of time. You may be seeking to reform and amend your lives by external observances, "going about to establish your own righteousness," and not "submitting to the righteousness of God." Yet it is very probable that you have in connection with all this some vague general notion of the necessity of the atonement of Christ to give efficacy to your otherwise ineffectual endeavors; you may be convinced that when you transgress,—repentance is necessary, and may perhaps imagine that the tears you may shed will wash away some of your faults; you may profess faith in Christ, and have a certain general belief in the Bible as a whole, and yet perhaps, you never seriously felt your natural depravity, and never clearly perceived the necessity of a "clear heart" and a "right spirit" before you can render unto God one act of acceptable obedience. Oh then, consider yourself in the place of the Jewish ruler, and conceive the Saviour as speaking expressly to you:—"Verily, verily, I say unto *thee*, Except a man, except *every* man, EXCEPT THOU THYSELF, *be born again*, THOU CANST NOT see the kingdom of God." Seek, therefore, first of all, by a VIEW OF THE CROSS, to have the fountain,—the heart purified; and then and not before, will the issue of life be pure; then the words of your mouth, and actions of your life, flowing like purified streams in the different channels of Christian holiness, will bless the corrupt world through which they pass;—the wilderness and solitary place will be glad for them, and the desert shall rejoice and blossom as the rose. Thus will they increase in depth and fulness, until they terminate in that ocean of universal love which is the fulfilling of the law. Thus will arise "glory to God in the highest, peace on earth good will towards men."

The first step toward heaven,—the first thing a sinner has to do, before he can either in his heart or life be acceptable to God,—IS TO BELIEVE IN THE LORD JESUS CHRIST,—THEN HE IS SAVED,—*and he continues in a state of salvation from sin, only by keeping in memory what he has believed, and that will* save him, unless he has believed in vain,—that is, not believed at all,— or let slip the truth which he at one time *appeared* to have received with joy. "Without faith," the Scriptures tells us, "it is impossible to please God;" and again, our Saviour and his apostles uniformly assert, "He that believeth shall be saved, and he that believeth not shall be damned." But an objection arises. Why lay so much stress on faith? Why not rather insist on morality? We answer, we insist on faith because it is the only principle which, under the direction of that Spirit who first inspires it, can produce, not merely morality, not merely virtue and excellence, but the only "pure and undefiled religion" in the world, "Christian holiness." Faith credits not parts only, but *the whole* of God's word; it has a particular reference to the record of eternal life which He has given us in His Son Jesus Christ. In the emphatic language of the sacred writer, it "lays hold on eternal life." Faith receives the Saviour's justifying righteousness, unites the soul to him as intimately as the branch is united to the vine, and by virtue of this union, participates in all the sap and nourishment of the parent tree. Faith, as it is the belief of all the statements of revelation, and credits equally the threatnings as the promises of the Bible, is always accompanied by repentance, prayer, hope, peace, love; and, in short, all that train of heavenly graces which render us like-minded with Christ. Hence the soul is gradually assimilated to the Divine image; and thus is understood and experienced that previously interesting but unintelligible assertion: "We all with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the spirit of the Lord." 2 Cor. 3:18.

It is then, but not before, that the distinction between mere morality and piety is known and understood; and that which was formerly considered only as a bright but visionary expectation, will be recognized as a fundamental and practical religious truth, in proportion as the mind becomes imbued with evangelical doctrines, and proceeds from the mere decencies of life to the beauty and perfection of Christian holiness.

We have seen that the moralist and nominal Christian may imitate vital godliness, and that too, in some instances, so speciously as to lull suspicion and baffle detection. Nor is this to be wondered at, since the chief difference is in the *motives* or *principles* from which the actions respectively proceed. But let it never be forgotten that although man sees only the outward appearance, God looks at the heart. The motives and principles determine the *character* of human actions.

We ask in conclusion, not whether you render to God the outward service of the sanctuary, but whether you "worship him in spirit and in truth?" We ask not whether you are upright in your dealings, and benevolent and kind to your neighbor, but whether you are "pure in heart." whether while you "have opportunity," you seek "to do good unto all men, but especially unto them who are of the household of faith?" In short, are faith and love the great motives which guide and influence your conduct? Are the oracles of truth, in opposition to the mere maxims of men, the rule of your life? Instead of seeking the gratification of pride and selfishness, is the ultimate end of all that you do, the glorification of your Father who is in heaven? We beseech you to lay these considerations to heart; and remember, that if your righteousness be nothing more than the morality we have been describing, it is no better than that of the scribes and Pharisees, so pointedly condemned by our blessed Saviour in his sermon on the mount. Whereas, to all His true disciples, to all who would walk as he did in the path of Christian holiness, he gives the same instructions now that he delivered then: "For I say unto you, that except your righteousness shall *exceed* the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. 5:20.

We might expatiate on the happiness which results from Christian holiness, did we not fear to extend these remarks to too great a length. We trust, however, enough has been said to lead those who are seriously in earnest about their eternal interests, to compare what we have advanced with the statements of scripture. We therefore add the parting request, accompanied with the sincere prayer, that you will carefully study the word of God; and may the Holy Spirit influence your minds and touch your hearts, and impress upon you the fearful yet interesting truth, "Without holiness no man shall see the Lord," and again, "Blessed are the pure in heart, for they shall see God."

"Grace, triumphant on the throne,
Scorns a rival, reign alone:
Come and bow beneath her sway,
Cast your idol works away.

Works of man, when made his plea,
Never shall accepted be;
Works of pride, vain-glorious worm,
Are the best he can perform."

Proportion of Church-goers.

THE editor of the *Congregational Journal*, who has been for many years Secretary of the New Hampshire Home Missionary Society, in referring recently to the religious statistics of the census, gives the following striking facts respecting the small proportion of population, even in church going New England, who attend habitually upon divine worship. We apprehend that the same sad result would be elicted by the examination of any part of the country. The facts are very suggestive:

"We have been in every town in the State except a few in Coos county, and in nearly all of them where there are churches of our faith, and in some where there are no such churches, we have preached more or less. From the observations and inquiries we have been able to make the past *seventeen years*, we are fully persuaded that not more than *one-third* of the people of New Hampshire are regular attendants upon public worship on the Sabbath. Could an

Digitized by the Center for Adventist Research

investigation be made, it would probably appear, that at least one-half of the population are embraced in the regular and occasional attendants upon public worship. But the *habitual* attendants we believe do not amount to more than one-third of the population, after abstracting children under five years of age, and the aged and infirm. There are multitudes in our towns who attend public worship only occasionally. If a man is not seen in the sanctuary oftener than once a month, or not more than a dozen times a year, he cannot with any propriety be considered a regular attendant upon public worship. True, were we to take the *prima facie*-evidence of the statistics furnished by the U. S. Census for 1850 as correct, we should believe that nearly three-fourths of the population attended public worship; but nothing can be a more deceptive basis of reasoning than such statistics."

Thrilling Account by Capt. Luce.

Mr. E. K. Collins, New York,—Dear Sir:—It becomes my painful duty to inform you of the total loss of the noble steamship *Arctic*, under my command, together with your wife, son and daughter. The *Arctic* sailed from Liverpool on Wednesday, Sept. 20, at 11 A.M., with 233 passengers, and about 150 of a crew, &c. Nothing of especial note occurred during the passage until Wednesday, Sept. 27, when, at noon, on the Banks of Newfoundland, in lat. 46 45, lon. 52 W., steering W. by compass, the weather being foggy during the day, but, generally, objects being, at intervals, perceptible at the distance of one half to three quarters of a mile, a dense fog set in, occasionally lighting up so that we could see for three or four miles around.

At noon I left the deck for the purpose of working out the position of the ship. In about fifteen minutes afterwards, I heard the cry of "hard a-starboard" from the officers of the deck. I rushed on deck, and had just got out, when I felt a crash forward, and at the same moment saw a strange steamer under the starboard bow. In another moment she struck against the guards of the *Arctic*, and passed astern of us. The bows of the strange steamer appeared to be literally cut off for fully ten feet, and seeing that, in all probability, she must sink in a few minutes, after taking a hasty glance at our own ship, and believing that we were comparatively uninjured, my first impulse was to endeavor to save the lives of those on board the stranger. The boats were ordered for launching, and the first officer and six men left in one of them. It was then found that our own ship was leaking fearfully. The engineers were now set to work, being instructed to put on the steam pumps, and the four deck pumps were worked by the passengers and crew. The ship was immediately headed for the land, which I judged to be about fifty miles distant. I was compelled to leave the boat with the first officer and his crew, to take care of themselves. Several ineffectual attempts were made to stop the leak by getting sails over the bows, but finding that the leak gained upon us very fast, notwithstanding all our most powerful efforts to keep her free, I resolved to get the boats ready, and have as many ladies and children placed in them as they could carry; but no sooner had the attempt been made than the firemen and others rushed into them in spite of all opposition.

Seeing this state of things, I ordered the boat astern to be kept in readiness until order could be restored. To my dismay, I saw the rope in the bow had been cut, and they soon disappeared in the fog. Another boat was broken down by persons rushing at the davits, by which many were participated into the sea and drowned. This occurred while I had been engaged in getting the starboard guard boat ready to launch, of which I had placed the second officer in charge, when the same fearful scene was enacted, as with the first boat, men leaping from the top of the rail, a height of twenty feet, bruising and maiming those who were in the boat alongside. I then gave orders to the second officer, Mr. Baalham, to let go and drop astern of the ship, keeping under or near the stern, to be ready to take on board the women and children as soon as the fires on board the *Arctic* should be put out by the water, and the engine stopped. My attention was then drawn to the other quarter boat, which I found broken down, but still hanging by one tackle. A rush was also made for her, when some fifteen persons jumped in, cut the tackle, and were soon out of sight. I now found that not a seaman or carpenter was left on board, and we were without any tools by which to construct a raft, which was our only hope. The only officer left was Mr. Dorian, the third officer, who aided me, and with the assistance of many of the passengers, who deserve the greatest praise for their coolness and energy in doing all in their power up to the very last moment, when the ship sunk.

The Chief Engineer, with several of his assistants, had taken the smallest of our deck boats, and had, with about fifteen persons, pulled away before the ship went down. We had succeeded in getting the fore and main yards and two top-gallant yards overboard, together with such other small spars and materials as we could collect, when I became fully convinced that the ship must go down in a very short time, and not a moment was to be lost in getting the spars lashed together to form the raft, to do which it became necessary to get out the life boat, the only boat left. This being accomplished, I placed Mr. Dorian in charge of the boat, taking care to keep back the oars, so that the boat might not be taken away, as I still hoped to get most of the women and children in this boat at last. We had made considerable progress in the connecting of the spars, when an alarm was given that the ship was sinking, and the boat was shoved off without oars or any means of helping themselves, and when the ship sunk the boat was probably an eighth of a mile clear of the *Arctic*. Instantly, at about fifteen minutes to five P.M., the ship went down, carrying every soul on board with her. I soon found myself on the surface again, and after a brief struggling, with my own helpless child in my arms, I again felt myself impelled downward to a great depth, and before I reached the surface the second time, I had nearly perished, and had lost my hold on my child. As I again struggled upon the surface of the water, a most awful and heart rending scene presented itself to my view: women and children struggling together amidst pieces of wreck of every kind, calling on each other for help, and imploring God to assist them. Such another appalling scene may God preserve me from ever witnessing. I was in the act of trying to save my child again, when a portion of the paddle-box came crashing up edgeways, just grazing my head and falling with its whole weight on the head of my darling child. In another moment I beheld him a lifeless corpse upon the surface of the waves. I succeeded, in company with eleven others, in getting on top of the paddle-box. One, however, finding that all could not be supported on this piece of the paddle-box, left for another which was floating near. The others remained until they were one by one relieved by death. We stood up to our knees in water at the tenperature of forty-five degrees, and frequently the sea broke directly over us. We were soon separated from our friends on other parts of the wreck, and passed a terrible night, each one expecting every hour to be his last.

At last, the long wished for morning came, accompanied by a dense fog; not a living soul but our own party to be seen, of whom only seven men were left. In the course of the morning, we saw some water casks and other things belonging to our ill-fated ship, but could get nothing that would afford us any relief, and our raft was rapidly settling as it absorbed water. About noon, Mr. S. M. Woodruff breathed his last, and all the others, except Mr. Geo. F. Allen, of New York, and myself, began to suffer excruciatingly for want of water. In this respect, we were very much favored, although we had not a drop of fresh water on the raft. The day continued very foggy, except just at noon, as near as we could judge, when we had a clear horizon for about half an hour. Nothing could be seen but water and sky. Night again came on, thick and dreary, and our minds were fully made up that neither of us would again see the light of day. Very soon, three more of our suffering party were washed off and sank to rise no more, leaving only Mr. Allen, a young man and myself. Feeling myself very much exhausted, I now sat down for the first time, at about 8 o'clock, P.M., on a trunk which had providentially been found among the wreck. In this way, I slept a little through the night and became somewhat refreshed. About an hour before daylight we saw a vessel's light near us, and all three of us exerted ourselves to the utmost of our strength in hailing her until we became quite exhausted. In about a quarter of an hour the light disappeared to the eastward of us. Soon after daylight a barque hove in sight to the northwest, the fog having lightened a little. She was apparently steering for us, but in a short time she seemed to have changed her course, and we were again doomed to disappointment; yet I felt a hope that some of our fellow sufferers might have been seen and rescued by them. Shortly after we had given up all hopes of being discovered or rescued by the barque, a ship was discovered to the eastward, steering directly for us. We now watched her with the most intense anxiety as she approached. The wind changing, caused her to alter her course several points. About noon, they fortunately discovered a man on a raft near them, and succeded in saving him, the second mate jumping overboard and making a rope fast to him, when he was drawn on board. He proved to be a Frenchman, who had been a passenger on board the steamer with which we had been in collision. He informed the captain that others were near on pieces of wreck, and, on going aloft, he saw us and three others. We were the first to which the boat was sent, and we were safely taken on board about 3 P. M. The next picked up was Jas. Smith, a second class passenger on the *Arctic*. The others saved were five of our firemen. The ship proved to be the *Cambria*, of Quebec, from Glasgow for Montreal, commanded by Capt. John Russell, who had commanded the British barque *Jessie Steven*, and was rescued from the wreck of that vessel by Capt. Nye, of the Collins steamship *Pacific*, as will be remembered.

Of Capt. Russel, it would be scarcely possible to say enough in his praise, for the kind treatment which all of us received from him during the time we were on board his ship. His own comforts he gave up in every respect for our relief. The Rev. Mr. Walker and wife, and another gentleman, who were passengers in the *Cambria*, have been unceasing in their efforts to promote our comfort. To them, and all on board, we shall ever owe a debt of gratitude for their unbounded kindness to us. From the Frenchman who was picked up, we learned that the steamer with which we had been in contact was the screw steamer *Vesta*, from St. Pierre, Miquelon, of and for Grenville, France. As near as we could learn, the *Vesta* was steering E. S. E., and was crossing our course within two points, with all sail set, the land being W. by S. Her anchor stock, about 7 by 4 inches square, was drawn through the bows of the *Arctic* about 18 inches above the water line, and an immense hole had been made at the same instant by the fluke of the anchor, about two feet below the water line, raking fore and aft the planks and finally breaking the chains, leaving the stock remaining in and through the side of the *Arctic*, or, it is more than likely that so much of the French steamer's bows had been crushed in that some of the heavy longitudinal pieces of iron running through the ship, may have been drawn through our sides causing the loss of the *Arctic*, and, I fear, many hundreds of valuable lives.

I have safely arrived at Quebec, but am left without a penny in the world wherewith to help myself. With sincere gratitude to those from whom I have received such unbounded kindness since I have been providentially thrown amongst them, I am about to separate from them and go to New York—a home of sorrow. I learned from the doctor, at quarantine, last evening, that the *Vesta* had reached St. Johns, N. F. with several passengers from the *Arctic*, but could not learn the particulars. As soon as I can get on shore I shall make arrangements to leave for New York with the least possible delay. I shall take the steamer for Montreal this afternoon. I am respectfully,

Your ob't servant,

Quebec, Oct. 14. James C. Luce.

Arrival of Capt. Luce.

One of the cars of the evening express train from Albany on the Hudson River Railroad, last night, contained a small, spare but vigorous man, with an intensely careworn face, a quick keen eye, small and firm mouth, and a ruddy complexion. This man, with a blue navy cap upon his head, and a gold-laced coat of the same color, buttoned up to his throat, was the observed of all observers. Capt. James C. Luce of the *Arctic*—the man, just as he was when he refused to leave the post of duty and of honor—the man as he stood firm upon the deck of his ship, until the whelming waves swept her from beneath his feet.

In conversation with Capt. Luce, he informed us that he had been most hospitably entertained in Montreal by Mr. Warren Coleman, of the Montreal House, and brother of Mr. Coleman of the Astor House of this city; who accompanied him hither. Mr. Russell, of the Russell House, Quebec, also threw his doors open to the ship-wrecked mariner and his passengers. On board the cars with Captain Luce, were Mr. George Allen of this city, who is deeply bowed down by the loss of his wife and child. Mr. James Smith of Mississippi, and Ferdinand Keyn, a young German passenger. These parties have passed free from Montreal, and the Hudson River Railroad Company provided a special car for them and their friends.

All day long Captain Luce had been engaged in answering questions, and his consequent fatigue, togeher with his own afflictions and the almost incessant inquiries from friends and relatives of some one or other of the passengers, precluded us from a lengthened conversation with him. He said that at the time of the collision no fog bell or alarm whistle was sounded on board the *Arctic*; the reason of which was that during the day the weather had been nearly or quite clear; at ten o'clock that morning it was so much so as to allow him to take an observation, and up to the time that he went below it had been at no time so foggy as to render these precautions necessary; the fog would it is true, occasionally wrap them closely around for a few moments, but then it cleared up again soon, so that the eye could reach from one mile to six. Captain Luce had been below working his reckoning about 15 minutes, during which time, unknown to him, the fog had become very dense, and the two steamers coming head on for each other, approached unperceived to the fatal onset. Capt. Luce heard the command to starboard the helm and ran upon deck just in time to witness the collision. He acknowledges that the fatal step was the loss of the chief mate and the seamen who accompanied him upon his humane errand. From the lips of Capt. Luce we learn that at a very early period after the collision the firemen and crew, more especially the former, threw off their allegiance to discipline, and looked out for their own safety. The boats on board the ship would, if properly stowed, have saved 300 persons; but the brutal selfishness of the crew thrust the majority of that number back to die. In the first boat that was lowered for the purpose of saving passengers were several ladies, the only one of whom Capt. Luce remembers by name, is Miss Smith, a daughter of Mr. G. G. Smith, of this city. Except in this boat no other ladies were saved. All of the families on board gathered on the quarter-deck, and after the first shock of terror, became comparitively calm and collected. In the only boat that remained, the largest life boat on deck, Captain Luce placed Mrs. Collins and her family, the Browne family, and many other ladies; and but for the unfortunate necessity that this boat was required to assist in the construction of the raft, they would undoubtedly have been saved. As it was he launched the boat, intending after the raft was made to again place the ladies in it. How his intentions were frustrated is too well known. The passengers, when all hope was past, gathered upon the quarter-deck; but instead of exhibiting external signs of terror and despair, they nearly all assumed a cheerfulness that beatifully bespoke the sublime power of mind over matter. Ere they departed for that long and dark journey they bade each other farewell; and yet *not farewell*, but a kind of gentle "*good night*," that spoke of the sublime hope of soon greeting each other with a bright "good morning" before the gates of Paradise.

At length with a sough of agony and a wail that pierced the heavens, the great black hull reeled to and fro, and settled down beneath the dark waters, leaving their boiling surface covered with a dense mass of struggling, drowning humanity, grasping at the wreck of matter that floated around them. Like oil upon the waters, the mass soon spread out in all directions, and many of them sank within Capt. Luce's sight, to rise no more. But all were provided with Life Preservers, which would buoy them up for a long period, and as this spot was directly in the path of European ships, and signal guns of distress were fired up to the last moment, it is fair to presume that many may have been picked up. At this period of the year, too, the ships outward bound are as five to one against those destined for this port, so that for some time yet, we may hope for the safety of some of them. If the cold did not overpower them, Capt. Luce is sanguine of the safety of many. He said that when he had risen to the surface, and gained a portion of the paddle-box, he ordered those in the boat to row to it, and take off some of the 11 persons that were crowded upon it. But they heeded him not, and though they were without oars, they might yet have reached the frail raft by paddling with their hands.

Some idea of the extent of the leak may be formed when we state that in a little more than four hours, notwithstanding the efforts of two bilge injections, each throwing out a body of water as big as a barrel, four steam pumps of six-inch bore, and four hand-pumps on deck of a like caliber, this mighty vessel of 3,000 tuns filled and sunk.

Had weapons been at hand and his officers there to aid him, Capt. Luce would have tried the effect of bullets upon the dastards of his crew; alone, however, as he was situated, they would not have availed him.

Capt. Luce has found a warm welcome wherever he has been. In Troy, some 10,000 people were waiting to see and greet him, and most enthusiastically did they do so. At Greenbush, Poughkeepsie, and indeed all the way to Yonkers, wherever the train stopped, were multitudes waiting to catch a glimpse of him, and, if possible shake him by the hand.

N. Y. Tribune, of October 17.

Capt. Luce at Home.

New York, *Oct.* 17.—Capt. Luce, of the steamship *Arctic*, arrived at his home in Yonkers, from Quebec, last night. His reception along the route was quite enthusiastic. He was accompanied by Mr. Geo. F. Allen, of this city; Mr. Jas. Smith, of Natchez, Miss., and Ferdinand Keyn, a young German, all of whom were rescued with him. The latter suffered so intensely while on the piece of wreck from which he was rescued, that he attempted self-destruc

Digitized by the Center for Adventist Research

tion twice, but was prevented by his companions, Capt. Luce and Mr. Allen. Capt. L. furnished many additional details as to the probable fate of the unfortunate persons who are missing, &c., and on this subject he says:

"I think it is quite probable and not at all improbable, that we will hear of the safety of many others. At this season of the year, most of the vessels that pass the spot on which the disaster occurred are outward bound; and I can see no reason why others may not have been picked up in the same manner that I and my companions were. After the gale of the following Saturday, however, I think there was no possible chance for the safety of any who may have been so unfortunate as still to be adrift on pieces of the wheck. They must inevitably have perished. Those who were in the boats, however, could ride out a gale in safety, and might have been picked up days afterwards. Provided the boats were well managed, and their heads kept well to the sea, I do not see that those on board would suffer materially in any ordinary gale. Their want of provision and water would be the most keenly felt."

Capt. Luce further says:—"About a minute before the the ship went down, I saw Mrs. Collins, with her daughter and son, standing on the deck. The two former, I think, had on life preservers. Master Collins had taken off his coat and boots. Mrs. Child, and daughter, of Springfield, Mass., came to him and bade him an affectionate farewell, just as the ship was going down."

In regard to the conduct of young Holland, who fired the signal guns until the vessel sunk, Capt. Luce remarked—"A more brave, courageous and self-sacrificing being I never knew."

"After the vessel went down, a great majority of those on board, as they rose again to the surface, got on the raft which I had caused to be built. A large number got upon pieces of the wreck, doors and other fragments floating near. These gradually separated, and soon were out of sight of each other in the dense fog."

When the last boat was upon the deck, Capt. Luce succeeded in getting Mrs. Collins and a number of other ladies into it, but they were obliged to get out of her again, as the boat was required in constructing the raft. They did so without any apparent reluctance. Capt. Luce says, in this connection, that the ladies, after the first fright was over, were as calm as can well be imagined under such circumstances, and seemed perfectly resigned to whatever might be their fate.

Mr. Allen thinks that he saw Mr. Edward Sanford on a piece of the wreck soon after the ship had sunk.

Capt. Luce highly praises the conduct of Mr. Dorian, the third officer of the Arctic, saying—"He behaved most manfully throughout. After I had got on the paddle-box I hailed Mr. Dorian, who was in the boat, and was then in sight, to come to us, although I do not know whether he heard me or not. Had all in the boat, supposing they had heard my hail, felt so disposed, they could by paddling with their hands, have reached us; but without the aid of all who were with him, Mr. Dorian could have effected nothing."

In regard to the 2d officer, Mr. Baahlam, he says:—"I instructed him to get a boat down, put a compass in her, and have her in readiness to receive the passengers. He did so, when again the firemen sprang over the bulwarks, falling on top of one another into the boat; and seeing that this was likely to continue, I ordered him to drop out of the way and follow us under the stern of the ship. To my surprise, however, it was not five minutes before he was out of sight, and with not more than half the number in his boat that she was capable of carrying."

As regards Mr. Gourlay, 1st officer, Capt. Luce thinks that by the time the engines had stopped working, the *Arctic* must have gone fifteen miles from the point where he last saw him. They could not wait for him.

Capt. Luce states that the smallest boat, which left the ship with the engineers, was capable of carrying more persons than the largest boat took away; and that the boats on board were large enough to have carried three hundred safely. While Capt. Luce was preparing one of the boats for the reception of the company with Mr. Gilbert, he found two firemen seated in it. He ordered them out, when one of them replied that his life was as good as any person's on board. Capt. L. raised a carpenter's mallet and threatened him with death if he did not instantly obey, whereupon he drew a knife. He did not use it however, but sullenly left the boat.

"About half an hour before the vessel sunk," said Capt. Luce, "I went below. Upon looking around, I discovered the stewardess of the vessel, Anna Donner who was the only person below, working at the pumps with all the power she could command. I told her to come up; that she was only exhausting hersef; and that it was useless for her to attempt to pump out the ship as it would to pump out the ocean. 'Captain,' said she, 'I am willing to pump as long as I can work my arms.'"

Capt. Luce says that at the collision with the *Vesta*, no fog bell or alarm whistle had been sounded on board the *Arctic*, the reason for which was that during the day the weather had been nearly or quite clear. At ten o'clock on that day, it was sufficiently clear to allow him to make an observation; and, up to the time he went below, it had not at any time been so foggy as to render these precautions necessary. The fog would occasionally, it is true, wrap them closely round for a few moments, but then it would clear up again soon, so that the eye could reach from three to six miles around.

In the first boat that was launched for the purpose of saving the passengers were several ladies, the only one of whom Capt. Luce remembers by name, was Miss Smith, a daughter of Mr. S. G. Smith, of this city. Excepting in this boat, no ladies were saved, or lett the vessel safely.

The Foreign News.

We had last week stirring news by the arrival of the *Baltic* at New York—a summary of which we gave our readers.

It would seem that Sebastopol has fallen, though the victory of the allies was achieved only after a slaughter, the accounts of which make one's blood curdle. Ten thousand of the allies are said to have fallen in the conflicts before Sebastopol, and as the reports come from friendly sources, they are perhaps not exaggerated. This loss is probably more than one-fifth of the available force which the allies brought into the field independent of the Turkish auxiliaries. Indeed, making due allowance for an exaggeration of the forces of the allies, for those who were on the sick list, and for the detachments left to guard the stores, to cover the landing of supplies, and to keep up the communications, it is doubtful whether more than forty thousand English and French troops were brought into the field, and if so, *one man in every four* of this number now "sleeps his last sleep," and "has fought his last battle." And this is civilized warfare!

This victory of the allies although won at a fearful sacrifice of human life, is of immense importance. It is true that the heart of Russia has not been touched, and her resources for defence are undoubtedly much greater now than in the disastrous campaign of Napoleon, when he penetrated to Moscow. But the taking of Sebastopol destroys the Russian supremacy in the Black Sea. It cripples her naval resources, and checkmates her plans of territorial aggrandizement in that quarter, It secures the object for which the allies are professedly contending, the integrity of Turkey—for Russia is formidable to the Ottoman empire only by reason of the fortifications of Sebastopol, which frown upon Constantinople. The possession of that important naval station commands the Black Sea, and is the indispensable basis of all naval supremacy in that quarter. The victory of the allies, if followed up, must result in the subjection of the whole Crimea, and that province wrested from the dominion of Russia, she is no longer formidable either to Turkey or to the British possessions in India. Her Georgian possessions would be valueless without a navy in the Euxine, and her influence in the Persian capital would be destroyed by the annihilation of her power in that quarter.

The disastrous defeat of the Russians, which, in view of the formidable character of the defences of Sebastopol must have been entirely unexpected, will be likely to dispose the Czar to make great concessions to secure a peace. It is not alone the losses already sustained, which will contribute to break the haughty spirit of the Russian emperor. The knowledge that the prestige of success is against his army, and that it is demoralised by the constant reverses which have been sustained since the war commenced ought to have an important influence, and will doubtless smooth the way for new negotiations. The allies can now afford to rest upon their victories and give diplomats an opportunity to renew their wordy campaign, and to continue it through the winter. But it may be doubted whether Russia is sufficiently humbled to accept the terms which will be required of her by antagonists who are flushed with victory, and who have every motive for preventing the further extension of Russian power in the direction of the Bosphorus. If the allies are wise, nothing less than the cession of the Crimea will be demanded, and for this the Czar can be prepared only by a succession of disastrous defeats.

The absorbing feature of the foreign news is the great victory of the allies in the Crimea, and the fall of Sebastopol. Of the battles fought, and of the attack on Sebastopol, we find nothing additional that is worthy of confidence. The intelligence has been received in brief private despatches to different parties, and nothing like a connected statement could be made at last accounts. The following from the *London Times* of the 3d instant embraces everything that is known of the actions reported, and shows in what light the news is regarded:

"Despatches of the 23d of September were received on Saturday by the government from Her Lajesty's Ambassador at Constantinople by way of Belgrade, stating that the entrenched camp of the Russians, containing 50,000 men, with a numerous artillery and cavalry, on the heights of Alma was *attacked by the allied troops at* 1 P.M., *on the 20th of Sept., and carried by the bayonet in an hour and a half*, with a loss of about 1400 British troops killed and wounded, and an equal loss on the side of the French, the Russian army being driving into full retreat. In the course of yesterday a further despatch was received by the Duke of Newcastle direct from Lord Raglan himself, confirming this intelligence, and stating that the heights above the Alma had been carried after a desperate battle by the valor of the allied forces. Lord Raglan estimates the main body of the enemy at from 45,000 to 50,000 infantry, and adds that two Russian General officers and two guns were taken on this occasion by the English army. Thus far, then, our intelligence is positive, and the Battle of the Alma may be ranked with the most brilliant achievements of the valliant armies which met and fought for the first time side by side on that field of battle.

But this exploit, gallant and momentous as it undoubtedly is, seems to be already surpassed by the magnitude of its immediate consequences. Telegraphic despatches of a less certain and official character, but nevertheless of high probability, have been received by the way of Varna and Bucharest, stating that the fortress of Sebastopol itself surrendered on the 25th ult., to the allied armies, together with all the vast stores of war it contained, the fleet, and the Russian garrison. It will be scarcely possible to receive the official confirmation of this intelligence through Constantinople and Belgrade for a day or two, but it purports to have been conveyed to Varna by a steamer which met at sea the steamer conveying the news to Constantinople; and, from the rapidity with which communications of less importance have twice before been received from the seat of war, it is by no means impossible that such an event as this could be known in the time. The public must form their own opinion for the present as to the credibility of this statement; but we are enabled to say that it is regarded with great confidence in the highest quarters, and when the same despatch reached the Emperor of the French, at the Camp of Helfaut, he instantly announced to the troops that Sebastopol had fallen."

Details must be awaited by succeeding steamers.

When the news reached Constantinople, it was ordered that the city should be illuminated for ten successive days. Marseilles was illuminated when the news was brought to that port. On reaching Boulogne the despatch was conveyed at once to the Emperor, who was engaged in reviewing the troops. He hastily perused the cypher, then turned to his generals and said quietly, "Sebastopol est prise!" The announcement was received with cheers, and was briefly communicated by the Emperor to the army.

At Liverpool, Manchester and other cities, the news was welcomed by the ringing of the church bells, and by the display of flags. At London, the Lord Mayor and the civic authorities shortly before 10 o'clock, on the evening of Saturday Sept. 30, proceeded to the Royal Exchange to proclaim the victory achieved by the allied arms, amid enthusiastic cheers.

The correspondent of the *London Times* has a long account of the landing of the English and French troops at Eupatoria. The landing was effected expeditiously and in good order. There were 23,600 French, and 27,000 English troops landed, under the orders of Sir Edmund Lyons. Sir George Brown was nearly captured at the landing, he having pushed too far from the shore in his explorations.

The Plague in London.

We copy the following from the correspondence of the *Home Journal*, It seems as though the statement must be greatly exaggerated, for we have met with nothing in our foreign files, or in the letters of the various correspondents, to confirm the tale of horror. The *Journal* vouches for the credibility of its informant, but the news is so terrible we cannot but hope it will be found to be greatly magnified:

"One hundred and fifty years since, more or less, the infection of the plague was brought to this city from Alexandria, in a chest of clothes. Half of London perished with this fearful contagion. The bodies were carried out and buried in deep pits in those fields which now lie under Argyle-street and its immediate neighborhood. This Plague, it is said, has now been turned up by the spade, and has begun to ravage London. Impossible as this may seem, the surgeons and physicians say positively that London is not suffering much from the cholera; that it is a contagious disease which has broken out in this neighborhood, and that it is rapidly spreading.

"It would appear that in cutting a sewer through Argyle-street, it was carried rather deeper than ordinary, and that bones of the old victims of this fearful disease were torn up by the workman, many of whom were taken ill and died suddenly. Children, also, who had come and played with these bones, sickened and perished! Moreover, it was noticed that those who came in contact with either the workmen or children sickened and died, in most cases within a few hours. The disease increased. Clever physicians said that it was decidedly not the cholera. The disease now spread rapidly, and in a week from the time at which it broke out, it had completely ravaged the streets in Soho and in the immediate vicinity; at the present moment Poland-street, Argyle-street, and others, are closed against all passers. Half the shops in Regent-street are shut up. The remainder are rapidly closing. At two o'clock in the day, scarcely a dozen persons may be met with in that great thoroughfare. In those streets which the disease is most speedily depopulating the dead bodies are placed in the open air, immediately that life has departed from them, so great is the fear of contagion. I have seen in two instances, half a dozen bodies being carried off in black sacks, like bales of goods, for burial. You will easily judge how great a fright this has created. Every one who is able to do so, has fled. London, generally at this time just emptying, is now half depopulated. Three days since, William Vincent Wallace ran away. He is not a man easily frightened. Ask him and he will corroborate what I have told you, as he must now be in New York. Business is at a complete stand-still. Nothing is doing. Amusements for the time being have completely closed.

"Physicians say that this is undoubtedly the Plague. The symptoms occasionally vary from those which are reported to have accompanied it when it, in the reign of Charles II., swept off one half of London. No medical means have as yet availed to stop it. It is propagated by contagion, and is singularly speedy in its effect: surpassing even the speed with which the cholera, on its first appearance, slew its victims."

From the China Seas.

A letter written on board U. S. steamer *John Hancock*, at Canton, July 20th, says that that steamer, with U. S. steamer, "*Queen*," and H. B. M. covette *Comus*, are moored head and stern in front of the foreign factories, to prevent, in case the city is attacked by the insurgents, a mob taking advantage of the confusion, to attack the factories. Commodore Ringgold is on board the *Hancock*, the *Vincennes* being obliged to stop at Whompoa, she drawing too much water to go any further up the river. The letter concludes as follows:

"The day before yesterday the captain and second lieutenant, with forty men, went fifteen miles up the river to the scene of action, where the rebels are encamped, for the purpose of seeing for himself whether they were really so near the city. They took the Consul with them and two interpreters. When the boats came to the spot there were the two armies within half a mile of each other, in full view of our party, and the river covered with mandarin boats, or war junks, every one pulling from sixty to a hundred oars, and mounting from ten to twenty guns.

"The Captain did not get a chance of speaking with the rebel chiefs, for three or four of their men, through ignorance, rushed down to the water's edge and fired their matchlocks at the gig, wounding the Consul in the cheek. Our fellows on the instant returned the fire and killed three of them. Our boats then went down alongside the manderin's boats and had a talk with one of them, then turned tail and came away.

"Capt. Davis of the *Porpoise* was sent home, and Rolando of the *Vincennes* put in his place and she stays about Hong Kong chasing pirates. She took two or three.

"The *John P. Kennedy* has been condemned for the dry-rot, and will be sold, and the *Fennimore Cooper* came up here the other day to join us. We will have to stay here till Com. Perry comes here, and as he has no vessel in his squadron light enough to relieve us, it is very probable we may remain here a long time, which is rather an unpleasant lookout as our crew are getting very unhealthy."

The Russian Army.

The *Moniteur de l' Amee* gives the following details of the number of the Russian army, estimated in all at 571,295 men:—"The Russian army in Europe is divided into groupes, forming six armies: the Army of the North (St. Peters-

Digitized by the Center for Adventist Research

burg and the coasts of Finland); of the Centre (Poland and Samozetia); of Observation (from Kamienetz to Dubno); of the Danube; of Reserve (at Kiew); and the army of the Crimea. To estimate the forces which they contain, we will take the figures of the reglementary organization of the Russian armies. Army of the North (Garde Imperiale)—24 battalions, 77 1-2 squadrons, 70 guns; Grenadiers, 74 battalions. 35 squadrons, 68 guns; Corps of Finland—16 battalions, 6 squadrons, 24 guns, giving 64,000 bayonets, 20,018 sabres, 5,173 artillerymen—in all 89,191 men. Army of the Centre—1st corps d'armee, 61 battalions, 32 squadrons, 168 guns; 2d divisions of Grenadiers, 100 guns; 2 divisions of 2nd corps, 41 battalions, 32 squadrons, 100 guns, or 126,000 bayonets, 11,465 sabres, and 7,360 artillerymen—in all 144,816 men. Army of Observation of Kamienetz—1 division of 2d corps, 20 battalions, 56 guns; 1st division of 6th corps, 20 battalions, 32 squadrons, 70 guns, or 40,000 bayonets, 5,728 sabres, 2,600 artillerymen—in all 48,328 men. Army of the Danube—fraction of the 3d corps, 49 battalions, 32 squadrons, 168 guns; of the 4th corps, 49 battalions, 32 squadrons, 168 guns; of the 5th corps, 24 battalions, 32 squadrons, 112 guns, or 122,000 bayonets, 16,200 sabres, 9,060 artillerymen—in all 147,260 men. In adding to that number 20 pulks of Cossacks, or 10,000 men, and 3 regiments of sappers and pontoniers, or 4,500, the total of the army of the Danube, without taking into account the losses of the campaign, amounts to 161,760 men. Army of the Reserve, at Kiew, on the Dnieper—Imperial Guard: 36 battalions, 104 guns; Grenadiers, 12 battalions, 36 guns; Cavalry of Reserve, 96 squadrons, 64 guns, or 48,000 bayonets, 16,000 sabres, and 5,200 artillerymen—or, in all, 69,200 men. Army of the Crimea—a brigade of the 5th corps, 8 battalions, 24 guns; a division 6th corps, 16 battalions, 56 guns; reinforcements arrived, 6 battalions, that is to say, 30,000 bayonets, to which are to be added 6,000 artillerymen or local troops, 2,000 Cossacks or horsemen, 20,000 men of the crews of the fleet—or, in all, 58,000 men, who most probably have been increased by new reinforcements lately sent to the Crimea. Thus these six armies are composed as follows:—

	Men.
Army of the North	89,191
" Centre	144,816
" Observation ...	48,328
" Danube	161,760
" Reserve	69,200
" Crimea	58,000
Total	571,295

"These estimates are made, as stated above. from the official returns, but it is well known that these figures are never kept up, particularly in time of war; so that, in order to be exact, one-fourth ought to be deducted from the above amount, so that the real number of the Russian forces in Europe cannot be more than 428,471 men. To that number must be added, however, the reserves, composed of men called to serve after 12 years service, and men belonging to the new levies."



The Advent Herald.

BOSTON, OCTOBER 28, 1854.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE PROPHECY OF ISAIAH.

CHAPTER LI.

Hearken unto me, ye that know righteousness,
The people in whose heart is my law;
Fear ye not the reproach of men, neither be ye afraid of their revilings.
For the moth shall eat them up like a garment,
And the worm shall eat them like wool:
But my righteousnes shall be for ever, and my salvation from generation to generation.—vs. 7, 8.

Those who know righteousnes, are those who have (1 Pet. 2:3,) "tasted that the Lord is gracious." and know what it is to love and honor him. By a metonymy, "heart," the supposed seat of the affections, is put for the regard which the righteous have for God's requirements. Psa. 37:30, 31—"The mouth of the righteous speaketh wisdom, and his tongue talketh judgment. The law of his God is in his heart; none of his steps shall slide."

All such being the subjects of God's protection, they are exhorted not to fear what man can say or do to them. Said the Saviour, (Matt. 10:28,) "Fear not them which kill the body, but are not able to kill the soul." The apostles when beaten, (Acts 5:41,) "departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name." Psa. 37:32-40—"The wicked watcheth the righteous, and seeketh to slay him. The Lord will not leave him in his hand nor condemn him when he is judged. Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it. I have seen the wicked in great power, and spreading himself like a green bay-tree. Yet he passed away, and lo, he was not: yea, I sought him and he could not be found. Mark the perfect man, and behold the upright; for the end of that man is peace. But the transgressors shall be destroyed together: the end of the wicked shall be cut off. But the salvation of the righteous is of the Lord: he is their strength in the time of trouble. And the Lord shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him."

The "moth" and the "worm" eating them up, are put by substitution for the trivial causes by which God could cause the wicked to perish; and the comparison to "wool" and "a garment." which are made worthless by such agencies, are similees to illustrate the mortality of the wicked. Thus Job (4:19, 20) speaks of "them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth? They are destroyed from morning to evening; they perish forever without any regarding it."

The moth is an insignificant insect which is first enclosed in an egg, from whence it issues as a moth-miller. The following extract from *Niebuhr* illustrates how death may be produced by so insignificant a thing as a worm:

"A disease very common in Yemen is the attack of the Guiney-worm, or the *Verea-Medinensis*, as it called by the physicians of Europe. This disease is supposed to be occasioned by the use of the putrid waters, which people are obliged to drink in various parts of Yemen; and for this reason the Arabians always pass water, with the nature of which they are unacquainted, through a linen cloth before using it. When one unfortunately swallows the eggs of this insect, no immediate consequence follows; but after a considerable time the worm begins to show itself through the skin. Our physician, Mr. Cramer, was, within a few days of his death, attacked by five of these worms at once, although this was more than five months after we left Arabia. In the isle of Karek I saw a French officer named Le Page, who, after a long and difficult journey performed on foot, and in an Indian dress, between Pondicherry and Surat, through the heat of India, was busy extracting a worm out of his body. He supposed he had got it by drinking bad water in the country of the Mahrattas. This disorder is not dangerous if the person who is affected can extract the worm without breaking it. With this view it is rolled on a small bit of wood as it comes out of the skin. It is slender as a thread, and two or three feet long. If unluckily it be broken, it then returns into the body, and the most disagreeable consequences ensue—palsy, a gangrene, and sometimes death."

While the wicked thus perish the results of God's righteousness and salvation, the cause being put by metonymy for effect, will continue forever.

Awake, awake, put on strength, O arm of the Lord;
Awake, as in the ancient days, in the generation of old.
Art thou not it that hath cut Rahab, and wounded the dragon?
Art thou not it which hath dried the sea, the waters of the great deep;
That hath made the depths of the sea a way for the ransomed to pass over?—vs. 9, 10.

The people before addressed, the prophet speaking in their name, are represented as supplicating God's interference in their behalf. To "awake" and "put on strength" are substitutions for the exercise of God's power, for which "arm" is put by metonymy. God is besought to imitate his former acts, of which the Psalmist said, (44:1, 2,) "We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old. How thou didst drive out the heathen with thy hand, and plantedst them; how thou didst afflict the people, and cast them out."

"Rahab" signifies the strong, or proud; and by the connexion it is evident that by this appellation Egypt is her denominated. The "dragon" is a sea monster, supposed by some to refer to the crockodile which abounds in that country. The wounding of it, and the cutting of Rahab, are put by substitution for the infliction of God's judgments on Egypt when he effected Israel's deliverance. The "arm of the warrior" is that with which he wages battle; and the address is still to the arm, as to that which wielded the sword of the Divine judgments. Thus David said, (Psa. 89:10,) "Thou hast broken Rahab in pieces, as one that is slain: thou hast scattered thine enemies with thy strong arm."

The drying up of the sea for the ransomed to pass over, has reference to the time when, (Ex. 14.21, 22.) "Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left." The Egyptians attempting to follow them were drowned; for the account of which, read the remainder of the same chapter. Then in the 15th of Exodus follows the song of triumph, in which it is said, (vs. 3, 6, 13,) "The Lord is a man of war. the Lord is his name." "Thy right hand, O Lord, hath dashed in pieces the enemy." "Thou in thy merey hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto the holy habitation."

It is in view of such exhibitions of Jehovah's power in former ages, that what follows is predicted:

Therefore the redeemed of the Lord shall return, and come with singing unto Zion;
And everlasting joy shall be upon their head:
They shall obtain gladness and joy: and sorrow and mourning shall flee away.—v. 11.

This verse is a repetition of that in Isa. 35:10, and must refer to the same event—see note. "Joy," by a metaphor, is affirmed to be on their heads, in allusion to the crowns or garlands which were worn on the heads of newly married persons and others, as tokens of joy. There is also a metaphor in the use of the words "flee away," as applied to "sorrow and mourning," to illustrate their eternal disappearance at that epoch.

THE CHRONOLOGY OF THE JUDGES.

UNDER the caption of "The Second Advent—The Millennium," the *Telescope* of Due West, S. C.—a very able and impartial religious journal,—in noticing the challenge of Mr. Ballou for a discussion, and our reply to the same in which we quoted Dr. Cumming's reference to Clinton's chronology of the world, says:

"It has generally been supposed that the 6000 years would terminate about the year 2000 of the Christian Era, that is about 150 years from this time, but if there is a mistake of 150 years in the "Common Chronology" as above stated, then the 6000 years will soon come to an end, and the millennium and the advent may be here, sooner than anticipated, and long before the world is ready for such events.

"What if the Adventists and Pre-Millenarians are right! What if Christ is to come in person and reign on earth during the Millennium, and what if that event is to take place in about *ten years!*

"Who is prepared for such an event? Who is anticipating an epoch so glorious? No doubt some are ready,—some are obeying the command of the Master,—"Watch." But undoubtedly the coming of the Lord,—or even the coming of the Millennium, unattended by the personal advent of the Saviour, in ten years from this time, would take this wicked, selfish, drunken, swearing, worldly world by surprise,—and not only the world but the church would be amazed at the introduction of the Millennium in ten years. The coming of this glorious period is certain and its approach cannot be far distant. Let the church wait and watch for it.—Let it come with all its blessings,—its peace, its joys, its light, its love and its glory."

It will be seen that with an error of 150 years in Usher's chronology, as he allows 4004 years B.C. the age of the world would now be 6008 years,—or past the age at which the millennium has been ever anticipated by the church.

It is also customary for individuals to speak of Usher's *mistake*, as though the elements of time in which his error consists had been overlooked by him and had been fortunately discovered by some later Chronologer, This is hardly doing justice to the able archbishop, whose chronologicol fault consisted not so much in the omission of data, as in error of judgment between conflicting testimonies.

There are among chronologers great questions at issue respecting the *bases* of the chronology of the patriarchal age—whether the Samaritan Pentateuch, the Septuagent translation, or the Hebrew text should be rec'd as most authoritive—the rebeing according to them respectively 2249, 3314, and 2008 years from the creation to the birth of Abraham. But as Usher correctly adopts the Hebrew text, the consideration of the respective merits of those several chronologies is not here at issue.

The principle error in Usher's calculation has respect to the time from the exode to the building of Soloman's temple, of which the elements are these: We read in 1 Kings 6:1, that "it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord." And this is adopted by the archbishop as the length of that period. Paul, however, subdivides it as follows:

Acts 13:17,18—"The God of this people of Israel chose our fathers, and exalted the people. when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it. And about the time of forty years suffered he their manners in the wilderness."

V. 19—"And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot."

V. 20—"And after that, he gave to them judges, about the space of four hundred and fifty years, until Samuel the prophet."

Vs. 21, 22.—"And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. And when he had removed him, he raised up unto them David to be their king."

The time from their entrance into the land of Canaan to the division of the land by lot, referred to in verse 19th, as we learn by what Caleb said to Joshua (Josh. 14:7-10,) was six years. And we learn from 1 Kings 2:10-12, that the length of David's reign was forty years. Adding together these several periods, we have:

In the wilderness . .	40	years
To the division of the land	6	"
Time of the Judges . .	450	"
To the death of Saul .	40	"
Reign of David . .	40	"
The years of Solomon preceding his 4th . .	3	"
Making a total of	579.	

So that according to Paul, the 4th year of Solomon in which the temple was commenced, was the 580th year from the exode—being an excess of just 100 years above the time given in 1 Kings 6:1. Between these conflicting testimonies we have to judge whether transcribers have by accident or change of a *single letter*, in which Hebrew and Greek numerals are expressed, taken 100 years from the true time in the text in the book of Kings, or added the same to the text in that of the Acts. Taking these Scriptures alone, it might be difficult to determine between them; for the error might be in either. We have however other data to determine whether the time from the division of the land to Samuel the prophet was 350, or 450, years:

A period intervened between the division of the land and the death of Joshua, which Josephus says was . . . ,	19	years.
From Joshua's death to the first servitude Josephus says was	11	"
The six servitudes including the twenty years of Sampson, and the times of the several judges as given in the book of Judges excepting Eli's, Amt. to	390	"
Estimating Eli's reign to the time of Samuel, as Dr. Hales does at	30	"
And we have a total for that period as given by Paul of	450	years.

We have therefore no difficulty in considering Paul' statement, instead of the text in Kings, as the correct measurment of that period. Archbishop Usher, however, rejects Paul's statement, and endeavors to harmonize the text in Kings with the periods of the judges by supposing that several of them were contemporaneous with the servitudes, or with each other, by which he shortens their amount 100 years; and thus, as we think loses that much in his estimate of the time from the exode to the commencement of the temple.

In addition to the above we have a *mistake* of Usher, in failing to perceive an interregnum betwe en Amaziah and Azariah, of eleven years which is clearly demonstrated by the learned Dr. Hales. He also lost three years in curtailing the reign of Jeboram of Judah from eight to five years—there losing three years. Those, with some other variations of Usher, bring us much nearer the end of the 6000 years than the majority of the church are wont to imagine.

GARBLED TESTIMONY.

IT is always admitted that those who so garble the testimony of another as to make him advocate what he expressly dissents from, not only do a very naughty thing, but show the weakness of their cause which needs to be sustained by such testimony. In the *Crisis* of Oct. 18th, we find quoted from the "Shield," from our article on the seventh month move of 1844, the statement which we there gave of the arguments used in looking for the Advent on the 10th day of that Jewish month; and to give force to it they are particular to state from whose pen it is,—leaving their readers to suppose that the statement given is a faithful presentation of our opinion as then recorded. But our opinion as there stated, is falsified in the *Crisis* by their

Digitized by the Center for Adventist Research

omission of the following statement, which we there gave of

"THE DEFECT OF THE CHRONOLOGICAL ARGUMENT.

"The argument was that as *some* of the types had been fulfilled chronologically, the remaining types must also be chronolgically fulfilled. This argument would be logical as far as the analogy goes if *all* the types which have thus far been fulfilled, had been fulfilled chronologically. For, if some which have been fulfilled have not been chronologically fulfilled, it follows that those which are yet to be fulfilled, may be so, and not chronologically. A law, to be universal, must be shown to be without exceptions. A single exception invalidates its universal application. And if a law is demonstrated to be not of universal application, it ceases to be a rule to be relied upon in the settlement of doubtful questions. This is the case with the argument under consideration. Some of the types which have been fulfilled, were not fulfilled chronologically. Consequently, those which remain to be fulfilled, may not be chronologically fulfilled. This will be seen more clearly be examining the true chronological argument which is contained in the types.

"We find that there were various observances under the Mosaic law, which were shadows of good *things* to come, and we suppose that they must be all antitypically fulfilled under the Christian dispensation; but the point of interest, is, how far they are, or are not, to be *chronologically* fulfilled. We find at Christ's first advent, a portion of the types were fulfilled, as to *time*. Another portion of them were fulfilled, but *not* as to time. The killing of the paschal lamb on the 14th of *Abib*, was chronologically fulfilled by the crucifixion of our Saviour the same day; and so was the offering of the first fruits on the morrow after the Sabbath of the paschal week, by his resurrection, the first fruits of those that slept. As God has thus observed *times* in the fulfillment of those types, no man can deny but those which are unfulfilled may be fulfilled in their time. But there were other types which were not thus fulfilled; and therefore it is not necessary that they should be fulfilled chronologically. The goat for the sin offering, which was slain on the tenth day of the seventh month, was fulfilled in the death of Christ the 14th day of the first month; and the scapegoat, on which was laid the sins of the people, and led away into the wilderness the same day, was fulfilled in Christ about the 1st of the eleventh month, when the Spirit led him away into the wilderness, immediately after his baptism; and when John next beheld him he exclaimed, "Behold the Lamb of God which taketh away the sins of the world." The high priest also entered the holy of holies on the tenth day of the seventh month; but our High Priest entered the holiest of all in the third month, when he ascended into heaven itself, and sat himself at the Father's right hand, to make atonement for the sins of the world. We also find that some of the types, which can only be fulfilled at his second Advent, had their observances at one season of the year; while others, which shadow forth the same event, were observed at other seasons of the year. The feast of the wheat harvest, a type of the resurrection of the righteous, was in the third month; the coming of the high priest out of the holiest of all to bless the waiting congregation, was in the seventh month; the coming of the children of Israel out of Egypt, the passing over them by the destroying angel, and the slaying of the Egyptians, were all in the first month; the blowing of the Jubilee trumpet, and the deliverance of captives, were also in the seventh month. As, therefore, the types which shadow forth the second Advent were observed on different days, they cannot all be fulfilled chronologically; and, if it is not necessary that all should be thus fulfilled, it may not be that any must: or, we cannot tell which day should be thus distinguished. And as some of the types of Christ's first Advent were fulfilled on days which were honored by the observance of other types, and others—the leading the scape goat into the wilderness, and the entering of the high priest into the holy of holies,—were fulfilled on days which had been honored by no observances; if we reason by analogy, and judge of the future by the past, they leave us entirely in the dark as to the day which will be honored by the Advent of the Lord. And, therefore, we need to watch continually, in obedience to our Saviour's commands, to live with our loins girt about and our lights burning, to live in daily and constant expectation of his glorious appearing. And while we are thus daily looking, if we should continue here, as it may please God to have us, for the trial of our faith, until the aniversary of those days which were chosen of God, and set apart for the observance of the rites of the Mosaic law, we may look to them with peculiar interest; and to those feasts which have never been honored by an antitypical fulfillment, we may look with still greater assurance; and yet it cannot be shown but that any day may witness the coming of the Lord."

Omitting this, they quote a previous portion of the same article, as sustaining them in a position which this expressly refutes. Was injustice ever more apparant on the part of those who boast of being the "wise virgins," and of being in possession of the whole truth? It is however, we grieve to say of a piece with other quotations made by the same school.

The End of the "Motor."

SOME months ago we gave an account of a pretended new motive power which had been manufactured in Lynn by the Spirit-rapologists, with the claim that it was to be the "physical saviour of the race"—it being a semi-mechanical, semi-human creation. By a letter from John M. Spear, one of its originators, in the last "Spiritual Telegraph," we learn that it has been destroyed by a mob. He writes:

"From the hour that it became publicy known that the Association of Electricizers had undertaken to introduce to the inhabitants of this earth a new motive power, the press and the pulpit have assailed, ridiculed, and misrepresented it, until a public sentiment has been generated which encouraged the mob to assail and destroy it.

"It was moved, as you know, to Randolph, N. Y., that it might have the advantages of that lofty electrical position. A tempoary building was erected to shelter it. Into that, under the cover of the night, the mob entered, tore out the heart of the mechanism, trampled beneath their feet, and scattered it to the four winds. I know the friends who were engaged in constructing this mechanism, and those who cheerfully gave of their means to promote the work, will mourn that the world has not yet arrived at a condition when it could welcome a philanthropic effort of this kind; but thus it is. It did not wish the effort to succeed, and it determined it should not.

* * * * * * *

"From the hour that the Electricizers expressed a desire to unfold to the inhabitants of this earth more perfectly a knowledge of electrical, magnetical, and ethereal laws that a new motive power might be exhibited, I said to them, 'Friends, my time, my strength, my means, my influence to aid a work so important and so beneficent are at your disposal.' Aided by several philanthropic and highly intelligent gentlemen, to whom their plan was unfolded and the model exhibited, labors were commenced, some two huudred highly scientific and very philosophic discourses were communicated; and at *précisely the time designated*, and at the point expected, *motion appeared, corresponding to embryotic life.*

"But the mob has done its work. The little mechanism has been assailed, torn asunder, and trampled beneath the feet of man."

It is rather small business thus to destroy what is cherished by any one. But we presume the mob were not excited save by the folly of its advocates.

NEW WORKS.

"A REVIEW OF DR. DOD'S INVOLUNTARY THEORY OF SPIRITUAL MANIFESTATIONS. By W. S. Courtney."

"THE TABLES TURNED: A Brief Review of Rev. C. M. Butler, D.D., by S. B. Brittan."

These are the titles of two pamphlets in defense of spirit communications and teachings, published by Partridge and Brittan, New York: 300 Broadway. 1854. As their titles indicate, they are reviews of opponents to the claims of believers in the spirit-phenomena. We say frankly that we have read with no satisfaction any of the attempts to refute these manifestations by denying their reality or by accounting for them on natural principles. The first of these set aside all laws of evidence; and the last fail to notice a large mass of well attested facts which are irreconcilable on any other hypothesis than that they are produced by superhuman intelligences. On the other hand, all the arguments in favor of the reliability of the teachings connected with these phenomena, are weak and sophistical. They themselves admit the presence of deceitful spirits whose object is to deceive them; it is easily demonstrable that from the nature of the case it cannot be shown in any given instance that the spirit is not an impostor, whoever or whatever it may pretend to be; and the Bible clearly forewarns and pointedly prohibits any intercourse with such. We therefore have no difficulty in admitting within reasonable limits the reality,—denying in toto the reliability—of these new pretentions. It is clearly a revival of the pagan mythology and theology, which Christianity met and discomfited at the first advent. And this is not denied by the more candid and intelligent of its adherents. The Rev. Allen Putnam, of Roxbury, Mass., in defending it says, in the *New Era* of Oct. 7th:

"The doctrine that the oracles, soothsaying and witchcraft of past ages were kindred to these manifestations of our day, I, for one, most fully believe."

We also most fully believe it. The only real question at issue then between us and the advocates of the new theology is, whether we shall receive, as the rule of faith and life, the Bible with its Scriptural teachings, or substitute the soothsaying, necromancy, and gods of the heathen.

The Rev. Mr. Putnam, (Unitarian,) says:

"The adoption of Spititualism has not required me to abandon or extensively modify any one important point in the religious faith which I have held and cherished for twenty-five years; that the teachings which are now coming to us are simply pleasant and harmonious *additions* to the former belief."

This is not unlikely. His former belief led him to place the inspiration of Isaiah on a level with that of Homer; and it is no wonder that he should regard the heathen oracles and witchcraft as only an addition to *his* Bible! Little modification of his views was necessary. He however very sophistically argues that, "Any and all positive knowledge which man can acquire concerning the spiritual and future life, is ormay be proper or useful. Why that upward spiritual longing? Has God mocked us! If not, there does exist above or beyond us, food to gratify that longing; and the sooner the hungry soul gains and eats this spiritual food, the sooner may it grow up into the stature of a perfect man."

And he asks—"Do the spirits come? That is the great question; do they come? If so, God allows them to come for some good purpose, whether man be yet able to discern that good or not. *Do they come?* No reasonings or conjectures as to the wherefore, the how, the *cui bono* can either establish or disprove *the fact*."

Now we do not conceive that the fact of this coming is the great question; nor does it follow that if God permits them to come, that we are to receive them as *His* ministers. Satan came to Eve, and to the Saviour. The one yeilded to, and the other was proof against his temptations. God may permit spirits to come to prove those to whom they come, and to try them, that it may be apparent to the universe which they love best, His, or the teachings of demons. It does not follow that we may gratify our longings for knowledge of the future in an improper manner. Eve thought with Mr. Putnam that she might do so, and we see the consequence. God has provided by his word a healthy and sufficient means for the gratification of every legitimate desire for a knowledge of the future; and he requires that we shall resort to no prohibited medium for obtaining such knowledge. He permits this antagonism against himself, to exist for the present for wise purposes; but he who takes sides against God in this matter, acts in accordance with his own choice, and must meet the consequences.

FOREIGN NEWS.



NEW YORK, *Oct.* 20.—The British steamer *Africa*, Capt. Harrison, from Liverpool 7th inst., arrived here this afternoon.

The *Africa* brings about 150 passengers, among whom is Jerome Bonaparte.

THE NEWS FROM THE CRIMEA.—The fall of Sebastopol is not confirmed. The accounts published on the arrival of the *Baltic* appear to have been false. An official extra *Gazette* published the following from Lord Stratford de Radcliffe to Lord Clarendon:—

"CONSTANTINOPLE, Sept. 30, 9 o'clock, P.M. The allied armies established their basis of operations at Balkalava, on the morning of the 28th, and preparations were making to march without delay upon Sebastopol. The *Agamemnon* and other vessels of war were in port at Balkalava, where there were facilities for embarking battering trains. It is stated that Prince Menschikoff is in the field with 20,000 men, and is expecting reinforcements. The fortifications of Alma have been destroyed by the Russians, and the garrison was marching to the anticipated scene of action."

The French Minister at Vienna has telegraphed as follows to the Minister of Foreign Affairs:—

"VIENNA, *Oct.* 4th.—The intelligence said to have been brought to Bucharest, for Omar-Pacha, is contradicted. It was an exaggeration of the battle of Alma."

The Austrian Consul at Odessa telegraphs:—

"The struggle recommenced on the 25th, and continued uninterruptedly up to the time our courier left on the 27th. The allies were on the river Baalbeck, 10 miles from Sebastopol on the 27th."

The change of news from Sebastopol was very gradually broken to the people, and it was not until the afternoon of the 5th that the official contradiction made its appearance. The allies, two days after the reported capture, were a considerable distance from the landward walls.

A despatch dated Paris, Oct. 5, says:

"The Russian entrenchments on the river Baalbeck were carried after a third battle, and the allied Generals were preparing to lay siege to Sebastopol in a regular form."

On the 30th September, the Russian embassy at Vienna received telegraghic inteligence that two forts had been taken, but it was not known whether they were merely advanced posts or within the region of Sebastopol.

The *Independance Belge* publishes the following despatch:

BERLIN, *Oct.* 2.—A despatch from Prince Menschikoff, dated Sept. 14 (26th N.S.) to the Emperor of Russia, announces that the Prince, with the troops under his command, moved without opposition from the position which he had occupied before Sebastopol, on the road to Batsche Serai, whence he was to unite with forces brought by Hetman Hincontoff, who was coming from Perekop. The allies had not attemted anything against Sebastopol up to the 26th, and every measure had been adopted for the defence of the place.

It is suggested that the above despatch is evidently wrongly dated, and that the movement of Menschikoff was in allusion to his advance towards the Alma.

A later despatch, from Russian sources, published in the *Cologne Gazette*, admits that a despatch had been received by the way of Moscow, stating that on the 20th the Russian forces, after a sanguinary combat, were retiring upon Sebastopol.

The details of the battle of the Alma would not be announced before the 9th, owing to the non-arrival of despatches. Gen. Bonet was killed. The Russians numbered 40,000, and had 100 pieces of artillery.

Letters from Vienna dated Oct. 2, state reliably, that the reserves of the allies were not brought into action, and that the work was so well done that the Russians never had a chance. In the retreat of the Russians, which at last became precipitate, Menschikoff was chased by some chasseurs, and only escaped by the fleetness of his horse. The Russian loss is estimated at from 6,000 to 10,000, the former being probably the most correct.

A large number of Poles deserted to the allies. The French loss was 1400 men and 60 officers. The English loss was 1895 rank and file, 96 officers, 114 sergeants and 23 drummers, killed and wounded. Both Marshal St. Arnaud and Lord Raglan issued orders of the day, praising the conduct of the troops. St. Arnaud informed his men that he expected to lead them as conquerors into Sebastopol on the 3d of October, the anniversary of the declaration of war.

The Cunard steamer *Andes* conveyed 300 of the wounded to Constantinople, and the *Vulcan*, steamer, 320 more.

The operations between the 20th and 28th are not known with certainty, but there is reason to believe that several successive actions took place.

Cholera is raging very severely in the garrison of Sebastopol. It is stated that the city is only provisioned for three months, and that the crews of the fleet are already put on three quarter's allowance.

The Russian steamer, *Tarraw*, three guns, escaped out of Sebastopol on the 19th, took two Turkish transports and carried them into Odessa.

SIR JOHN FRANKLIN DISCOVERED, DEAD! MONTREAL, *Oct.* 20.—A despatch from Dr. Rae, dated York Factory, Aug 4, 1854, has been received by Sir George Samson, Governor of the Hudson Bay Territory, narrating the discovery of Sir John Franklin and most of his company. They were found dead, from starvation at a place to the North West of Box River They are supposed to have died in the spring of 1850.

BRO. WILLIAM EUSTIS BURNHAM was ordained to the work of the gospel ministry, in Lawrence, Mass., on Wednesday evening, Oct. 18th. Sermon by Elder Himes of Boston; prayer by Elder Plummer of Haverhill; charge, by Elder Osler of Salem; laying on of hands by Elder Wesley Burnham, Plummer, and Osler.

The meeting was well attended, and the season was one of refreshing, and encouragement to the young pastor and church.

Digitized by the Center for Adventist Research

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from he friends of the *Herald*.

CONFERENCE AT LOUDON RIDGE, N. H.

CIRCULAR.

The Address of the Conference on the Second Advent of the Lord, convened at Loudon Ridge, N. H., Sept. 7th, 1854.

The first New Hamsphire General Conference on the second coming of our Lord Jesus Christ, unto "all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours."

BELOVED BRETHREN:—That our Saviour "is near, even at the door," that his kingdom is "nigh at hand," and that the seventh trumpet must sound "quickly," are subjects which we need not, in this address discuss; for they are "surely believed among us."

As believers in this "glorious" yet "terrible day of the Lord at hand," it does not become us to judge, censure, and condemn others who see not as we see on this subject; neither to show our zeal for the faith by personally denouncing scoffers and gainsayers.

We would be humble before the Lord, and defer all judgment to that tribunal, before which we ourselves must shortly stand; ever mindful of His goodness, who rescued us from the snare of delusion—"temporal millennium"—"Jews return," &c., in which we were once taken in common with others.

We would be charitable towards all, and especially patient with opposers and revilers, who substitute abuse for argument, and pervert our opinion, before they venture to try them by the law and the testimony.

We seek not the honor of this world, neither do we fear its frown; but in the meek and quiet spirit of the gospel, we would "walk in all the commandments and ordinances of the Lord blameless;" and exhibit in our lives the holiness and power of the gospel we profess, in hope of the immediate appearing of our Lord in his heavenly kingdom.

OUR OBJECT

in addressing you, and our object in other efforts, separate and combined, on the subject of the kingdom of God nigh at hand, is to revive and restore the ancient faith, renew the ancient landmarks, to "stand in the way, and see and ask for the old paths: where is the good way" in which our fathers walked, and the martyrs "found rest for their souls."

To distract the Church with new inventions, is no part of our purpose, neither to get to ourselves a name among the followers of the Lamb. We neither condemn, nor rudely assail those of a faith different from our own, nor dictate in matters of conscience for our brethren; but simply to express our convictions of truth and duty as disciples of the Lord Jesus Christ, in the faith and hope that the Lord will "come quickly," "in his glory," to fulfil all his promises in the resurrection of the pious dead, and the establishment of the kingdom "under the whole heaven."

We do not intend to be of those who "sow discord among brethren," who withdraw from the fellowship of the church, or rail at the office of the ministry, and triumph in the exposure of the errors of a secular and apostate church, and who count themselves more holy than others, or wiser than their fellows,

The gracious Lord has opened to us wondrous things in his word, whereof we are glad, and in view of which, we rejoice with trembling. We reverently bless his name, and we offer these things with the right had of our Christian fellowship and union, to all the disciples of our common Lord, of every sect and denomination; praying them by the love of the crucified Jesus, to regard "the promise of his coming," and to cultivate "the love of his appearing," and to sanctify themselves in view of his approaching with power and great glory; whether they conscientiously differ from us in minor points of faith, or reject some of the peculiarities which may exist in individuals of this Conference. We do not seek to excite the prejudices of our fellow-men, or join with those who mock at sin, or scoff at the word of promise of the great Jehovah, or who lightly esteem the offices and ordinances of the Church. God's house is a house of "order," love, purity and faith. In the primitive Church, they had "overseers," made such by the "Holy Ghost," and they were therefore, to "take heed" to themselves, and to "all the flock," to "feed the Church of God," and look out for "grievous wolves," who would enter in among them, "not sparing the flock." Also from among themselves, men arose "speaking perverse things, to draw away disciples after them."—Acts 20:28–30. They also had "elders," who were to "feed the flock of God," "taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind; neither being lords over God's heritage, but ensamples to the flock;" having the promise that "when the chief Shepherd" should "appear," they should "receive a crown of glory that fadeth not away."—1 Pet. 5:1–4.

QUALIFICATIONS OF MINISTERS.

The qualifications of these men, were of such a character as clearly to distinguish them from all others. Hear them: "A bishop then must be blameless, the husband of one wife, vigilent, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedyt of filthy lucre; but patient, not a brawler, no covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the Church of God?) a novice, (one newly come to the faith—see margin,) lest being lifted up with pride, he fall into the condemnation of the devil. Moreover he must have a good report from them that are without; lest he fall into reproach and the snare of the devil."—1 Tim. 3:2–7. The apostles "ordained them elders in every church;" (Acts 14:23,) and as Paul said to Titus, "For this cause kept I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city as I appointed thee: if any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrines, both to exhort and to convince the gainsayers. For there are many unruly and vain talkers, and deceivers, especially they of the circumcision: whose mouths are to be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake."—Titus 1:5–11.

Let the ministers of Christ be careful to obey the "chief Shepherd," and teach the church to "observe all things whatsoever" he "commanded" others, and then he will be with them "always, even unto the end of the world. Amen."—Matt. 28:20.

Because some have abused

CHURCH ORDER

as taught in the New Testament, it is no reason why the faithful children of God should neglect the teachings of Christ and the apostles on this subject. "Human creeds," we sincerely deprecate; but the *divine creed*, as taught by the Holy Scriptures, we must ardently love; and we are willing to put our neck "under the yoke," for Jesus says: "My yoke is easy, and my burden is light." Those who are "looking for, and hasting unto the coming of the day of God," should "be dilligent," that they "may be found of him in fear," "walking in all the commandments and ordinances of the Lord blameless."

There is something in the very ordinance of the Lord's supper itself, which is calculated to discipline the Church of Christ. But there has always been men—"false teachers," who were ready to cry against church discipline and order We have many examples recorded in the New Testament; but let us look at the days of the "Reformation," under Martin Luther. Hear what he says on this subject. Says Luther:

"And here we may learn that it is the lot of all goodly teachers, that besides the persecution which they suffer of the wicked and unthoughtful world, and the great travail which they sustain in planting of churches, they are compelled to suffer that thing which they of long time before had freely taught, to be quickly overthrown of fantastical spirits, who afterwards reign and rule over them. This grieveth Godly ministers more than any persecution of tyrants.

"We do also prove by experience, how hardly the mind conceiveth and retaineth a sound and steadfast faith. Also with what great difficulty a perfect people is gotten to the Lord. A man may labor half a score of years ere he shall get some little church to be rightly and religiously ordered, then creepeth in some mad brain, yea, and a very unlearned idiot, which can do nothing else but speak slanderously and spitefully against sincere preachers of the word, and in one moment overthroweth all. Even so it befell Paul, the elect vessel of Christ. He had won the churches of Galatia with great care and travail, which the false apostles, in a short time after his departure, overthrew.

"So great is the weakness and wretchedness of this present life, and, we so walk in the midst of Satan's snares, that one fantastical head may destroy and utterly overthrow, in a short space, all that which many true ministers, laboring night and day, have builded up many years before. This we know at this day by experience, to our great grief, and yet we cannot remedy this enormity. Therefore, let us learn, that this is a special point of the devil's cunning, that if he cannot hurt by persecuting and destroying, he doth it under the color of correcting and building up!"

TRACT DISTRIBUTION.

DEAR BRETHREN: Let us devote a suitable portion of our time to the "Tract Distribution." Many persons would read a small tract if left at their dwelling, who would not go to a public meeting to hear on the same subject; and in this way, many may be reached and benefited, that cannot be reached by the living preacher.

As, therefore, the Lord is "nigh at hand," the field white already for the harvest, and "faithful laborers few," let us, dear brethren, do all we can, consistent with other duties, for the distribution of suitable tracts, to shed light on the "everlasting gospel of Christ," that the church may be increased and strengthened, and souls saved "in the day of the Lord Jesus." Amen.

T. M. PREBLE,
JOSEPH HARVEY,
JAMES MORRILL.

Note.—In relation to the Tract Distribution fund brother T. M. Preble, is the Treasurer. Money, however, can be handed to either of the other committee—Elders John Morse, of Londonderry, or Joseph Harvey of Pittsfield, and it will be duly acknowledged.

T. M. PREBLE, *Treasurer*.

DRY READING WITH SOME CAUSES.

IT is not unfrequently the case, that we hear the remark from certain quarters when speaking of our papers, "The *Herald* is so dry, I take no interest in it." I have often asked others when discussing some points of doctrine, or speaking of some of the interests of the cause, and positions of different brethren, or of false reports so freely circulated, Do you read the *Herald?* "No, I find nothing in it worth reading," or, "it is too dry for me to read, there is no life in it, nothing but long articles of old writers," &c. &c., is often the reply. I ask, how do you know, if you do not read them? The greatest difficulty seems to be that many have had their minds so prejudiced by bad influences, false reports, and envious insinuations, that many good honest souls, some who never saw the *Herald* think as one did of old, when he asked, "Can any good thing come out of Nazareth?" Who can judge of the merits of a paper without reading it some, at least? And who that is a sober-minded lover of good sound healthful religious sentimental reading, can read such articles as have come from the pen of Cumming, and of other writers in the London *Quarterly Journal of Prophecy*, with articles from various writers on the religious aspect of Russia, of Turkey, of Europe, of Italy; the many sound and able miscellaneous articles, on various subjects of the gospel, with weekly articles of no ordinary merit on the book of Isaiah, besides many instructive articles on all parts of our faith and hope, and many excellent letters from correspondents, giving accounts of the progress of light and truth, and the interest in various parts of the country, and journals of travelling preachers, with many interesting circumstances of the power of truth, and cases of conversion. Also the news of the day, which bear on our hope of the Lord's soon coming, the signs of the times, of various classes. Who can read those things, and not be profited and instructed by them? The truth is, those who complain do not know what good there is in the paper Some who take it, and complain of it, when asked if they have read such and such articles, answer "no." But there is another reason why men are not interested in the most sound and healthful reading in these days. It is an age of haste, of wonder, of many mighty events, of revolution, of invention, great progress. Of new things to fill the mind in rapid succession.

The spirit of the age moves everything we wish by steam, and talk by lightning, and yet the mind is impatient for something greater. Men thirst for greater developments of wonderful genius, and all seem to be eagerly and impatiently looking for more, and mightier events. All are moved by excitement, all are in haste, men cannot get property fast enough to gratify their thirst at all. With all the facilities for doing business, and for trading, and the great despatch with which business is done, still it hangs heavily on the hands, and great uneasiness is manifested for a more rapid rate. Such is the spirit of the age. And in the business and political department, I have noticed the same feature about dry reading. If the weekly or daily papers do not give some very interesting accounts of trade, new channels of speculation, or present some new and inviting mode of making money, the mere tradesman lays the paper by as a dry thing. Others, who are moved by political wires, or marvellous events, hasten to see what rupture has taken place, what new and startling event has occurred, if some throne has fallen, or some mighty revolution broken out, a tremendous slaughter on the field of battle, a terrible sea fight, or an account of some great villainy, by bankruptcy, or robbery, some terrible tragedy of murder, or suicide, a disastrous storm at sea, or overwhelmning tornado on land, some devastating disease taking off its thousands, or some thrilling adventure, and miraculous escape, some destructive fire, or inundating freshet, or some new political scheme, or diabolical legislative measure is under way, some fugitive slave re-taken; if some strange phenomenon has appeared; some prodigy, or some new mode of amusement. Then the paper is read with eagerness, and is interesting. Otherwise it is dry, the penny-post has hard work to get off copies, only to regular customers, no matter how much good, sound, profitable reading may be there, but few have an appetite for it. This is not strange. Such has been the course of events, that the minds of this generation have been trained to feed on such things, and they have occurred in such rapid succession, that the public mind is in constant excitement, in "fear, and for looking after those things that are coming on the earth."

As it is with the business and political department, so it is with the religious, (I mean that part who have not become drunk with business and politics.) They have become accustomed to all these things, and the spirit of the age moves them, they have broken loose from its governing principles somewhat, and have been turned to another channel; they have become acquainted with the fact that these signs of the times, are connected more or less with prophecy, and the mind is constantly on a stretch for new developments, fresh news, something bearing on our hope of seeing Jesus soon. There is an uneasy, impatient state of mind which is only fed by exciting, startling events, or expositions of Scripture which are novel, so that the man who writes or speaks, must do so with electrical energy, and dwell mostly on the present passing events, as signs of the Lord's coming, or be giving some new exposition of Scripture, or he will not feed such a state of mind.

Let us take heed my brethren, such is not a healthy mind, and although we should watch events and connect them with prophecy, having "new and old," yet we should "be sober and watch unto prayer," "proving all things, and hold fast that which is good."

I. C. WELLCOME.

Hallowell, Me., Sept. 1st, 1854.

Extract from Dr. Franklin.

BRO. HIMES:—I send you an extract from a speech, entitled, "Final Speech of Dr. Franklin in the Federal Convention," which contains so much good sense, I thought it worth re-publishing for the benefit of those who may not have seen it, and for the consideration of some who have not learned so much of human nature as he had.

Yours, in the good hope.

I. C. WELLCOME.

"MR. PRESIDENT: I confess that I do not entirely approve of this constitution, at present, but sir, I am not sure that I shall never approve it; for having lived long, I have experienced many instances of being obliged, by better information, or fuller consideration, to change opinions on important subjects, which I once thought right, but found to be otherwise. It is, therefore, that the older I grow, the more apt I am to doubt my own judgment, and to pay more respect to the judgment of others. Most men, indeed, as well as most sects in religion, think themselves in possession of all truth, and that whenever others differ from them, it is so far error. . . . But, though many private persons think almost as highly of their own infallibility, as that of their sect, few express it so naturally as a certain French lady, who in a little dispute with her sister said, 'I don't know how it happens, sister, but I meet with nobody but myself, that is always right.' In these sentiments, sir, I agree to this Constitution with all its faults,—if they are such,—because I think a general government necessary for us, and there is no form of government but what may be a blessing, if well administered; and I believe, fathers, that this is likely to be well administered for a

Digitized by the Center for Adventist Research

course of years, and can only end in despotism, as other forms have done before it, when the people shall become so corrupt as to need despotic government, being incapable of any other."

Other reasons are then given, and he closes with this remark:

"On the whole, sir, I cannot help expressing a wish that every member of the Convention, who may still have objections, would with me, on this occasion, doubt a little of his own infallibility, and, to make manifest our unanimity, put his name to this instrument."—*Franklin's Life and Essays*, p. 277.

Letter from Philip Smith.

BRO. HIMES:—I improve this opportunity to express to you my gratitude for the benefit I weekly receive from your valuable paper, the *Herald*. I have become satisfied that no religious paper ever published in our land, has thrown such light on God's prophetic word as this paper; and no paper is so directly calculated to benefit the church: but yet how many there are who feel no interest in its perusal. O, what a fearful responsibility rests on professors of religion, in rejecting the light that God is giving to them in these "last days." It rejoices my heart to hear from our brethren and sisters scattered abroad. I am glad to hear that in many parts of our world the Lord is doing a good work, and is waking up his people to their great duties.

There is in this region a good state of religious feeling in our churches. God has waked up many to see the truth as it is in Jesus. In this region of country, we have all confidence still in the position we have taken in regard to the manner of the consummation of our hopes. The "signs of the times" fully demonstrate this. I believe that the position the *Herald* is taking on the time is right—"near, even at the door." I have not taken the position that some have, but feel satisfied to let God fix that matter as in his providence he sees fit; but I feel that the way-worn pilgrims are nearing the city, and soon there will be "administered unto them an abundant entrance into the everlasting kingdom."

A word to my faithful brethren to which this weekly visitor reaches. Though we are strangers, and pilgrims, and sojourners here, I trust we are not strangers to God. May we live in hope of soon meeting, where the ties of Christian fellowship shall never be broken, where we shall enjoy one eternal Sabbath. Though we are away back here in the midst of the towering mountains of Pennsylvania, we still cherish the hope of the soon coming of Christ. Yours in hope.

PHILIP SMITH.

Pine Street, Pa., Oct. 8th, 1854.

A Startling Fact.

DURING the last eighteen months, I have, in my visits, business travels, and special efforts, presented the book entitled *The World to Come*, to about two thousand persons, in religious communities, and the singular remarks made on reading the title, reveals the *startling fact*, that many religious persons have but little faith in a world to come. About nine tenths, remark, "It is a Miller book," or, "it is an Advent book," or, "it is Millerism," or, "it was written by an Adventist, was it not?" And as they think Millerism, or Adventism is heresy, and not worth their attention, and call what is marked "the world to come," "Millerism," consequently, the first thought to them is, and they often express it, "who knows anything about 'the world to come!'" I often ask them, "Do not Methodists, and Baptists, and Orthodox, believe in a world to come?" Sometimes, with a crimson cheek, the answer has been, "Oh, yes, but they do not say, and write, so much about it as the Adventists do. I suppose there is a world to come, but we can't tell much about it." Jesus asks the question: "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" I think it will be but "little faith."

I wish here to say, that I think the above named book is doing a thorough work in places where most of our books are not received at all. I have distributed about three hundred copies, mostly out of our denomination. I hope other brethren will do the same, as much as is practical. It is a thorough revolutionist.

I. C. WELLCOME.

Hallowell, Me., Oct. 14th, 1854.

Letter from Levi Dudley.

BRO. HIMES:—Probably you would like to hear the result of the camp-meeting. I attended three or four meetings at Perry's Mills, after the close of the camp-meeting. There were some conversions, five more were baptized, making twelve in the whole. The camp-meeting closed one week too soon, at least; the work had only just begun. I feel an uncommon anxiety for the cause, but my hands are bound. I hope all who are at liberty will work while the day lasts. Your brother in Christian love. LEVI DUDLEY.

Moore's Fork, N. Y., Oct. 13th, 1854.

RESISTING THE SPIRIT.

IT is a spectacle over which an angel might weep, if there could be tears in heaven; man, feeble man, child of the dust, and crushed before the moth, strives with almighty God! Who has not done it? How many are doing it yet? And while man does it in his thoughtfulness, he hears not, or if he hears, he heeds not, the sound which comes from the distance and falls upon the ear in tones so solemn and distinct, and with a cadence so dreadful, "My Spirit shall not always strive with man." He heeds it not, but goes on his way resisting the Holy Ghost. Thus he hastens on to a condition of hopelessness and helplessness. Quick as the mind can act, he speeds him onward. Every stifled conviction accelerates his movements. Every Sabbath's light but lights him forward. Every message of the truth, every argument and appeal of the sanctuary which falls upon his ear, and reaches his spirit, serves but to quicken his progress. Ere long the crisis comes. In an unlooked-for moment, the grieved and insulted Spirit spreads his wings for a final flight, and as he goes, he leaves upon the soul a seal which neither earth, nor heaven, nor hell can break. The die is then cast, the work is done, the decision is recorded. "Let him alone," is the sentence which has gone forth, and the man is lost. Thenceforward his career is one of growing sinfulness. Thenceforward his state is one of spiritual sleep, as profound as that of the grave, undisturbed by any Sabbath argument, unbroken by any threatening omen, unaffected by the approaching realities of another world; and though he may live amid scenes of spiritual beauty, and though the refreshing showers of heavenly grace may brighten and give new verdure to the moral landscape around him—there he is—a spot blasted by heaven's fire which can never be cultivated, a tree scathed by heaven's lightning, ready to be cut down as fuel for burning. I may seem to you to speak strongly, but, O! how lame and feeble are my words to give expression to the sentiment which God has uttered, "Woe unto them when I depart from them!"

Rev. Erskine Mason.

THE greatest of fools is he who imposes on himself, and in his concern thinks certainly that he *knows* that which he hath least studied, and of which he is most profoundly ignorant.

Shaftesbury.

IT is another's fault if he be ungrateful, but mine, if I do not give. To find one thankful man I will oblige a great many that are not so.

Seneca.

Obituary.



"I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—JOHN 11: 25, 26.

BRO. HIMES:—It becomes my painful duty to inform you of the death of my mother, the wife of WINTHROP WIGGINS, eldest daughter of Simeon and Nancy Cate. She fell asleep in Jesus on the morning of the 12th of October, 1854, in the 67th year of her age—after severe suffering from complication and various diseases for many years, one of which was a very large scrofula humor swelling on her neck, from the effects of which she had suffered extremely for over 35 years. She had also suffered for a number of years with a disease of the heart, liver, lungs, inflamation of the brain, together with a large tumor in the bowels; but had kept about the house and done her work until the first of March last, when she was taken worse, and continued to fail until death ended her sufferings. She experienced religion in the fall of 1818, under the labors of Elder Mark Furnal, was baptized by Elder Moses Cheney, joined the first Free-will Baptist Church in Meredith, and continued a faithful member until 1843, when she embraced the faith of the speedy coming of Christ, and continued a firm believer until death. During her last sickness her sufferings were very severe, all of which she bore with Christian fortitude and patience. She called her friends and neighbors to her bedside, took them by the hand, bid them an affectionate farewell, told them that Jesus was coming, and warned them to be ready to meet her in a better world, where parting scenes will be known no more. She leaves a husband and four children, of which I am the youngest. But we sorrow not as those who have no hope, and feel that our loss is her gain. By this bereavement, the husband has lost a faithful wife, we children one of the kindest and most affectionate mothers, the church one of its most faithful and responsible members, the neighborhood of one of its kindest and most beloved neighbors. Her funeral was attended on the 13th, and a very appropriate discourse was delivered by Elder Stephen J. Pittman, from 2 Tim. 4:7, 8, to a large circle of mourners and friends. We are deeply afflicted, but ask your prayers that we may meet her again in the kingdom of God, where sickness and death will be known no more, and sorrow and sighing will flee away.

"Hope looks beyond the bounds of time,
When what we now deplore,
Shall rise in full immortal prime,
And bloom to fade no more."

Yours in hope of the resurrection of the just. Papers in Maine, please copy.

SYLVESTER S. WIGGIN.

Meredith Neck, N. H., Oct. 15th, 1854.

DIED, in New Bedford, Oct. 12th, Mr. JETHRO HILLMAN, aged 65 years. The manner of his death was distressing. On Wednesday night a lumber-yard belonging to Mr. Horatio Kempton, with six of the surrounding houses was burned; the supposed work of an incendiary. The sparks from the fire falling, caught on the shed in brother Hillman's ship-yard, and he, with his brother and others was engaged in wetting the roof. The ladder on which he stood slipping, he fell upon some plank, breaking his skull, and otherwise injuring himself. He was carried to his house insensible, and remained in that state during the following day, (Thursday) and died in the evening at nine o'clock. Brother Hillman was a ship-builder of the first order; and as a man of business was honored and esteemed by the entire business community. He was also a Christian, and his worth as such, was best known by those who were most intimate with him in his daily conversation and deportment. He never seemed anxious to make a show of piety, but to be truly a man of God. He loved to converse on Scripture topics, especially the prophecies concerning the advent and kingdom; and he loved the doctrine of the resurrection. By his death, his family have lost a most excellent husband, father, and brother; the church one of its most worthy members, and the community a valuable citizen. His was a life that could not well be spared, but we know that God doeth all things well. That his life was hid with Christ in God, we have no doubt, and therefore have hope that when Christ who is our life shall appear, he will appear with him in glory. Lord hasten the time.

B. S. BATCHELOR.

New Bedford, Oct. 14th, 1854.

FELL asleep in Jesus, (as we hope,) on the 12th inst., brother JOEL ATWOOD, of (Round Brook Island,) Wellfleet, Mass., aged 66 years. He was some twenty years or more a Methodist class-leader; but under the labors of brother Thomas Smith, of Maine, was convinced that the Scriptures teach that the earth restored is to be the abode of the righteous, at the coming of Jesus and the resurrection of the righteous dead. He was buried with Christ in baptism in the summer of '43, by M. L. Bentley. The coming of Jesus, and the resurrection was the cause of his rejoicing at times during his sickness, which was about four months. His disease was cancer in the bowels. His funeral was attended by brother E. Benton of the Methodist connection, and an appropriate discourse was delivered from Heb. 9:27, 28. A wife and seven children are left to mourn his loss. May they all be gathered with him in Christ's kingdom. Yours, in hope of eternal life through Jesus alone.

N. MAYO.

Wellfleet, Mass., Oct. 17th, 1854.

BRO. HIMES:—We are still in the land of the enemy, where sickness and death reign; and it becomes my painful duty to announce the death of brother HIRAM SCHUTT, second son of brother John and sister Polly Schutt, of Odletown, C. E. He was 19 years 8 months and 14 days old; was converted five or six years since, and was baptized by brother Gates a year ago last June. He was dutiful to his parents, and respected by all acquainted with him. Brother and sister Schutt feel their loss deeply, but they do not sorrow as others that have no hope. They feel that their son has fallen asleep in Jesus; and they are in possession of the blessed hope that takes hold on the coming of Jesus and the resurrection of the dead saints, and the changing of the living at his appearing and kingdom.

L. D.

Moore's Fork, N. Y., Oct. 13th, 1854.

DIED, in Greenfield, N. Y., Sept. 30th, 1854, widow Pruden Cook, aged 68 years and 18 days. Her disease was dropsy, and heart affection, of which she suffered extremely for nearly six months, when she quietly fell asleep. She was among the first that embraced the doctrine of the Advent near, under the labors of Father Miller, in Troy, N. Y. Earnestly she desired to be remembered, when our Lord came into his kingdom. We believe that she will be; therefore sorrow not as those without hope.

E. J. C.

RELIGIOUS READING,

OF THE BEST DESCRIPTION.

The various Books, written and published, by the truly eloquent and learned Scotch Divine, the present minister of Crown Court, London, Rev. John Cumming, D. D., are attracting wide-spread attention, and are being perused by hundreds of thousands of admiring readers, on both sides of the Atlantic. For simplicity and elegancy of diction, and holy fervor, we doubt if they are excelled by any writer, living or dead. Their influence, whenever and by whomso ever read, can be only good. No Christian's Library is complete if destitute of these books. Their titles are as follows:

Benedictions, or the Blessed Life.
Voices of the Day.
Voices of the Night.
Voices of the Dead.
The Church Before the Flood.
The Tent and the Altar.
Scripture Readings on Genesis.
Romanism and Tractarianism.

To be followed by Readings on Exodus and Leviticus. And by the New Testament Readings at convenient intervals.

The religious community, particularly the religious press, has spoken in high terms of commendation of these excellent works, as follows:

Thousands will thank Jewett & Co. for putting this series of volumes within their reach. Would that the whole community were reaping the benefit they are fitted to impart.
Christian Mirror, Portland, Me.

The choicest and richest illustrations of sacred truths are here found grouped together in the most interesting and attractive form.
The Wesleyan, Syracuse, N. Y.

It it difficult to say whether this and the author's other works are more distinguished for splendor of diction, elevation of thought, or depth of evangelical and devout feeling. They are adapted to be universally popular and useful. Albany Argus.

Elevated in thought, attractive in style, and devotional in tone, these volumes must command attention, and will become favorites with the Christian reading community.
The Presbyterian, Philadelphia.

As a writer he is prolific, and his books have an immense sale. His style is clear and unaffected, and his pages breathe a spirit of warm evangelical piety. Vermont Chronicle.

It will do the heart and head good to read Dr Cumming's writings. They will have an extensive circulation, and cheer many a pilgrim on his way to heaven. Canada Christian Advocate.

There is a freshness, and beauty, and spirituality about all Dr. Cumming's productions that we have met with, which cannot fail to give them favor with the man of taste, as well as the true Christian.
Puritan Recorder, Boston.

Jewett & Co., publish nothing but works of the most admirable character. In these volumes, by the Rev. Dr. Cumming, they have supplied a want which the religious world has long felt.
Schenectady Reporter.

We know few books so enriched with thought and so pervaded with genial Christian feeling as those of Dr. Cumming.
Lutheran Observer, Baltimore.

In noticing the first volume of the series of which these beautiful volumes form a part, we have already expressed our very high estimate of Dr. Cumming and of his works.
Congregationalist, Boston.

These volumes of the reprint of Dr. Cumming's works will be received with great satisfaction by all who are familiar with his ripe genius and high Christian culture. Evening Traveller, Boston.

All of Dr. Cumming's writings are eloquent, soul-stirring, stimulating, pregnant with admirable suggestions, and filled with profitable instruction. Zion's Herald, Boston.

The works of Dr. Cumming breathe a most heavenly spirit. No one can read them without feeling himself elevated and incited to new duties and a higher state of Christian feeling.
Mass. Life Boat.

If Dr. Cumming can preach as he can write, there is no cause for wonder that he draws crowds of admiring hearers.
Salem Observer.

Published by JOHN P. JEWETT & CO., Boston, JEWETT, PROCTOR & WORTHINGTON, Cleveland, Ohio.
And for sale by all Booksellers. 3m Sept. 9.



AYER'S PILLS.

A NEW and singularly successful remedy for the cure of all Bilious diseases—Costiveness, Indigestion, Jaundice, Dropsy, Rheumatism, Fevers, Gout, Humors, Nervousness, Irritability, Inflamations, Headache, Pains in the Breast, Side, Back, and Limbs, Female Complaints, &c., &c. Indeed, very few are the diseases in which a Purgative Medicine is not more or less required, and much sickness and suffering might be prevented, if a harmless but effectual Cathartic were more freely used. No person can feel well while a costive habit of body prevails; besides it soon generates serious and often fatal diseases, which might have been avoided by the timely and judicious use of a good purgative. This is alike true of Colds, Feverish symptoms, and Bilious derangements. They all tend to become or produce the deep-seated and formidable distempers which load the hearses all over the land. Hence a reliable family physic is of the first importance to the public health, and this Pill has been perfected with consummate skill to meet that demand. An extensive trial of its virtues by Physicians, Professors and Patients, has shown results surpassing any thing hitherto known of any medicine. Cures have been effected beyond belief, were they not substantiated by persons of such exalted position and character as to forbid the suspicion of untruth.

Among the eminent gentlemen to whom we are allowed to refer for these facts, are

PROF. VALENTINE MOTT, the distinguished Surgeon, of New York City.

DOCT. A. A HAYES, Practical Chemist of the Port of Boston, and Geologist for the State of Massachusetts.

IRA L. MOORE, M.D., an eminent Surgeon and Physician, of the City of Lowell, who has long used them in his extensive practice.

H. C. SOUTHWICK, Esq., one of the first merchants in New York City.

C. A. DAVIS, M.D., Sup't and Surgeon of the United States Marine Hospital, at Chelsea, Mass.

Did space permit, we could give many hundred such names, from all parts where the Pills have been used, but evidence even more convincing than the certificates of these eminent public men is shown in their effects upon trial.

These Pills, the result of long investigation and study, are offered to the public as the best and most complete which the present state of medical science can afford. They are compounded not of the drugs themselves, but of the medicinal virtues only of Vegetable remedies, extracted by chemical process in a state of purity, and combined together in such a manner as to insure the best results. This system of composition for medicines has been found in the Cherry Pectoral and Pills both, to produce a more efficient remedy than had hitherto been obtained by any process. The reason is perfectly obvious: while by the old mode of composition, every medicine is burdened with more or less of acrimonious and injurious qualities, by this each individual virtue only that is desired for the curative effect is present. All the inert and obnoxious qualities of each substance employed are left behind, the curative virtues only being retained. Hence it is self-evident the effects should prove as they have proved more purely remedial, and the Pills a surer, more powerful antidote to disease than any other medicine known to the world.

As it is frequently expedient that my medicine should be taken under the counsel of an attending Physician, and as he could not properly judge of a remedy without knowing its composition, I have supplied the accurate Formulæ by which both my Pectoral and Pills are made to the whole body of Practitioners in the United States and British American Provinces. If however there should be any one who has not received them, they will be promptly forwarded by mail to his address.

Of all the Patent Medicines that are offered, how few would be taken if their composition was known! Their life consists in their mystery. I have no mysteries.

The composition of my preparations is laid open to all men, and all who are competent to judge on the subject freely acknowledge their convictions of their intrinsic merits. The Cherry Pectoral was pronounced by scientific men to be a wonderful medicine before its effects were known. Many eminent Physicians have declared the same thing of my Pills, and even more confidently, and are willing to certify that their anticipations were more than realized by their effects upon trial.

They operate by their powerful influence on the internal viscera to purify the blood and stimulate it into healthy action—remove the obstructions of the stomach, bowels, liver, and other organs of the body, restoring their irregular action to health, and by correcting, wherever they exist, such derangements as are the first origin of disease.

Being sugar-wrapped they are pleasant to take, and being purely vegetable, no harm can arise from their use in any quantity.

For minute directions, see the wrapper on the Box.

Prepared by JAMES C. AYER, Practical and Analytical Chemist, Lowell, Mass. Price, 25 cents per box; five boxes for $1.

Sold by J. BARNET, Boston, Mass. and by all Druggist everywhere. [j'lys1-6m.

Digitized by the Center for Adventist Research

Contents of this No.

MISCELLANEOUS.
Morality not Holiness..... 337
Thrilling Account by Capt. Luce..... 338
Arrival of Capt. Luce..... 338
Capt. Luce at home..... 338
Foreign News..... 339
The Plague in London..... 339
From the China Seas..... 339
The Russian Army..... 339
EDITORIAL.
The Prophecy of Isaiah..... 340
Garbled Testimony..... 340
The Chronology of the Judges 340
New Works..... 341
Foreign News..... 341
CORRESPONDENCE.
Conference Report..... 342
Dry Reading with some Cause..... 342
Letter from P. Smith..... 343
OBITUARIES.
Mrs. W. Wiggins..... 343
J. Hillman..... 343
J. Atwood..... 343
A. Scutt..... 343
P. Cook..... 343
Letter from L. Dudley..... 343

ADVENT HERALD.

BOSTON, OCTOBER 28, 1854.

REMOVAL OF THIS OFFICE.

☞46 1-2 *Kneeland Street.* 46 1-2.☜

Having removed from Chardon street to our rooms in the building of the "Boston Advent Association," the office of the *Advent Herald* is now located at No. 46 and 1-2 Kneeland st., between Hudson and Tyler streets. Kneeland street extends from 534 Washington street, to 151 Sea st. The passenger Depot for the Worcester and Western roads, is on the corner of Kneeland and Albany streets, one street east of the new Chapel. And the depot for the Old Colony and Fall River road, is on Kneeland and South streets, four streets east of the Chapel. Kneeland street, is also a continuation of Eliot-street, which extends from the depot of the Providence and New Bedford Railroads, to Washington street. Sea street, in which Kneeland street terminates, is now the principal avenue to South Boston; but a new one has been ordered to be built, which commences at the foot of Kneeland-street. It will therefore be apparent that Kneeland and Eliot streets constitute a continuous thoroughfare across the city, extending from the Providence depot, past the Chapel, the Worcester and Old Colony depots, to South Boston; and it is the only continuous thoroughfare across the city, in that part of it. It is therefore the principal street extending east and west in that neighborhood and can easily be found by those visiting Boston. Those coming in the cars on the Providence, New Bedford, Worcester, Old Colony and Fall River roads, landing on the line of the street, will need no guide to it. Those coming in on any other road will first inquire either for Washington or Sea streets and then proceed up or down to No. 534 of the former or 151 of the latter, where they are intersected by Kneeland street. Hudson street, on the corner of which the Chapel is situated, is the third street east of Washington-street and the sixth street west of Sea street.

We have thus been particular because strangers sometimes find it difficult to find places in the city with which they are not familiar; and we have often had complaints of the difficulty of finding our office where now located.

Special Notice.

The Dedication.—The new chapel at the corner of Hudson and Kneeland Streets, in this city will be opened for public worship on Wednesday, Nov. 29th, at half past 2 o'clock, P.M.; services will be continued over the Sabbath. We cordially invite all our bretheren and friends from all parts of the country to participate with us in this feast of the dedication. It will continue four days.

We ask the prayers of all the brethren and sisters, that the blessing of God may attend our meeting, and that it may be a *feast* indeed.

The stockholders will hold a meeting at the time, of which due notice will be given.

To Correspondents.

Correspondents will have to overlook any seeming inattention, for a week or two, as we are now in process of moving to our new office in Kneeland street, where we shall not get permanently located till after the issue of our next paper.

NEW WORK.

BY J. LITCH.

Messiah's Throne and Millennial Glory.—I design publishing by subscription about the first of December, a volume with the above title, consisting of between three and four hundred 12 mo. pages, neatly bound in black muslin, in the style of Miller's Memoirs. I have already received sufficient encouragement to decide on putting the work to press immediately, or as soon as it can be done. It will probably be in the hands of the pressman by the first of November, and ready for delivery to subscribers by Dec. 1st. Price, delivered in any part of the United States, within 3000 miles of Philadelphia, one dollar.

Those who wish it, are desired to inform me immediately, so that I may know how many copies to order printed. Send one dollar, post paid, to J. Litch, 45 North 11th-street, Philadelphia.

The work is intended to be a clear and forcible illustration of the doctrine of the pre-millennial advent and reign of Christ, unraveling the intricacies and mysteries of the vexed Jewish question in all its lights and shades. The following synopsis will give a general idea of the nature of the works.

1. The first and second Adam:—the relation of each to the globe we inhabit, and to the human race who did originally and shall finally and forever inhabit the earth.

2. The Jews and Jewish economy—its bearing on and relation to the Christian and future everlasting dispensation.

3. The Jewish relation to the land of promise. A purely conditional relation, to continue only while they conformed to the covenant under which they went in to possess it; Christ being the true heir.

4. The Jewish relation to the kingdom of the house of David, conditional, and might have continued eternally had they comformed to the condi tions; not doing so, they lost it.

5. Christ, the true literal king of the Jews; he came to them literally, in his own proper person as king, and asserted his claim; and for that reason was rejected and crucified. And for this rejection the Jews were rejected and ejected from the land of promise, and the sceptre departed from Judah.

6. The Jews: the sense in which they were rejected of God when scattered,—1. the ten tribes, 2. the two tribes.

7. The relation of the Jews to the everlasting kingdom of Christ: they will be restored to the land and kingdom in the resurrection and regeneration; "the house of Israel" to consist of all believing Jews, of all ages and climes, divided into their own tribes; the twelve apostles their chiefs.

8. The Messiah, the Christ, the anointed, synonimous, and belong to prophet, priest and king.—The first two offices are acknowledged to have been filled by Christ at his first advent, in the most literal sense; the last therefore will be as fully realized.

9. The new birth, its nature and absolute necessity in order to inherit the kingdom of God. The means and condition of its attainment.

10. The eternal heaven of the saints to be in the new earth. The regeneration to precede the millennial.

11. The millennial reign, its introduction, nature, end; and the everlasting reign.

12. "Times of the Gentiles," its import, progress and termination.

13. The gospel of the kingdom, its nature, progress and design. The signs of the times.

Many other points will come in incidentally, not here enumerated. Nor should it be expected that all the foregoing, will be considered in the exact order, in which it is here introduced.

The object is as far as possible, to present a connected view of the Advent doctrine, on which we, as a people, are agreed, and which we regard as standard points of doctrine—a desideratum long needed.

To Editors.—Editors who will give this prospectus an early insertion in their papers, and forward a copy to my address, shall be entitled to one copy of the work.

Twelve copies sent by express, to one address, for ten dollars; and in proportion for any larger number of copies. Josiah Litch.

IMPORTANT PUBLICATIONS.

Memoir of William Miller.—Price, in cloth, $1; gilt, $1,50. Postage, 19 cents.

Bliss's Commentary on the Apocalypse.—Price, in cloth, 60 cents. Postage, 12 cents.

The Inheritance of the Saints, or, the World to Come. By H. F. Hill. Price, in cloth, $1; gilt, $1,37. Postage, 16 cents.

Fassett's Discourses on the Jews and the Millennium Price, 33 cents. Postage, 5 cents.

Dr. Cumming's Works.—By Rev. John Cumming, D. D., F. R. S. E., minister of the Scottish church, Crown Court, London. Viz:

Benedictions, or the Blessed Life. Price, 75 cts. Postage, 15 cts.

Lectures on the Apocalypse—(In two vols.) Price, 75 cts. each. Postage, 21 and 22 cts.

The Church before the Flood. Price, 75 cents. Postage, 17 cts.

Voices of the Night, Price, 75 cts. Postage, 13 cts.

Voices of the Day, Price, 75 cts. Postage, 15 cts.

Voices of the Dead. Price, 75 cts. Postage, 15 cts.

The Tent and the Altar. Price, 75 cents. Postage, 16 cents.

Scriptural Readings on Genesis. Price, 75—16.
Do. Do. on Exodus. " 75—18.

Lectures on our Lord's Miracles. Price, 75 cents. Postage, 19 cents.

Lectures on our Lord's Parables. Price, 75 cents. Postage, 19 cents.

Lectures on the Book of Daniel. Price, 75 cents. Postage, 20 cents.

Lectures on Romanism. Price, $1 00. Postage, 24 cents.

Rev. H. Bonar's Works.

Story of Greece. Price, 30 cents. Postage, 7 cts.
Night of Weeping. Price 30 cents. Postage, 7 cts.
Morning of Joy. Price, 40 cents. Postage, 8 cts.
Eternal Day. Price, 50 cents. Postage, 11 cts.

Advent Tracts (in two vols.)—Containing twenty-one dissertations on nearly all the important subjects relating to the personal coming of Christ and the duties connected therewith. Price, 58 cents. Postage, 8 cts.

The Infidelity of the Times, as connected with the Rappings and the Mesmerists. And especially as developed in the writings of Andrew Jackson Davis. By Rev. W. H. Corning. Price, 38 cts. Postage, 6 cents.

"*Gavazzi's Lectures*," as delivered in New York city, reported by a Stenographer, and revised by himself, with a sketch of his life. Price, $1,00. Postage, 17 cents.

Infidelity; its Aspects, Causes, and Agencies: being the Prize Essay of the British organization of the Evangelical Alliance. By the Rev. Thomas Pearson, Eyemouth, Scotland. Price, $2,00.

The Advent Harp—Containing about five hundred hymns on the Advent of our Saviour and kindred subjects, together with over two hundred pieces of choice music. This work has been warmly commended wherever used, and is regarded as the only Advent hymn book published. Price, 60 cents. Postage, 9 cents.

Hymns of the Harp (without the music)—New editions of both just out. Price, 37 1-2 cts. Postage, 6 cents.

TRACTS.

The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age. $2 per hundred; 3 cents single.

The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. $2,50 per hundred; 4 cts. single.

First Principles of the Second Advent Faith. This tract is illustrated by copious scripture references. $2,50 per hundred; 4 cents single.

The Bible a Sufficient Creed. By Rev. Chas. Beecher Price, $2,50 per hundred; 4 cts. single.

Promises Concerning the Second Advent.—This little work contains daily food for the soul. Price, 50 cents per dozen; 6 cents single.

Phenomena of the Rapping Spirits.—This tract will be sent by mail, postage paid, at $3 per hundred, 30 copies for $1, or 4 cents single.

Eternal Home. By J. Litch. Price, $3 per hundred; 5 cents single.

Tracts for the Times—Nos. 1, 2, 3—"Hope of the Church"—"Kingdom of God," and, "The Glory of God filling the Earth." Price, $1,50 per hundred

Tracts for the Times—No. 4—"The return of the Jews." Price, $2 per hundred, 3 cts. single.

Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked. Price, $3 per hundred, 5 cts. single.

The Pauline Chart.—By J. W. Bonham. This is a very useful aid to the study of the book of

Kelso Tracts—Nos. 1, 2, 3, 4, 5, 6—"Do you go to the prayer-meeting!" "Grace and Glory," "Night, Day-break, and Clear-day," "The City of Refuge," "Sin our Worst Enemy, and God our Friend," "The Last Time." $1 per hundred—comprising an equal number of each.

Knowledge for Children—a package of twelve tracts Price, $1 per doz. packages; single package, 10 cents.

Prophetic View of the Condition of the Nations—which is immediately to precede the Second Advent. By N. N. Whiting. Price 4 cents, or $2,50 per 100.

The Personal Coming of Christ at the Door—Are you Ready? Price, $1 50 per 100, 3 cts. single.

Glorification. By Rev. Mourant Brock, M. A., of England. $2,50 per hundred; 4 cts. single.

The Lord's Coming a Great Practical Doctrine. By the same author. $2,5 per hundred; 4 cents single.

The Second Advent Introductory to the World's Jubilee. A Letter to the Rev. Dr. Raffles, of England, containing a complete refutation of the popular notion concerning the millennium. $2 per hundred; 4 cents single.

The postage on the above tracts is one cent each.

Appointments, &c.

Elder J. P. Farrar will preach at
Albany, N. Y., Sunday, October 29th.
Troy, on the evening of the 20th, and spend several days with the brethren in Troy and Albany.
Fort Ann, Friday evening, Nov. 3d.
Low Hampton, Sunday, 5th, if desired by Elder Bosworth. Will he write him at Lynn, Mass.?

I would commend brother F. to the confidence and support of Adventists, and hope he will be received and helped on his way. He will do the brethren good. J. V. H.

Elder I. H. Shipman will commence a series of meetings at the Forsyth-street chapel, in New York city, the last Sabbath in October.

Providence permitting, I will preach at
Portland, Me., Sabbath, 29th; Essex, Mass., Sabbath, Nov. 5th.
N. Billings.

Lord willing, I will, preach in Portland, Me, on Tuesday and Wednesday evenings, Nov. 7th and 8th. L. Osler.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

E. H. Denuett—There is $1,12½ due at the present time.

J. Litch—Sent you books the 16th

C. Burnham—More comfortable.

DELINQUENTS.

The paper of ANN H. HURLBERT, of Winchester Centre, Ct., is returned to office, she owing ..... $4,25.

BROOKLYN HOMŒOPATHIC PHARMACY,
Court-street, corner of Livingston,
BROOKLYN, L. I.

J. T. P. Smith has for sale an assortment of Homœopathic Triturations, Tinctures, Dilutions and Pellets, including the higher attenuations.

Cases for Physicians and for Family use of various sizes and prices.

Pure Sugar of Milk, Alcohol, and Unmedicated Pellets, constantly on hand.

Homœopathic Arnica Plaster, a substitute for the ordinary Court Plaster, and an excellent application for Corns.

Country Orders promptly and carefully executed. oct.28

☞The above medicines and books are for sale also at this office.

WOLSTENHOLME'S HELION LIGHT,
Or Self-Generating Gas Lamps

This Light is believed to be the best means of portable illumination that has ever been introduced to the public. It is thought by good judges to be the most BEAUTIFUL, BRILLIANT, CHEAP AND SAFE. The subscriber has persevered unremittingly to attain a perfection in the Helion Light that should prevent an objection by the most fastidious and he thinks he has done it.

He is quite confident that his Light will commend itself no every observer, at first sight. But besides its beauty, its cost is very moderate, which is no small recommendation; a large centre-table lamp may be supplied with this splended Light for about one cent per hour. Its greatest recommendations however, is in this: IT IS SAFE. It has defied all his experiments,—he has tried many to explode it.

The surpassing splendor and moderate cost of this Light are recommendations which, in contrast with all other means of portable illumination, are sufficient to insure for it an extensive patronage,—but its safty also defies all contrast with others Fluids, and places the HELION LIGHT in a position of triumphant superiority.

Yet another, though the least recommendation of this Light, is that your large centre-table lamp, or the common work-lamp, when filled, will give a uniform blaze of brilliancy for 12 and 14 hours without the *slightest attention*, and until the last drop is consumed. It is thought it will compare well with every other Gas Light offered to the patronage of the public.

These Lamps in every style, with the Helion Spirit supplied to order in any quantity, by the subscriber at his manufactory, Gaspee-street, Providence, R. I. James Wolstenholme.
Sole Manufacturer.
Providence, June 30th, 1854. [jly.29.t.f.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 46½ KNEELAND STREET, (UP STAIRS) BOSTON,
(in the building of the "Boston Advent Association," between Hudson and Tyler-streets—a few steps west from the Station of the Boston and Worcester Railroad.)

BY JOSHUA V. HIMES.

Terms.—$1 per semi annual volume, or $2 per year, *in advance.*
$1.13 do., or $2.25 per year, *at its close.*
$5 in advance will pay for six copies to one person; and $10 will pay for thirteen copies.
Single copy, 5 cts.
To those who receive of agents, free of postage, it is $1.25 for twenty-six numbers, or $2.50 per year.

Canada Subscribers have to *pre-pay* the postage on their papers, 26 cts. a year, in addition to the above; *i. e.*, $1 will pay for twenty-three numbers, or $2.25 a year. The same to all the Provinces.

English Subscribers have to pre-pay 2 cts. postage on each copy, or $1.04 in addition to the $2, per year. 6s. sterling for six months, and 12s. a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

Postage.—The postage on the Herald, *if pre-paid* quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If *not* pre paid, it will be half a cent a number in the State, and one cent out of it.

To Antigua, the postage is six cents a paper, or $3,12 a year. Will send the *Herald* therefor $5 a year, or $2,50 for six months.

TO AGENTS AND CORRESPONDENTS.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.

2. Orders for publications should be headed "*Order*," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.

3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "*For the Herald.*" The writing should not be crowded, nor the lines be too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks, and disconnected and illogical sentences omitted.

4. Everything of a private nature should be headed "*Private.*"

5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state) be distinctly given.

Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.

Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

Agents.

Albany, N. Y.—W. Nicholls, 185 Lydius-street.
Auburn, N. Y.—Wm. Ingmire.
Bascoe, Hancock county, Ill.—Wm. S. Moore.
Buffalo, N. Y.—John Powell.
Derby Line, Vt.—S. Foster.
Detroit, Mich.—Luzerne Armstrong
Eddington, Me.—Thomas Smith.
Milwaukee, Wis.—Dr. Horatio G. Yunk.
Newburyport, Mass.—Dea. J. Pearson, sr., Water-street.
New York City—Wm. Tracy, 246 Broome-street.
Philadelphia, Pa.—J. Litch, N. E. cor. of Cherry and 11th streets.
Portland, Me.—Wm. Pettengill.
Providence, R. I.—A. Pierce.
Rochester, N. Y.—Wm. Busby, 215 Exchange-street
Rough and Ready, Hancock county, Ill.—Larkin Scott.
Salem, Mass.—Lemuel Osler.
Shabbona Grove, De Kalb county, Ill.—Elder N. W. Spencer
Somonauk, De Kalb county, Ill.—Wells A. Fay.
Sheboygan Falls, Wis.—William Trobridge.
Taylorsville, Christian county, Ill.—Thomas P. Chapman.
Toronto, C. W.—D. Campbell.
Waterloo, Shefford, C. E.—R. Hutchinson, M. D.
West Alburg, Vt.—Benjamin Webb.
White Rock, Ogle county, Ill.—Elder John Cummings, jr.
Worcester, Mass.—J. J. Bigelow.

RECEIPTS.

The No. appended to each name is that of the Herald *to which the money credited pays. No. 659 was the closing number of 1853; No. 685 is to the end of the volume in June, 1854; and No. 711 is to the close of 1854.*

M. L. Dudley, 704; P. C. Ruiter, 717; W. P. Wallace, on acc't, and 2 Y. G's; R. Whipple, 711; J. Shipman, 742; E. Weaver, 721.—each $1.

O. B. Russell, 755; W. Jackson, 708; H. Purdy, 705; B. Wakefield, 704; L. Kimball, 763; J. T. Richardson, 686; P. Page, 737; Mrs. B. M. Keniston, 752; J. O. Butman, 754—each $2.

A. Fairchild, 739—$3.

J. Kellsey, jr., on acc't—$5,75; C. E. Conklin, 677; R. Cross, 715—$1,12½; R. Clampet, 707—$1'12½; I.F. Harden, 725—$1,75, and Y. G. 104—25 cts.

Digitized by the Center for Adventist Research

ADVENT HERALD.



Luke 9:28 30

J. V. HIMES, Proprietor. "WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES." OFFICE, No. 46 1-2 Kneeland-street

WHOLE NO. 703. BOSTON, SATURDAY, NOVEMBER 4, 1854. VOLUME XIV. NO. 18

Glimpses of the Land.

BY REV. A. C. THOMPSON.

THE soul's dark cottage, battered and decayed,
Lets in new light through chinks that time has made;
Stronger by weakness, wiser men become,
As they draw near to their eternal home,
Leaving the old, both worlds at once they view,
That stand upon the threshold of the new.
WALLER.

"It is the most beautiful island that eyes ever beheld." "As I arrived at this cape, there came a fragrance so good and soft of the flowers and trees of the land, that it was the sweetest thing in the world." "The singing of the birds is such, that it seems as if one would never desire to depart hence." COLUMBUS.

It is worthy of remark, that in the New Testament we have only one account of a saint's departure for the Better Land. One reason, doubtless, is that attention may not be unduly turned to the closing scene; that a natural curiosity of that kind need not become excessive and profitless. The circumstances and feelings of a man in the hour of death merely are not of the greatest moment. It is to Christ,s death and the Christian's life that the word of God gives special prominence. One instance of dying repentance is given, that of the crucified thief, in order that no one may presume or despair; one instance of the experience of a departing Christian is supplied, to teach believers how to die. "He, being full of the Holy Ghost, looked steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said: Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." This vision was not addressed to the outward eye so much as to the eye of the soul; it was a parting of the veil, which up to that moment had hidden the world of glory from his view. Hitherto he had walked by faith; now there was a partial vision of that world into which he was soon to enter,—a preparatory glance, foretokening what his disembodied spirit was about to enjoy fully and forever. Such discoveries are not appropriate at earlier periods; they are not compatible with the design of discipline, except near its close. It is, in the divine appointment, more a matter of epoch than of bodily condition. The martyr Stephen was in full possession of his powers. Violent hands had not yet been laid upon him when he saw the heavens opened. He was neither under the influence of disease nor of drugs; nor does there appear to have been the slightest degree of unhealthy mental excitement. If ever complete self-control and calmness were exhibited in the misdst of surrounding tumult, they were by the protomatyr. Dissolution had not commenced when his inward eye began to gaze on the glories of the other world. The silver cord was not loosed, nor the golden bowl broken, for the first stone had not yet been thrown. Still he was on the eve of departure. It was not martyrdom, nor was it perhaps miraculous inspiration, that so clarified his mental eye. Often is there something analogous in the latter experiences of God's people, though more usually when the process of dislod gment has actually commenced; when the first steps at least have been taken into the waters of Jordan.

"I have been," said one of England's and one of Christ's choicest ministers, Walker of Truro, "I have been upon the wings of cherubim! Heaven has in a manner been opened to me! I shall soon be there!" And again: "O, my friend, had I strength to speak, I could tell you such news as would rejoice your very soul! I have had such views of heaven! But I am not able to say more." The jubilant testimony of John Janeway was: "Methinks I stand, as it were, with one foot in heaven, and the other upon earth. Methinks I hear the melody of heaven, and, by faith, see the angels waiting to carry my soul to the bosom of Jesus, and I shall be forever with the Lord in glory. And who can choose but rejoice in all this?"

And, in all cases where dissolution was at hand, and the powers of speech had failed, more than once have we seen a preconcerted signal given,—pressure of the hand and the like,—as the departing believer seemed to behold the heavens opened; and the face, pallid and distressed, has appeared "as it had been the face of an angel." That last lingering smile was a reflection of His smile who stands at the right hand of God.

Often, too, we doubt not, is the apparent confusion and incoherency of a Christian's deathbed simply the the blending of impressions derived from the other side with those derived from this; for the soul seems to pass almost unconscious of the moment of a transit, and probably does not take note of the exact line of demarcation between two worlds. Often does the spirit seem to cross, and than retrace her steps along the neutral ground; or return briefly to her tabernacle, as you may yourself, when going from home you hasten back to leave a message, or take one look more; or, as the traveller ascending the Peak of Teneriffe, into the clear upper regions, may sometimes discern the plains beneath through a momentary rent in the clouds.

"Stephen, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God. and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." Whoever, like him, is full of the Holy Ghost, and full of heaven, cannot be otherwise than full of Jesus Christ. And what can be more fitting than that the believer, who has been sprinkled with Christ's blood, clothed with Christ's righteousness, over whom Christ has watched, and for whom he has interceded, who has been feeding upon Christ as the true bread which came down from heaven, who has been communing with him by the way, should now, at the close of his journey, have a clearer discovery of him, whom not having seen he has loved? All their intelligent aspirations after heaven, all scriptural hopes of admission there, have had respect to him who is the everlasting glory of that abode. The New Testament knows nothing of a paradise in which he is not the central object and all-attractive charm. Every conception of the New Jerusalem dissociated from Jesus Christ, every anticipation which has its origin and end elsewhere than in the allegiance of faith and love to him who, as Son of God, and Son of man, is seated on the right hand of majesty in the heavens, is spurious and delusive. He it is who opens heaven, and from whom beams the light thereof. Who else, then, should attract all eyes and all hearts? "I had a sight of heaven," said a dying countrywoman of ours to her pastor; "I had a sight of home, and I saw my Saviour!"

A friend called to tell Dr. Owen that he had put to press his "Meditations on the Glory of Christ." There was a momentary gleam in his languid eye as he answered, "I am glad to hear it; but O, brother Paine! the long wished-for day is come at last, in which I shall see that glory in another manner than I have ever done, or was capable of doing, in this world." A few hours of silence followed, and then that glory was to him revealed. Another, whose anticipations of heaven have been already cited in part, as he was drawing still nearer Canaan, exclaimed: "More praises yet: O, help me to praise God; I have nothing else to do! I have done with prayer, and all other ordinances; I have almost done with conversing with mortals. I shall presently behold Christ himself, that died for me, and loved me, and washed me in his own blood. I shall, before a few hours are over, be in eternity, singing the song of Moses and the song of the Lamb. I shall presently stand on Mount Zion, with an innumerable company of angels, and the spirits of just men made perfect, and with Jesus, the mediator of the New Covenant; I shall hear the voice of much people, and be one amongst them, which shall say, Hallelujah, glory, salvation, honor and power, unto the Lord our God; and again we shall say, Hallelujah."

Stephen saw Jesus standing on the right hand of God: not sitting, not in the attitude of judge, but of helper and friend, risen to succor and welcome his approaching servant. He knew in whom he had believed. His confidence and fearlessness were not those of the soldier, rushing into battle, nor of the malefactor, under the influence of anodynes, or sunk in moral stupefaction. His is a living faith in Jesus Christ, as the "Just One," the Lord his righteousness, who had abolished death, so that to him it is swallowed up in victory. He has believed before; now he sees Him who is the faithful and true witness, and he cannot do otherwise than yield up his soul into the hands of Him who is able to keep that which is committed unto him. "Lord Jesus, receive my spirit." Thanks for that model prayer of a departing saint! May it be the last that the writer and reader shall breathe, when we are called to follow!

"Lord Jesus, receive my spirit!" How many thousands, martyrs and others, have already breathed their last, uttering this prayer! It would seem as if that leader of the Christian host, in their journey to the Better Land, were moved to this brief ejaculation that he might supply the most appropriate formula for every dying believer. "Lord Jesus, have mercy on me! Lord Jesus, have mercy on me! Lord Jesus, receive my spirit!" prayed Bishop Hooper, in the midst of the flames. And on the same fiery couch, and in the same strain, prayed Latimer, Patrick Hamilton, and Rowland Taylor. With the penitent exclamation, "This unworthy right hand! this unworthy right hand!" Cranmer intermingled the believing cry, "Lord Jesus, receive my spirit!" Woman too, gentle, constant, trusting woman, has sent up the same, in the hour of martyrdom. It was Margaret Wilson, in the reign of King James, whom the Papists took down to the Bay of Wigton, at low water, and bound to a stake, there to await the advancing tide. The waters come slowly in, closing round her, and rising higher and higher. They reach her throat; but that young martyr of eighteen still sings, with a loud, clear voice, the twenty-third Psalm. Her mouth fills; she gurgles forth, "Lord Jesus, receive my spirit!" and goes to sleep beneath the tide. But this has not been used by those alone who have witnessed for Jesus with their blood. The venerable bishop and reformer, Jewell, prayed, "Lord, take from me my spirit. Lord, now let thy servant depart in in peace. Break off all delays; suffer thy servant to come to thee: come and take him to be with thee,—Lord, receive my spirit!" And by many another has that brief petition been offered,—by the consumptive, as his breath slowly failed, and all utterance ceased,—by the prisoner expiring in his cell, and by the voyager, sinking in the waves.

"Saviour, into thy loving hands
My feeble spirit I commit,
While wandering in these Border-Lands
Until thy voice shall summon it.

These Border-Lands are calm and still,
And solemn are their silent shades;
And my heart welcomes them, until
The light of life's long evening fades.

I heard them spoken of with dread,
As fearful and unquiet places;
Shades where the living and the dead
Look sadly in each other's faces.

But since Thy hand hath led me here,
And I have seen the Border-Land;
Seen the dark river flowing near,
Stood on its brink, as now I stand,—

There has been nothing to alarm
My trembling soul; how could I fear
While thus encircled with thine arm!
I never felt thee half so near."

The Comforter.

THIS title was applied by our Saviour to the third person of the Trinity, to denote the effect which his agency would produce upon the troubled hearts of men, He who had proved himself "the friend above all others," assured his disciples, previous to his ascension that he would not leave them comforless. True, he would walk no more with them, but he would send the "Comforter"—whose especial office it is to give "everlasting consolation and good hope through grace."

In the day of conviction and penitential sorrow, the Holy Ghost takes of the things of God and shows them to the awakened and inquiring sinner. By his gentle and unseen, but powerful influence, the heart is fixed upon the eternal Rock, and the mind filled with peace and joy in believing. The disquieted and perplexed inquirer is led to a sure refuge. Fear and anxiety give place to tranquil love, and the "comfort of the Holy Ghost" is his. The Holy Spirit comforts the people of God amid all their sorrows, temptations and infirmities. Never are they cast down beneath the reach of this watchful sympathy. Whether in exile like Joseph, or perscuted like Daniel, or bereaved like David, he is ever present to stengthen and uphold; and though poverty and sickness, and desertion of friends—yea, death itself, may all come to the Christian, yet so great is the "love of the Spirit," that he can enable the suffering saint to joy even in tribulation; and like Paul, count the sufferings of the present time not worthy to be compared with the glory that shall be revealed.

The world is full of sin, and therefore full of sorrow, trial, and distress. But let us not forget that God's love is mightier than sin, and that the Holy Comforter is ever ready to hear our cries, assuage our griefs, dry up our tears, and make us conquerors through Christ our Redeemer. Chr. Intel

Strife and Victory.

THIS morning, at ten, I had a strangely mixed time. At first I could do nothing but grope in the dark; my heart was sad and heavy, for God hid his face; but in one moment the veil seemed to be taken away, and my God smiled upon me, and I could feel that he was near. O, the bliss of that moment! I felt such delight in asking him to look on me in Jesus, not to look at me at all except in his beloved Son; for then, and only then, he can say, "Thou art all fair, my love, there is no spot in thee." O, it is blessed, when you feel very vile, to hide in Jesus, and, though still as vile as ever in yourself, to say, "Abba, Father!" In reading a chapter, the only part I could dwell on at the time was, "this same Jesus." It seemed so sweet to think that it is the same Jesus who was so lovely, so loving, so gentle, so full of sympathy on earth, who is now in heaven, "the friend of sinners;" pleading for them at God's right hand; that is the same sweet voice that on earth said to the troubled sea, "Peace be still," that says, "Come unto me and I will give you rest." Bonar's Stranger Here.

African Proverbs.

PUTNAM'S Magazine for October contains a very interesting article on the Yorubas, a tribe in Western Africa, from which we make the following extract:—

It is past question, that the most remarkable result of our knowledge, repecting the Yoruba language, is to be found in the wonderful richness and variety of their Proverbial Philosophy. We are aware, that this department of literature does not belong to the intellectual maturity of a nation. In fact, Lord Chesterfield avers, that no man of fashion ever uses proverbs. But our Yoruba friends are by no means men of fashion. Yet nothing tests the natural quickness and keenness of a nation more than its proverbs, and tried by this test, the Yorubas are triumphant. They have no poetry, no oratory; all the intellect of the race is condensed into proverbs. In fact, they constitute a sort of poetry. Every object affords its metaphor, every thought becomes an aphorism; and not

Digitized by the Center for Adventist Research

this only, but the most elaborate of these sentences assume invariably that Oriental parallelism, which is the primary formation of poetry. Every feature of the Hebrew verse, as analyzed by Lowth and Herder, with all their classification of "graditional, antithetic, synthetic and introvered," finds its corresponding trait among the Yorubas.

Observe, for instance, the following couplets:—

If you have no money (to give,) you may pay visits;
If you cannot visit, you may send kind messages.

Again:

No man can cure a monkey of squatting;
So no one can deprive a man of his birthright.

Again (we spare the reader the original:)

A pistol has not a bore like a cannon;
A poor man has not money at his command like the rich.
A wild bore in place of a pig, would ravish the town;
And a slave, made king, would spare nobody.

Sometimes we find a triplet:

The world is an ocean,
Mankind is the (lagoon) Ossa,
One cannot swim, so as to cross the world.

Again:

Sorrow is before weeping,
Mortification is after trouble,
All the community assemble, they find no sacrifice against mortification.

Sometimes the verses are even longer, and sometimes the arrangement of the lines is reversed. The following illustrates this, and also shows the accuracy of the national ear:

Three elders cannot all fail to pronounce the word ekulu;
If one says ekulu,
The second may say ekulu;
And the third will say ekulu.

Once more, still more elaborately:

When the day dawns,
The trader takes his money,
The spinner takes her spindle,
The warrior takes his shield,
The weaver takes his batten,
The farmer wakes himself and his hoe,
The hunter wakes, with his quiver and his bow.

This final rhyme is an irresistible temptation of the translator. The original has rhythm—but not rhyme. The following example shows the nearest approximation to rhyme, in a sort of unmeaning metrical jingle—

Ojo pa batta.
Bata batta bata,
Li ori apatta;
Li ode ajalubata,
Bata ni iggi, batta li awo.
The rain on the batta (shoes)
Goes patter, patter, patter;
As on the apatta (rock;)
In the street of the ajalubata (head drummer)
The bata (drum) is of wood, the batta (shoes) of skin.

As it is the main object of this essay to give a full exhibition of these aphorisms, we proceed to make a copious selection from the mass. Those who have read Mr Trench's recent "Lesson from Proverbs," will find an especial interest in these specimens, though they have been most wholly overlooked by that agreeable writer. We have arranged these under approximate heads, and added some explanations and references.

1. PRACTICAL PROVERBS.

He runs away from the sword, and hides himself in the scabbard. ("Out of the frying-pan into the fire.")

The stirrup is the father of the saddle.

He who has no cross-bow but his eyebrow will never kill anything. ("Barking dogs never bite.")

If your stomach is not strong, do not eat cockroches. ("Moderation.")

If one cannot build a house, he builds a shed. ("Half a loaf," &c.)

One lock does not know the wards of another.

A bald-headed person does not care for a razor.

The thread is quite accustomed to follow the path of the needle.

The sword shows no respect for its maker. ("Bad actions return to plague the inventor.")

The sole of the foot is exposed to all the filth of the road. ("Evil communications," &c.)

The pot-lid is always badly off; the pot gets the sweet, the lid gets the steam.

Without powder a gun is only a rod.

When the man on stilts falls, another gets the bamboo (stilts)—(*i. e.*, "pride shall have a fall.")

The pestle and the mortar have no quarrel between them—(*i.e.*, they are only instruments of another.)

The covetous man, not content with gathering the fruit of the tree, took an axe and cut it down. ("The goose with the golden egg.")

I almost killed the bird, said the fowler. Almost never made a stew, was the reply. ("Almost takes away half.")

It is only the water which is split; the calabash is not broken: (that is, all not lost.)

He chokes me like ekuru. (said of a tedious person. Ekuru is a very dry cake;—"the remainder biscuit.")

He who waits for chance will have to wait a year.

God made different creatures differently. (The orignal has a jingle to it, like "many men many minds.")

Want of consideration and forethought made six brothers pawn themselves for six dollars.

He who marries a beauty, marries trouble.

Though a man may miss other things, he never misses his mouth.

We wake, and find marks on the palm of our hand, but we know not who made them; we wake, and find an old dept, and cannot remember how we incurred it.

If the poor man's rafters does not reach the roof in the morning, it will reach it in the evening. (This refers to a traditional poor man who advised splicing two rafters in raising a house; and whose advice was at first despised, and finally followed.—See Eccl. 9:5.)

The bill hook cut the forest, but with no profit to itself; the bill-hook cleared the road, with no profit to itself; then it was broken, a ring was put on its handle, and it was still kept at work.

Montgomery's Last Poem.

WRITTEN THE DAY BEFORE HIS DEATH.

O come all ye weary,
And ye heavy laden,
Lend a glad ear to your Saviour's call:
Fearing or grieving,
Yet humbly believing,
Rest; rest for your soul he offers to all.

O than sing hosanna,
With jubilant voices
And follow his train with willing accord;
Like him, meek and lowly,
In heart and life holy,
Own Christ, as good servants, your Master and Lord.

How easy his yoke is,
How light is his burthen!
But what he suffered no language can tell—
His grief in the garden
To purchase our pardon,
His pangs on the cross to save us from hell.

Hence loud hallelujahs
Shall sound without ceasing;
And till they all meet in the kingdom above,
The living, the living,
Prayer, praise and thanksgiving,
Shall joyfully render their love for his love;

The Mount, April 29, 1854.

The Remains of Sir John Franklin's Party.

A LETTER from Dr. Rae, the explorer to whose labors is owing the recent developments relative to the fate of the party of Sir John Franklin, to Sir George Simpson, the Governer of the Hudson Bay territory, published in the *Montreal Herald*, contains some interesting details respecting the discoveries which in all probability have at last cleared away the maze of doubt and uncertainty in which the fate of that gallant band of men has for a long period been involved.

Dr. Rae started in the summer of 1853 on his expedition of exploration, and having wintered at Repulse Bay, again took up his line of march to the northward in the early spring of the present year. The following extracts from his letter are dated at York Factory, at the mouth of the Hayes river, Hudson's Bay, whither he returned after accomplishing as far as possible the objects of his expedition

"On the 31st March my spring journey commenced, but in consequence of gales of wind, deep and soft snow, and foggy weather, we made but very little progress. We did not enter Pelly Bay unil the 17th. At this place we met with Esquimaux, one of whom, on being asked if he ever saw white people, replied in the negative, but said that a large party (at least 40 persons) had perished from want of food, some 10 or 12 days journey to the westward. The substance of the information, obtained at various times and from various sources, was as follows:

"In the spring, four winters past, (spring 1850,) a party of white men, amounting to about forty, was seen travelling southward over the ice, and dragging boats with them, by some Exquimaux who were killing seals on the north shore of King William's Land, which is a large Island named Kei-ik-tak, by the Exquimaux. None of the party could speak the native language intelligibly, but by signs the natives were made to understand that their ships or ship had been crushed by the ice, and that the whites were now going to where they expected to find deer to shoot. From the appearance of the men, all of whom, except one officer (chief,) looked thin, they were then supposed to be getting short of provisions, and they purchased a a small seal from the natives.

"At a later date, the same season, but previous to the disruption of the ice, the bodies of about thirty white persons were discovered on the continent, and five on the island near it. about a long day's journey, (say 35 or 40 miles) to the N. W. of a large stream, which can be no other than Back's Great Fish River (named by the Exquimaux, Out-koo-hi-ca-lik), as its description, and that of the low shore in the neighborhood of Point Ogle and Montreal Island agree exactly with that of Sir George Back. Some of the bodies had been buried, (probably those of the first victims by famine,) some were in a tent or tents, others under a boat that had been turned over to form a shelter, and several lay scattered about in different directions. Of those found on the Island, one was supposed to have been an officer as he had a telescope strapped over his shoulder and his doudle barrelled gun lay underneath him.

"From the mutilated state of many of the corpses and the contents of the kettles, it is evident that our miserable countrymen had been driven to the last resource—cannibalism—as a means of prolonging life.

"There appears to have been an abundant stock of ammunition, as the powder was emptied in a heap on the ground by the natives, out of the kegs containing it, and a quantity of ball and shot was found below high water mark, having been left on the ice close to the beach. There must have been a number of watches, telescopes, compasses, guns, (several double-barrelled,) &c., all of which appear to have been broken up, as I saw pieces of these different articles with the Exquimaux, and together with some silver spoons and forks; I purchased as many as I could obtain.

"A list of the most important of these I enclose, with a rough pen-and-ink sketch of the events and initials on the forks and spoons. The articles themselves shall be handed over to the Secretary of the Hon. H. B. & Co., on my arrival in London.

"None of the Exquimaux with whom I conversed had seen the 'whites,' nor had they ever been at the place where the dead were found, but had their information from those who had beenthere, and those who had seen the party when alive."

Among the articles which were purchased by Dr. Rae from the Exquimaux, and said by them to have been found at the place where the party of men starved to death in the spring of 1850, were four or five chests, ten silver forks, five silver spoons, and a small silver plate. Upon four of the forks were the initials "H. D. S. G.," "A. McD.," "G. A. M.," and "J. F.,"

A dessert spoon was marked J. F. B., or J. S. B., and upon the plate was engraved "Sir John Franklin, K. C. B." A number of other articles of minor importance, and having no particular marks upon them by which they could be recognized, were purchased with these from the Indians.

The Loss of the Arctic.

THE steamer *Osprey*, which arrived at Philadelphia on Saturday, had on board the metallic life boat of the *Arctic*, in which the purser and others were saved. A Philadelphia correspondent says, "We have been to see the life boat this afternoon, and pronounce her capable of containing from *fifty* to *sixty* persons." On this the *N. Y. Express* remarks: "If this be so, then the persons who took possession of that boat are answerable for at least the thirty lives they might have saved, had they had the manliness and courage to lay by, instead of running away from the sinking ship."

In the *Minerve*, of Montreal, we find an extraordinary narrative by the French sailor who escaped from the *Vesta* to the *Arctic*. It is evidently damaged by the translation, but it is a thrilling story. After narrating the circumstances of the collision, and how he and his companions in the boat were thrown under the wheel of the Arctic, he says:

"I alone was able to catch a rope, and get on deck of the American vessel, where a general confusion and panic reigned. I soon learned that the vessel was in danger, and I cast my eyes around me to find some means of safety. There were near me about thirty bottles; I got a rope and attached them to my person, but one of them being broken, I soon saw that it would not be possible to throw myself into the sea with them; that is why, finding a box near me, I fastened myself on it with strong cords, and cast myself into the sea. By good luck, there appeared to be close to the vessel a floating piece of the wreck, which I seized hold of, and abandoned myself to the mercy of the waves. In company with me on this raft was a young American, of from 20 to 22 years of age: this young man died on the morning of the 28th, from the effect of cold and hunger. The cold had taken such a hold of him that it became impossible for him to utter a single word. I took him in my arms and supported his head on my shoulder. When he breathed his last sigh, he gave me such a violent shock that he was near upsetting me into the sea. I attached him to the raft with cords, and I kept him for about twenty hours, at the expiration of which, finding that he was really dead, and apprehending the visit of some large sharks, I threw him into the sea.

After being at the mercy of the waves for a couple of days and nights—that is to say 52 hours—on the 29th towards ten in the morning, I perceived to the west a sail which seemed to be approaching me; then with the small plank which had served me as an oar, I was enabled to make some signals, which did not seem to be noticed by the vessel. I continued to swim for another hour, and then I became convinced that the vessel was coming directly towards me. This gave me a little courage, for my strength had begun to abandon me. I made a fresh signal, and I saw that they perceived me, for the vessel came straight towards me. I was hoisted on board, and I gave them to understand as well as I could by signs and a few words of English, that there were to the leeward a great number of persons awaiting help, and the captain accordingly changed his course and steered in that direction. We picked up eleven persons, who had got on floating pieces of wreck, as also, Capt Luce. We then made sail, and proceeded to Quebec. It was in this way that I escaped the waves which threatened to engulf me every instant. I was in the sea fifty-two hours, without food or water of any sort, with the exception of one small sailor's biscuit, which my companion in misfortune gave me before he expired."

Irish Emigration.

THE extraordinary emigration movement in Ireland, to which the famine of 1848 gave a new impulse, continues to increase, and threatens to depopulate that country of its present race of inhabitants. The following from the *Ballinaslor Star* exhibits a singular picture:

"We do not remember to have witnessed so many of the peasantry leaving the country; nor have we ever heard of prepartions so extensive as are being made at present by numerous parties intending to emigrate. It is not alone the United States and the Canadas that are being replenished with the self-expatriated Irishman; Australia seems to attract almost all who are able to muster the amount of a passage. From the vicinities of Ballinasloe, Lawrencetown, Kiltormer, and Eyrecourt, we hear of numbers, possessing substance and comfort, about to try their fortunes by a voyage to the southern hemisphere. The prospect of an abundant harvest is no inducement to remain. There seems to be an infatuation in the minds of the rural classes, and, as if in dread of some woeful disaster impending over the country, they leave it with an impetuosity unequalled in the annals of history. Well may we exclaim, 'What will the end be?' While the emigration was confined to the mere peasantry, who were in a great measure assisted by their friends already across the Atlantic, we felt but little alarm; now, however, that large numbers of young men and women of respectability, and in the possession of capital, are about to leave their homes, we have grave ideas as respects the result of such a movement upon the country. Already our markets have been thinned, and in remote districts the Roman Catholic chapels are half deserted, while, in the streets of some country towns, a volley of grape-shot might be discharged without occasioning much loss of human life. Ever since the country began to recover from the effects of the famine, the spirit of emigration has been on the increase among the peasantry. It is strange, indeed, that, in the midst of prosperity, and without a redundant population, the people of this country should manifest such signs of restlessness. There must be something radically wrong in the social economy of the country—some chronic disease which politcal empiricism has been able neither to discover nor eradicate."

Foreign News.

THE mails brought by the steamship *Africa* reached this city on Saturday evening, the 21st. We give below some matters of interest additional to the despatches published by us last week.

Among the passengers by the *Africa*, were the wife and daughter of the Rev. Dr. Jonas King, the well-known missionary of the American Board at Athens, Greece.

As our readers have already been informed, the destruction of the Russian fleet, the blowing up of Fort Constantine, the 18,000 Russians dead, and 22,000 prisoners, and the fall of Sebastopol, are all false—purely imaginary; in fact, the whole story, with the exception of the

Digitized by the Center for Adventist Research

battle of Alma, the grandest hoax of the age. The "moon hoax," the Slievegammon affair, the assassination of Louis Napoleon, &c., are all eclipsed by the Sebastopol humbug. No explanation is given of the affair, and the public are in ignorance of its authors.

Of what has really been done by the allies in the Crimea, the despatches we published last week give everything we find in the papers. With the exception of the victory at Alma, but little is known. The following is the substance of a despatch from the British Minister at Constantinople:

"The allied armies established their basis of operations at Balaklava on the morning of the 28th, and were preparing to march without delay upon Sebastopol. The *Agamemnon* and other vessels of war of the allies were in the port of Balaklava. There were facilities there for disembarking the battering train.

"It is stated that Prince Menschikoff was on the field at the head of 20,000 men, expecting reinforcements; that the fortified place of Anapa has been burned by the Russians; and that its garrison was marching to the scene of action."

Of this despatch, and the other stories floating about, the reliable London correspondent of the *N. Y. Commercial Advertiser* writes as follows. The conclusions he arrives at are sustained by the *London News*:

"To understand the utter preplexity created by this message, a partial glance at the map of the Crimea will be necessary. It will be remembered that the allied armies landed at a place called Old Fort, about 26 miles north of Sebastopol, that they advanced about 10 miles to the Alma, where the defeat of the Russians took place on the 20th of September, and that the report was, that they had afterward advanced nearly 10 miles farther—namely to Belbek, where a new struggle was begun and carried on until the Russians were driven to their entrenchments around Sebastopol. The whole of this statement involved, at all events, a natural order of progression. But every idea which would be gathered, by estimating their most possible and likely route has now been overturned. South of Sebastopol, and about 8 or 10 miles distant from it, lies the port of Balaklava. From the spot at which the previous accounts left the allies, this place could only be reached by a coasting voyage round Sebastopol or by marching a distance of 13 miles on a road in which Sebastopol stands almost half way. The astonishment, therefore, may be conceived, with which an announcement that the allied armies were at Balaklava on the 28th of Sept., and were 'preparing to march without delay upon Sebastopol,' was received. Yet this is the precise nature of Lord Stratford's despatch!

"Its additional points are, that Prince Menschikoff was stated to be in the field with 20,000 men, expecting reinforcements; that Anapa, the last Russian stronghold on the coast of Circassia, has been burned by the Russians themselves; that its garrison was marching to the scene of action, and that a convoy of ammunition escorted by Cossacks, had been taken and destroyed by an English detachment.

"Every word of this, (although the intelligence conveyed, except from the disappointment of its being apparently irreconcilable with the former accounts, is highly favorable,) adds only to the existing confusion. If Prince Menschikoff is in the field with but 20,000 men, he must have lost more than half his force; if Anapa has been destroyed by the Russians, that event is the most important that would have remained for the allies to achieve, perhaps with some loss of life, after the fall of Sebastopol; and if a convoy of ammunition has been destroyed by the English, the allies must be in full possession of the road by which Prince Menschikoff could alone hope for reinforcements.

"The port of Balaklava, moreover, is believed to be one of the finest in the Crimea, and the one that the allies would have chosen of all others for their landing, if it had been originally deemed practicable, more especially as it opens the road for an attack on Sebastopol from the south, where its means of defence are extremely weak. But how is the statement to be accounted for that Prince Menschikoff was understood to be in the field with twenty thousand men? Surely, after the battle of the Alma, the allies must have known whether he was in the field or not. Again, why should the army, after having passed by Sebastopol from the north, have gone seven or eight miles to the south of that place, merely for the purpose of 'marching upon it without delay?' If, after arriving near Sebastopol, they had been driven south by any reverse, the thing might be explicable, but after a reverse, they would not be in a position to capture ammunition trains, and much less to take possession of an important port which they had previously deemed unsafe to venture upon. Moreover, English generals, in reports to their own government, are not in the habit of concealing reverses, and at the same time the possibility of anything of that sort is placed out of the question, since an already beaten army, reduced to twenty thousand men, and waiting for reinforcements, cannot have inflicted any damage upon victorious forces of more than double their number!

"Under these circumstances, we are driven to every conceivable theory to impart consistancy to any one of the contradictory statements now before us. The only tangible supposition seems to be that instead of all being false, the whole will be found in some degree capable of being put together.

"It is known that, after the landing of the allies, part of the fleet returned to Varna for the reserve of 15,000 men. The possibility is that these were ordered to disembark at Balaklava, which would then be rendered a safe place, by the Russian troops being engaged elsewhere. The enemy would likewise be threatened in their rear, and their communication also would be cut off from their expected reinforcements. This portion of the army, landing early in the morning of the 28th, might be wholly ignorant of the events which had taken place on the other side of Sebastopol, between the 20th and the 26th, and it is even possible, although highly improbable, that the fall of Sebastopol itself might have occurred on the evening of that day in the manner described, without any announcement of it having reached Balaklava, up to the morning of the 28th—the period at which the allies are described, as 'preparing to march' upon that fortress. A circumstance that gives some reasonableness to this impression is, that the details forwarded by Lord Stratford are not described as having been furnished to him by Lord Raglan, the commander-in-chief.

"*Postcript.* Since the above was written, various fragments of intellsgence have arrived, which seem to indicate that the movement to Balaklava was part of a general arrangement of the allied forces, consequent upon the total rout of the Russians at Alma and Belbek and the retreat of Prince Menschikoff into the interior. The allies appear to possess the entire country around Sebastopol, from Belbek to Balaklava, and the place is completely invested. Prince Menschikoff's escape with half his army, is owing to the allies being at present almost totally without cavalry. The nature of their flight after the battle of Alma, is demonstrated by their having been obliged to leave their wounded on the field, 300 of whom have already arrived at Odessa, whither they were sent by the allies under a flag of truce."

A Vienna letter says:

"At last the Government of the United States has appointed a Minister Resident here instead of a simple Charge d' Affaires, and it is only a matter of astonishment that it was not done long ago. In a country like Austria, Mr. Henry Jackson can render far better service to his government as Minister Resident than as Charge 'd Affaires."

Two hundred Russian prisoners, officers and men, with their wives and families had been sent to one of the prisons in Devonshire.

Marines, afloat and on shore, are now permitted to wear moustaches.

The Queen and her court are still at Balmoral, in the Scottish highlands. An express messenger arrived at Balmoral on the 4th, bringing the telegraphic report of the fall of Sebastopol, which caused great sensation in the royal household.

Two thousand stand of arms taken at Bomarsund, have been deposited in the armory of the tower of London.

The *Phœnix*, Captain Inglefield's Polar expeditionary ship, discovered an abundant mine of coal on the Waygat side of the island of Disco, took on board 80 tons, and steamed to Cork, where, as may be remembered, we have already announced her arrival.

The *Kings County Journal* observes that several emigrants, influenced by the accounts of an improved state of affairs in Ireland, have returned from America, to settle in their native land, considerably bettered in their circumstances.

The *Newry Telegraph* says:

"We have had the gratification of hearing that John Martin, permitted to depart from Van Dieman's Land in pursuance of the recent act of royal clemency, arrived in Paris on Saturday, having reached the French capital via Marseilles. Smith O'Brien had parted company with his fellow exile on the coast of India, proceeding to Madras to visit a near relative in the Indian army. Mr. Martin is still posssesor of a small property in one of the Northern counties."

LATER.—The steamship *Niagara* reached her wharf, at East Boston, about noon the 26th inst. By this arrival we have India and Liverpool dates of Oct. 11th.

The papers contain but little of importance, else than the progress of the war.

Sebastopol is not yet taken, but its ultimate fate is made more apparent every day. It is supposed that the seige artillery was entirely mounted in battery around Sebastopol on the 4th of October, and a bombardment of the place began on the 5th. The place was completely invested on the south side. On the 2d the allies had destroyed the aqueduct and cut off the supplies of water from the city, which is supplied by reservoirs. It was expected that an assault would be made soon, probably on the 8th. The Russians had erected sand batteries mounted with ship's guns; but they could be of little service, the range of the artillery of the allies being so much greater. The trenches of the allies are within sixteen hundred yards of the walls, and already were mounted with fifty guns.

A private despatch says that two breaches were made in the quarantine fort on the 6th, while another statement, quite as reliable, says that no bombardment had occurred up to the 8th.

The French and English generals have officially notified their governments that on the 23d of September, immediately upon the knowledge of the result of the battle of Alma, by the orders of Menschikoff, five line-of-battle ships and two frigates were sunk in eight or ten fathoms of water, thus completely blocking up the entrance to the harbor of Sebastopol, preventing the possibility of an attack by sea. These ships were sunk with their guns and stores on board, and their masts and rigging standing. The English are much incensed at this costly expedient, as it has contributed greatly to cause their generals to change their plan of operations, and to make the attack on the south instead of the north side of the city. The Russians are also said to be holding the remaining ships in readiness to be sunk, if necessary, and their crews (10,000 men) have been added to the garrison of Sebastopol.

It is said that the Russians have also sunk ships across the Straits of Yeni Kaleh.

The allied fleets are by these operations, rendered of little or no service, and Admiral Dundas has sent the marines on shore to join the army.

A letter in the *Times* suggests that the powerful iron steamer *Simoon*, which under steam, is equivalent to a force of about 4000 tons, should be employed as a steam battering ram to force a passage over the sunken vessels, This expedient will probably be tried.

From the present disposition of the allied forces between Balaklava and Cape Chernese, it would appear that the north side of the harbor of Sebastopol was not invested at all, and that the whole of the country north of Sebastopol had been evacuated by the allied forces, which, however, it is very likely, passed through it. This supposition is confirmed by a statement in despatches from Admiral Dundas, dated Sept. 28, in which he states that having sent the steamers *Albion* and *Vesuvius* to Alla to collect the wounded Russians and convey them under a flag of truce to Odessa, as all the British hospitals were full, his men were threatened by a force of 6000 Russians, and had to re-embark under cover of the ships guns.

All the reserves of the allies had left Varna for the Crimea. Two French and one English regiments had left Malta to occupy the Piræus.

The Russians are reported to have blown up the fortresses of Anapa and Lonchim Kaleh, and sent their garrisons, 15,000 strong, to reinforce Menschikoff.

Odessa advices of the 7th state that Menschikoff's right wing was at Baktchi Serai, and his centre at Simpheropol, where reinforcements from Perekop will concentrate. Gen. Ostensacken has been at Perekop since the 2d, and expected to join Menschikoff with his force by the 15th.

The *Patis Debats* estimates the Russian forces in the Crimea at 85,000 men, and that of the allies at 90,000, including seamen.

The two Russian generals taken at the battle of the Alma were named Gonikoff and Tchitchanoff. Both were wounded, and one has since died. They say that the Russians had but 35,000 men at the Alma, and considering that number was sufficient for the defence of the position, Menschikoff, who was sick, sat upon a chair on the heights and directed the battle. The Turks massacred all the wounded Russians they fell in with, calling out to them "Sinope!" The Emperor Napoleon's new artillery was found very serviceable in the field.

On the death of Marshal St. Arnaud, Lord Raglan took the chief command of the allied armies, and Gen. Canrobert took St. Arnaud's place in command of the French. He is considered very energetic and adventurous, but as a tactician he is somewhat doubtful.

There are grievous complaints made that the commonest surgical requisites are utterly wanting in the British army.

The Battle of the Alma.

A CORRESPONDENT of the *London Times*, writing after the battle of the Heights of Alma, gives a good idea of the fearful carnage attending a bloody battle, together with some interesting details of the dress and accoutrements of the Russian soldiers. We quote:

"The Russian regiments engaged against us, judging from the number on the caps and buttons of the dead and wounded, were the 11th, 12th, 16th, 17th, 18th, 31st, 32d, 33d, and some of the Imperial Guard. The Russian regiment consists of four battalions, and each battalion may be said to be 650 strong. The soldiers were mostly stout, strong men. Several of the regiments, the 32d and 16th, for example, wore a black leather helmet, handsomely mounted with brass, and having a brass cone on the top, with a hole for the reception of a tuft, feather, or plume; others wore simply a white linen foraging cap. They were all dressed in long drab coats with brass buttons, bearing the number of the regiment. These coats fitted loosely, were gathered in at the back by a small strap and button, descend to the ankles, and seemed stout, comfortable garments, though the cloth was coarse in texture; the trousers, of course blue stuff, were thrust inside a pair of Wellington boots, open at the top, to admit of their being comfortably tucked down; the boots were stout, well made, and serviceable. Their knapsacks astonished our soldiers.

"On opening them, each was found to contain the dress uniform coatee of the man, blue or green, with white facings, and slashes like our own, a pair of clean drawers, a clean shirt, a pair of clean stout mits, a case containing a good pair of scissors marked "Spain," an excellent penknife with one large blade, of Russian manufacture, a ball of twine, a roll of leather, wax, thread, needles and pins, a hair brush and comb, a small looking-glass, razor strop and soap, shoe brushes and blacking. The general remark of our men was that the Russians were very "clean soldiers;" and certainly the men on the field had white fair skins to justify the expression. Each man had a loaf of dark brown bread, of a sour taste and disagreeable odor, in his knapsack, and a linen roll, containing a quantity of brown coarse stuff, broken up into lumps and large grains, which is crushed biscuit or hard granulated bread prepared with oil.

"This, we were told by the prisoners, was the sole food of the men. They eat the bread with onions and oil: the powder is "reserve" ration; and if they march they may be for days without food, and remain hungry till they can get fresh loaves and more "breadstuff." It is perfectly astounding to think they can keep together on such diet—and yet they are strong, muscular men enough. The surgeons remarked that their tenacity of life was very remarkable. Many of them lived with wounds calculated to destroy two or three ordinary men. I saw one of the 32d regiment on the field just after the fight. He was shot through the head, and the brain protruded in large masses at the back of the head and from the front of the skull. I saw with my own eyes the wounded man raise his hand, wipe the horrible mass from his brow, and proceed to struggle down the hill towards the water!

"Many of the Russians were shot in three or four places; few of them had only one wound. They seemed to have a general idea that they would be murdered; possibly, they had been told no quarter would be given, and several deplorable events took place in consequence. As our men were passing by two or three of them were shot or stabbed by men lying on the ground, and the cry was raised that "the wounded Russians" were firing on our men. There is a story, indeed, that one officer was severely injured by a man to whom he was in the very act of administering succor as he lay in agony on the field; be this as it may, there was at one time a near chance of a massacre taking place, but the men were soon controlled, and confined themselves to the pillage which always takes place on a battle-field.

"One villain, with a red coat on his back, I regret to say, I saw go up to a wounded Russian who was rolling on the earth in the rear of the 7th regiment, and before we could say a word, he discharged his rifle right through the wretched creature's brains. Colonal Yea rode at him to cut him down, but the fellow excused himself by declaring the Russian was going to shoot him. This was the single act of inhumanity I saw perpetrated by this army, flushed with victory and animated by angry passions, although the wounded enemy had unquestionably endangered their lives by acts of ferocious folly. Many of the Russians had small crosses and chains fastened round their necks. Several were found with Korans in their knapsacks—most probably recruits from the Kasan Tartars. Many of the officers had portraits of wives or miitresses, of mothers or sisters inside their coats.

"The privates wore the little money they possessed in purses fastened below their left knees, and the men, in their eager search after the money, often caused the wounded painful apprehensions that they were about to destroy them. Last night all these poor wretches lay in their agony; nothing could be done to help them. The groans, the yells, the cries of despair and suffering, were a mournful commen-

Digitized by the Center for Adventist Research

tary on the exultation of the victory and on the joy which reigned along the bivouac fires of our men.

"Of the Russians one thing was remarkable. The prisoners are generally coarse, sullen and unintelligent-looking men. Death had ennobled those who fell, for the expression of their faces was altogether different. The wounded might have envied those who seemed to pass away so peacefully.

"The soldiers are all shaven cleanly on the the chin and cheek; only the moustache is left, and the hair is cropped as close to the head as possible. The latter is a very convenient mode of wearing the hair in these parts of the world. The officers (those of superior rank excepted,) are barely distinguished from the men, so far as uniform is concerned, but the generals wore sashes and gold epaulettes. The subalterns wore merely a lace shoulder-strap, instead of the cloth one of the privates. Most of them spoke French, and the entreaties of the wounded to be taken along with us, as the officers moved up the hill, were touching in the extreme. The poor fellows had a notion that our men would murder them if the eye of the officer was removed from them.

"An old general, who sat smiling and bowing on a bank with his leg broken by a round shot, seemed principally concerned for the loss of his gold snuff box. This, I believe, has since been restored to him. The men say they were badly handled, and had no general to direct them. Menschikoff lost his head in a figurative sense. The officers displayd great gallantry, and the men fought with a dogged courage characteristic of the Russian infantry, but they were utterly deficient in *elan* and dash."



The Advent Herald.

BOSTON, NOVEMBER 4, 1854.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE PROPHECY OF ISAIAH.

CHAPTER LI.

I, EVEN I, am he that comforteth you:
Who art thou, that thou shouldest be afraid of a man that shall die,
And of the son of man which shall be made as grass;
And forgettest the Lord thy maker,
That hath stretched forth the heavens, and laid the foundations of the earth;
And hast feared continually every day, because of the fury of the oppressor,
As if he were ready to destroy? and where is the fury of the oppressor?—*vs.* 12, 13.

The repetition of "*I*," gives emphasis to the declaration that God would defend them. With such a Protector, who need be afraid of a mere mortal!—"son of man" by the synecdoche being put for men, and "man," by a similee, being compared to grass, to illustrate how soon they may wither and pass away. 1 Pet. 1:24, 25—"For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever."

The Lord rebukes his people for forgetting the Creator of all things, and fearing every day, when he would deliver those who call on him. By a metaphor it is said that God "stretched" forth the heavens, as if they were a tent curtain, to illustrate that he was their Maker. By an eliptical metaphor the lower parts or interior of the earth are denominated its "foundations." And by metonymy, the fury of the oppressor in the last clause, is put for its manifestation. The enquiry, where it is, being to affirm its non-existance. Job 20:8, 9—"He shall fly away as a dream, and shall not be found: yea, he shall be chased away as a vision of the night. The eye also which saw him shall see him no more; neither shall his place any more behold him."

The captive exile hasteneth that he may be loosed,
And that he should not die in the pit, nor that his bread should fail.
—*v.* 14.

William Lowth says: "The Hebrew runs plainly thus: 'the captive exile shall be quickly delivered, he shall not die in the pit [or prison] neither shall his bread fail.'" The pit is the dungeon of the prison. Jer. 38:6—"Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that was in the court of the prison: and they let down Jeremiah with cords. And in the dungeon there was no water, but mire: so Jeremiah sunk in the mire."

"The Athenians, and particularly the tribe of Hippothoontis, frequently condemned offenders to the pit. It was a dark noisome hole, and had sharp spikes at the top, that no criminal might escape; and others at the bottom, to pierce and torment those unhappy persons who were thrown in. Similar to this place, was the Lacedemonian Καιαδας into which Aristomenes the Messenian being cast, made his escape in a very surprising manner. This mode of punishment is of great antiquity: for the speakers in the book of Job, make several allusions to it. 'He keepeth back his soul from the pit, and his life from perishing by the sword.' 'Deliver him from going down into the pit; for I have found a ransom.' 'He will deliver his soul from going down into the pit, and his life shall see the light.'"—*Paxton.*

The confinement of the captive exiles in a pit and their deliverance, are put by substitution for the previous condition and subsequent restoration to Zion of the redeemed, refered to in v. 11.

But I am the Lord thy God, that divided the sea, whose waves roared:
The Lord of hosts is his name.
And I have put my words in thy mouth,
And have covered thee in the shadow of mine hand,
That I may plant the heavens, and lay the foundations of the earth,
And say unto Zion, Thou art my people.—*vs.* 15. 16.

Instead of "But," most commentators render this, "For" I am the Lord; which explains the cause of the deliverance of the captive exile in v. 13. For he was the same God who (Job 26:11,) "divideth the sea with his power, and by his understanding he smiteth through the *proud*" or through "Rahab," as in the Hebrew.

To put the words of God in the mouth of the one addressed, is to illustrate, by a metaphor, that he was constituted the oracle or medium of communication to others—the apostrophe being evidently to the Messiah,—the one refered to in 49:2 and 50:4. For "covered thee in the shadow of mine hand," see note on 49:2.

To "plant the heavens" is a metaphor illustrative of its creation—*i. e.*, its re-creation. So by the same figure to lay the foundations of the earth, illustrates its regeneration. Says Wm. Lowth: The words "imply a promise of that new state of things, called afterwards a new heaven and a new earth (65:17 and 66:22,) wherein Christ will reward his saints and eminent servants, and where he himself will immediately preside over them."

"Zion," is put by a metonymy for its inhabitants—the converts that are redeemed of her with righteousness,—on whose heads shall be everlasting joy.

Awake, awake, stand up, O Jerusalem,
Which hast drunk at the hand of the Lord the cup of his fury;
Thou hast drunken the dregs of the cup of trembling, and wrung them out.—*v.* 17.

This address is evidently to the down-trodden and forsaken city, which, by a personification is represented as a woman that had drank to intoxication, who is told to wake from her stupor and to stand up—illustrative of God's promise to restore Zion. Thus we read in 51:1—"Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of pit whence ye are digged."

"Hand" is put by a metonymy for the power which God had exerted against Jerusalem—his judgments being denominated by an elliptical metaphor, the "cup of his fury"—"cup" being put by metonymy for its contents. Psa. 75:8.—"In the hand of the Lord there is a cup, and the wine is red; it is full of mixture, and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them." (See Jer. 25:15-18.) Jerusalem's having drank of it, is a metaphor illustrative of its having suffered the infliction of deserved punishment, which by an elliptical metaphor are denominated "the dregs of the cup of trembling." "Wrung them out," says Mr. Barnes, "properly means to suck out, to suck greedily." Zion had experienced the greatest severity of punishment.

There is none to guide her among all the sons whom she hath brought forth;
Neither is there any that taketh her by the hand of all the sons she hath brought up.
These two things are come unto thee; who shall be sorry for thee?
Desolation, and destruction, and famine, and the sword: by whom shall I comfort thee?
—*vs.* 18, 19.

Still continuing the figure of an intoxicated woman, the city is represented as desolate and bereft of her children,—to guide and to take her by the hand, being metaphors to illustrate that she has no one to extend to her succor and aid, and therefore, as in v. 22, is dependent on the Lord for deliverance.

The "two things," are evidently the two kinds of calamity which came upon the city—or, as in the margin "happened" to it—viz., famine and the sword. These caused its desolation and destruction, or, as in the margin, its "breaking." The interrogations, "Who shall be sorry for thee?" and "By whom shall I comfort thee?" imply that there were none to mourn for her, or to administer consolation.

Thy sons have fainted, they lie
At the head of all the streets, as a wild bull in a net:
They are full of the fury of the Lord, the rebuke of thy God.
—*v.* 20.

Jerusalem is represented as a mother, and its inhabitants as her sons. Their having fainted, and lying at the head of all the streets, are put by substitution for the helpless condition in which all who had escaped the famine and sword were left. By an elliptical metaphor, the entrance or the most conspicuous places in all the streets are denominated their "head;" and by a simile, a wild bull entangled in a net illustrates the impossibility of their extricating themselves from their hopeless condition. There is a metaphor in the use of the word "full," to illustrate the abundance of their punishment.

Therefore hear now this, thou afflicted,
And drunken, but not with wine:
Thus saith thy Lord, the Lord,
And thy God that pleadeth the cause of his people,
Behold, I have taken out of thine hand the cup of trembling,
Even the dregs of the cup of my fury; thou shalt no more drink it again:
But I will put it into the hand of them that afflict thee;
Which have said to thy soul, Bow down, that we may go over:
And thou hast laid thy body as the ground, and as the street, to them that went over.—*vs.* 21-23.

"Afflicted and drunken" are metaphors expressive of Jerusalem's desolate and broken condition (v. 19)—the result of the dregs of the cup of trembling which it had drank.

Jerusalem, (Luke 21:24,) was to "be trodden down of the Gentiles until the times of the Gentiles be fulfilled;" which limitation, implies that then its bondage shall cease. Its cessation, is illustrated in v. 22, by the metaphor of the removal from her hand of the cup of trembling, &c., which it had so long drank.

Putting the cup into the hands of those who had afflicted Jerusalem, is a substitution for the infliction of like judgments on them. "Soul" is put by a synecdoche for the person, under which by the figure Jerusalem is addressed—the direction to whom, to "Bow down that we may go over" &c., is a substitution to illustrate their treading it under foot, as a street, by a simile, is trodden. In illustration of this passage, Bishop Lowth quotes from Lactantius, that "The Emperor Valerianus being through treachery taken prisoner by Sapor, king of Persia, was treated by him as the basest and most abject slave: for the Persian monarch commanded the unhappy Roman to bow himself down, and offer him his back, on which he set his foot, in order to mount his chariot or his horse, whenever he had occasion." And Mr. Lane gives the following as an annual custom:

"'A considerable number of Durweeshes,' says he, (I am sure there were not less than sixty, but I could not count their number), laid themselves down upon the ground, side by side, as close as possible to each other, having their backs upwards, having their legs extended, and their arms placed together beneath their foreheads. When the Sheykh approached, his horse hesitated several minutes to step upon the back of the first prostrate man; but being pulled and urged on behind, he at length, stepped upon them; and then without apparent fear, ambled with a high pace over them all, led by two persons, who ran over the prostrate men, one sometimes treading on the feet, and the other on the heads. Not one of the men thus trampled on by the horse seemed to be hurt; but each, the moment that the animal had passed over him, jumped up and followed the Sheykh. Each of them received two treads from the horse, one from one of his fore-legs, and a second from a hind-leg."—*Modern Egyptians*, p. 199.

FINAL ADIEU TO CHARDON ST. CHAPEL.

LORD'S day, the 22d of October, 1854, was a day of deep interest to the Chardon St. Church. On this day they were to bid a final farewell to the place rendered sacred by years of the most peculiar personal experience and social religious history. But never had the hand of Providence, which had been strikingly manifested in every period of their pilgrimage, been more marvellously and mercifully interposed, than at the present time. A few months before, this church had held several meetings to enquire if anything could be done to obtain a place where they might meet together a little longer, for the worship of God. The lease of the Chardon Street property would soon run out. To renew this lease, or to purchase the property, was equally beyond their power; and to obtain any other place seemed nearly as hopeless. To some of the members, it seemed as if they must give up their existance as a religious body. It was resolved, however, to make an effort, wishing to leave no ground for self-reproach in case of a failure, and knowing that, by the blessing of God, they might succeed, dark as the prospect then appeared. But now, through the smiles of Providence, on the only plan which gave any promise of success, the prospect before them, so far as a place of worship was concerned, was better than before. And since they must leave Chardon Street, how pleasant was it to mark the good hand of God in giving them a building which, in its general arrangements, was all they could desire, in a most desirable location, and under pecuniary responsibilities which could hardly be felt!

In comparing the past with the present, even so brief a period, "we are like them that dreamed."

The day was improved by the pastor, in a manner worthy of the occasion. The text was from Deut. 8:2, 3—"And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord, doth man live."

The morning discourse was in illustration of the providential doctrine of the text, and our duty to remember it. In the afternoon the same discourse was continued, in a detailed history of the church and the cause, with which he had been so prominently identified. The following brief sketch of the whole subject presented, will doubtless be gratifying to the readers of the *Herald*.

Closing sermon on leaving Chardon St. Chapel, Sabbath, Oct. 22, 1854. Text—Deut. 8:2, 3.

"Thou shalt remember all the way the Lord thy God led thee."

I. The church of God, has ever been *led* by him—His dealings with them are not always understood at the *time*. But *unerring* in his work, he does all things well. The Israelites were led by pillar and cloud by day and night. So are we led by his word and providence.

II. The object of God's *painful discipline* was, to prove and try his people, to see whether they would walk in his way, or not. There is, 1st, the reception of truth; and, 2d, the *trial* in it. We have been led into deep trials; put into the furnace, to try us, and see if we would adhere to truth; or whether we would choose the popular side, and live at ease in Zion.

How few were found in Israel that were true to God and truth!

How few among the hosts of Adventists!

III. The duty to remember all the way—and its blessings—vs. 3, 4. All the deliverances of his hand, see vs. 4-10. So let us remember all God has done for us. With all our trials, we still live and enjoy much—and more in prospect.

IV. The warning—if we forget God. See vs. 19, 20. So with us if we forsake God. How many have fallen at every step of the way we have passed, as the Israelites fell in the wilderness!

We must cling to him and his institutions, if we would live and be sustained.

AFTERNOON DISCOURSE.

This morning we dwelt upon the great principle and leading points brought to view in the text. This afternoon it will be our object to present a particular history of this church, as an illustration of the great principle of Providential guidance. To simplify the subject, I call your attention to the history of this Church in its several periods.

FIRST PERIOD.

I commenced my labours with the First Christian Society in Aug. 1829, and labored with them about seven years.

I began with *seven families* and a distracted and scattered Church. But the Lord blessed us, and added 200 to our Church, and gave us a full audience, with general prosperity. But circumstances which I need not here dwell upon, led me to resign the pastoral charge of this Church.

God has wrought good out of this change, and his hand was in it. I desire to recognize it. Thus seven of the best years of my life were spent in indefatigable labor for the cause of God among the Christians, at the corner of Summer and Sea streets.

SECOND PERIOD.

I then commenced a New Society in Lyceum Hall, Hanover street, which continued there for more than a year, in great prosperity.

We began with 12 young men—all mechanics, and poor as to this world's goods.

The first year, we added about 50 members.

We paid a rent of about $500, which made us feel the necessity of getting a new place of worship. But we had no means to build. It seemed like a *mountain* which we could not ascend. At length I saw this place, then a stable, and my first thought was only to put up a temporary place—but as we went on, it resulted in *this* building in which we meet to-day.

The dedication took place on Nov. 7th, 1838.

No curtains drawn, nor tent, nor shed,
Shut out the over arching skies,
When Jesus, in his manger bed
First turned to heaven his infant eyes.

But quiet stars looked down, and threw,
From diamond cups, on all the ground,
Their blessed gift of light and dew,
While oxen fed or slept around.

Digitized by the Center for Adventist Research

The babe, that in that manger lay,
Hath brought a gift more blessed far
Than night dews, or the brightest ray
That ever dropped from sun or star.

The light of truth, the dew of grace
He giveth to a world of sin:
And, to his name, we give this place,
That once a manger'd stall hath been.

Not as the Magi came, of old,
With offerings to the new-born King,
Of myrrh, and frankincense, and gold,
Come we; but, Lord, this house we bring.

To Thee:—and, since thou dost prefer,
Before all temples, hearts sincere,
We pray that many a worshipper
May kneel and find acceptance here.

The first year, I find by a sketch of my Aniversary sermon of 1839, we had added seventy-five souls to the Church, the most of whom were added by conversion. Also, much improvement had been made in the gifts and graces of the Church. One special object had been gained,—that of "Total abstinence," which then was not very common among church members.

The Sabbath school had been much enlarged.

In temporal matters we had been prospered, and met our annual expenses.

We also had paid towards our house $2300.

In 1840, the second anniversary, I preached from 1 Sam. 7:2-17—"Hitherto the Lord has helped us."

This year was marked with greater success than the former.

One hundred and fifty souls were added to the Church this year. We lived in *unity*. We raised liberal sums to support the cause, at home and abroad.

We foiled the attacks of sectarian enemies, and kept the church crowded with hearers.

THIRD PERIOD.

In the beginning of this year I introduced *Wm. Miller* to my people, which commenced the Advent interest in Boston.

The crowd who came to hear Mr. Miller were under the necessity, in order to obtain seats, to come to the place of worship long before the hour for beginning service; and such was the interest, that those who first obtained seats held them. This, interfering with the rights of those who held pews, some took offence.

The regular meetings of the church were interrupted by the meetings for those who came to hear on the Advent question, which caused much derangement of the established affairs of the society. This gave dissatisfaction to another class. The larger part of the Church, however, bore with it all, and joined heartily with me, in bearing the burdens, which the new interest created. After some months, from my connection with Mr. Miller, in visiting and lecturing in other places, it became necessary that some other person should supply the Chardon street pulpit. The one with whom the arrangement for this purpose was made, appeared to be every way trustworthy. This person was John Starkweather, who had borne the character of a respectable minister, in the Congregational body. He was strongly affected by the Oberlin views of Christian perfection, which he continued to make prominent after he professed the Advent faith; and it soon appeared that his chief object was of a sectarian and selfish character.—Though his purpose was kept secrert from most of the members, order and decency soon gave way to confusion, disorder and strife; and, when every thing appeared to be in danger, I stood forth, determined to make an effort to save what might be saved. But the separation of his faction from the main body followed, which was felt for some time as a serious affliction. All the former members of the church came back, and soon we found the place to strait for us, which led to the erection of the tabernacle in Howard street. This introduced the

FOURTH PERIOD.

This large building, capable of accommodating some four thousand persons, was erected at the height of apparent prosperity to the Advent cause. The place was frequently crowded, and meetings were generally very orderly and profitable. The pulpit was often supplied by the most gifted and efficient men in the cause, and the whole community was moved by their ministrations. This period of prosperity was not, however, unattended by severe trials. At length the time at which it was supposed the prophetic periods must terminate, passed; the interest subsided; and the number who attended our meetings fell away. The expense of sustaining so large a place was a heavy burden; and after occupying the tabernacle for about three yerrs, it was sold.

THE FIFTH PERIOD.

which commenced at the time of leaving the tabernacle, was of an unsettled character as to our place of worship. During a few months we occupied a large hall under what was then the Museum, on Tremont street, from which we removed to a hall on Washington street, where we also remained but a few months. The meetings at these places were well attended, and very good. From Washington street, we removed to Central Hall, Milk street, which was rented at 1200 dollars a year, and introduced the

SIXTH PERIOD.

We remained in this place two years. The cause was quite prosperous for some time; but unfortunately we got a pastor who proved to he a bad man; and whose influence was of the most disastrous character.

A more serious division was the result, so that we have never fully recovered from the blow.

The separation of so large a number, who left at this time, imposed a burden on those who remained that they were poorly able to bear. They were filled with discouragements; but quite unexpectedly Providence interposed by opening the way for our return to Chardon St., where we have now worshipped for more than six years, which may be considered the

SEVENTH PERIOD.

In July 1848, I re-purchased Chardon St. chapel, in which we now are, and said to the Church in their great discouragements, to come and worship here. I only asked for their good will and unity among themselves. They came, and an effort was made to build up the society. We secured as we supposed a good man for this object. He also proved to be unworthy of our confidence; and inflicted a more serious injury than the Church had ever before suffered, as you all know.

This last wound was the worst of all—it could never be healed. While almost in despair, and ready to give up without hope, as a last effort, means were adopted to build a place for our accommodation, and the new chapel which is now nearly ready for our use has appeared. It almost seems like a miracle. We trust the change we are about to make under circumstances so cheering, will be the last before we enter the everlasting kingdom.

Thus has this branch of the Church of God been led by Him. Thus we have been tried. And under our greatest trials and discouragements He has sustained us, or we should not be so full of heart as we are to-day.

In looking over the past, and counting up the numbers that are left, while we rejoice in the testimony of so many faithful ones, who have fallen asleep in Jesus; how painful is the fact that such multitudes turned aside from our holy profession.

We have been proved by suffering for the truth, and the God of truth has made us.

And now may we not expect that God has something more for us to do. When I look at those who remain, and at what they have endured, I am reconciled to the loss of so many who have gone after fables. We have enough to enter upon our new position with confidence and hope, if we are faithful to our responsibilities. Let us go to our new place proclaiming the same blessed doctrine of the coming of Christ; and honoring our profession by all the Christian virtues, zealously laboring for the salvation of those who may come within our influence; and continue in this glorious work, till we all, with those we may win to Christ, shall be called to meet him in his glory!

At the close of this discourse, the society was called to order by ELDER A. HALE, the chairman, who presented the following preamble and resolutions which were unanimously adopted.

Whereas, in the wise and merciful providence of God, over us as a religious society, the efforts which have been made to procure a new place of worship have proved, notwithstanding the great discouragements to be encountered, so far successful, that we meet, probably, in this place—the scene of so many hallowed and instructive associations to ourselves, and the radiating point from which so much light has been diffused to others—for the last time; it becomes us on such an occasion, to remember all the way which He has led us to humble and to prove us, to know what was in our heart, whether we would keep his commandments or no. Therefore

Resolved, That we heartily ascribe our continued existence as a society, under the numerous and sore trials through which we have passed, to the mercy and grace, the long-suffering and watchful care, of the God of all grace!

Resolved, That we at this time profess our renewed confidence in the truth by which we have been distinguished in the religious world, as in accordance with the plain teachings of the word of God, and the ancient faith of his most approved people, since the personal departure of our Lord from Mount Olivet, to the right hand of the Majesty on high.

Resolved, That we believe it to be still binding upon us, in our united capacity, to proclaim to the world our faith in the Divine teachings, historical evidences and providential indications, concerning the personal return of our Lord in his glory, as now constantly to be expected.

Resolved, That it also becomes us on this occasion, while we make mention of the merciful dealings of God towards us, to acknowledge our obligations to those of his faithful servants, on whose labors we have been specially dependent, in the enjoyment of our public and social religious privileges. And

1st. That we express the deep sense of obligation which rests upon us to our indefatigable pastor, Joshua Vaughan Himes, who has been to us, in many dark hours of peculiar adversity, a Joshua, or deliverer, in truth; and who has never failed to care for us, even as a father for his children. But for his agency, under God, we have reason to fear that we should ere this have ceased to exist as a society.

2d. That we tender our warmest thanks to those whose voices we have so long and constantly heard in our hymns of praise; and especially to our brethren, W. P. Butler and J. G. L. Himes—the first as chorister, the second as musician—for the parts they have so faithfully and worthily performed, without any pecuniary compensation. And

3d. That we now repeat our sense of indebtedness to brother W. L. Hopkinson, for the many labors he has so faithfully and gratuitously performed for our comfort, especially in taking the oversight of our place of worship as sexton.

Resolved, That we devote ourselves anew to the service of God, hoping that our new place of worship may become a new pledge to us of the better than all earthly things which remains for the people of God!

JEWISH SEVENTH MONTH.

I wish to ask a few questions in relation to the Jewish second year—crucifixion of our blessed Lord, and the tenth day of the seventh month, &c.

1. Is it, or is it not, generally understood that our Lord was crucified on or about the 3d day of April?

2. If so, must not the Jewish second year have commenced with the vernal equinox, or thereabouts?

3. If the crucifixion occurred on the 14th day of the first month of the Jewish year, (between two evenings,) and the crucifixion took place on the 3d of April, how can these points synchronize with extending the 10th day of the seventh month to November 1st or 2d day, which is calculated by our time brethren, to be the time when our Great High Priest will come and bless all the waiting people, and receive them to himself.

Will you give us something authoritative and definite on the above points, and oblige your anxious and waiting brother, THOMAS SMITH.

Eddington, Me., Oct. 23d, 1854.

REMARKS.—It is true that the crucifixion is generally assigned to the 3d of April; but there is room to question it. The Jewish passover was always kept in connection with the ripening of the barley harvest, and their year began with the new moon at the full of which the barley is ripe,—a sheaf of that grain being necessary, to be waved before the Lord as a wave offering on the morrow after the Sabbath following the killing of the pascal lamb.—see the 23d of Leviticus.

The barley is ripe in the plain of Jericho in the beginning of April. In all other parts of Palestine it is in ear at that time, and the ears begin to turn yellow about the middle of the month—See Advent Shield p. 375.

It will thus be seen that the Jewish year was *moveable* and did not commence at any fixed point, and it sometimes consisted of twelve, and sometimes, about once in three years—of thirteen moons.—Since the dispersion of the Jews the Rabbins have commenced their year with the new moon nearest the vernal equinox, irrespective of the time of the barley harvest—which is a manifest disregard of the requirements of the Mosaic law. On the contary, the Caraite Jews at Jerusalem, wait till the barley is ripe in April, before they observe the passover, which is ordinarily a month later than the Rabbins celebrate it, which is usually in the month of March. Occasionally, however, the first full moon after the vernal equinox comes so late in the season that the barley is then ripe, in which case the Rabbins and Caraite, observe the passover at the same time. This is the case the present year. Last year the first full moon came on the 25th of March, when the barley was still in the ear, so that the Caraites did not show their passover till the second full moon on the 23d of April. But this year the first full moon came on the 13th of April, when the barley was ripe, and the Caraites and Rabbins alike observed it. That being the first month, the seventh month commenced this year on the 23d of Sept. and ended on the 20th of Oct., according to the Caraite reckoning. This whole subject is fully explained in an article in the Shield on the seventh month movement; showing that it nearly synchronizes with our October.

Spiritualism Proof Against Mice.

MOSES W Newcomb, of Clay, N. Y., is a subscriber for several newspapers, and among the rest for the SPIRITUAL TELEGRAPH, and the *New Era*. As these papers have been read by his family they have been thrown into a certain box behind a sofa, which serves also as a comfortable habitation for mice. On a recent examination by Mrs. Newcomb, she found that those meddlesome little *varmints* had completely cut to pieces nearly all the papers except the SPIRITUAL TELEGRAPH and *New Era*, and that not one of either of these latter had been touched! We glean this fact from the *New Era*, to which it is communicated by Mr. Orris Barnes. Spiritual Telegraph.

The above, if a fact, is a very singular one; but there is room to question whether the avoidance by the mice of those papers, was because of the regard which the mice had for the truth they contained, or for the distaste which they had for their errors. If, however, those papers are mice-proof, they can be made very useful in lining bandboxes, trunks &c. We hope that further experiments will be made with them, that it may be ascertained whether they would in like manner deter cockroaches, ants, moths, bedbugs &c.; for should they prove useful in this way, they might be of great benefit to the human race.

Irish Servant Girls.

A WRITER in the *Detroit Tribune* says that Bishop Le Fever has a "Soceity of the Guild" in that city (secret of course) the object of which is to direct the conduct of Catholic servant girls living in Protestant families, so that they may gather from them and report to him the private affairs and views of every such family in Detroit. There are hundreds, perhaps thousands of Irish girls employed in Protestant families is this city, through whom Bishop O'Riley can, if he desires it, acquaint himself with the affairs of a large majority of the Protestants in Hartford.

The *Newburyport Herald* suggests the following remedy for this evil.

"American girls must be substituted in the kitchen for the Irish help—excellent as the latter is in many cases. Pianos must be played less, and pots and kittles looked after more; fewer silks and more calicoes used, less walking in the streets will be seen, and more walking in the suds about washtubs—and then when a man marries, he will marry a wife,—one that can cook his dinner, wash his shirt, and mend his clothes, and not an overgrown baby, to set in the parlor, spend his money without thinking that it must be earned, and play lady until husbands are bankrupt. Most people will go for the native movement thus far at least, but how many mothers will approve it?—how many daughters will vote for this new era?"

Hartford Christian Secretary.

THE REIGN OF ART.—In this wonderful age, Art lays her master touches on almost every thing. The ceilings over us and the carpets we tread on, are hallowed by Art. Art winds the railway through the mountain and the mud: makes her machines of wood and iron, to act as if with knowledge and annihilates space with lightning tamed to the tutelage of a boy. Nothing is too lofty for her touch and nothing too humble. A new proof of this old conviction, has just fallen under our notice, in the shape of a CATHARTIC PILL, from the Laboratory of that world renowned Chemist Doct. J. C. AYER.

If we understand the subject, he has carried that article to the fartherest perfection of which it is capable. Instead of employing Drugs in its composition, as we had always thought the necessary and only way, he has with consummate skill extracted the *virtues* of the medicines to be employed and combined them alone in their purity together. The composition is then mixed and rolled by machinery and steam power, into a speroid pill which is wrapped in an envelope of gelatine, for protection from the effiects of time, and then thickly coated with sugar, to serve as its passport over the palate. Notwithstanding all this labored perfection they are offered to the Public at less than one cent each. However humble the department, we think this may be safely characterized as the consummation of Art in its line.

Morning News, Balt.

GENERAL CONFERENCE OF ADVENTISTS IN MAINE.—There is a desire for a general gathering of Adventists in Me., on the part of many of the early, steadfast, and faithful friends of the cause. It is proposed, therefore, to hold a conference, to commence Nov. 9th, and continue over the Sabbath.

Some of the objects of this meeting will be to form a better acquaintance with each other—to learn each other's views, and also to hear reports of the state of the cause within the bounds of the State, and to provide for the destitute, &c. The meeting will be held at Richmond. Brethren will be provided for, and it is hoped that there will be a general gathering, from all parts of the State. The "reasons of our hope," and the evidence of the speedy coming of Christ will be fully given.

J. V. HIMES.

THE DEDICATION.—Time altered from Nov. 29th to Dec. 6th. See notice in another column.

Digitized by the Center for Adventist Research

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from he friends of the *Herald*.

AN ABOMINATION UNTO THE LORD.

"THESE six things doth the Lord hate; yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running into mischief, a false witness that speaketh lies, and him that soweth discord among brethren."—Prov. 6:16-19.

The above scripture should be well considered by us all, and our conduct carefully compared with it. It is plain language, it needs no comment. Those who are not guilty, will not apply it to themselves. Those who are guilty of any of these sins, will probably say, "He means us;" and those who sympathize with such, having been deceived by them, will say, "He means us." The *first*, will apply it *correctly*. I quoted it for their admonition, hoping they would see it, and be benefited by their application. *I make none.* The *second*, will be *wrong*, and should not apply the reproof to themselves, only as they sympathize with wrong doers, or their wrong doings.

THE ISSUE NOT UNDERSTOOD.

There are many devoted Christians, of honest intentions who are often and most grievously deceived, because they do not learn to look at the roots, or the real causes of matters, before they make up judgment, or adopt the judgment their teachers have made for them. The truth of this principle will be clearly seen in the case of which I am about to write, and I write to undeceive some honest souls, who may see this, and whose hearts are distressed for those they are deceived about.

Often, within a few months have I been greeted by those dearest to me by Christian ties, in language like this: "I am sorry brother W., that you are so opposed to the Lord's coming this year," or, "I am astonished that *you* should try to argue that Jesus won't come this year. I am grieved to hear that you and brethren,——and Elders——, have written much to show the Lord won't come. This is just what the churches done in '43 and '44," &c. Now I have to say, that some false principle has been taught these persons, by which to test evidence, "false balance" to weigh the coin, or they would never say these things. For I have never presented an argument nor an evidence, or a reason attempting to show, nor that could, by any just inference, be called an attempt to show that the Lord would not come this year. I did once say to a brother, the only reason I *could* present would be, that the Lord might rebuke such arrogance, and blasphemous dogmatism, as was manifested by some, yet the Lord would not postpone the time for that. I with others, have been constantly preaching and teaching the evidences, and producing arguments, that Christ is immediately to come,—all signs past—he may come to-day, to-night, and must come soon. But when testimony has been urged upon us that the end *must* be this year, and that we and all others *must* believe it, or be lost, and we often urged to take an unscriptural course, to live out, or as one brother has justly called it "idle out" this faith, and do other things in reproach of Christianity, we have listened to all their arguments, and weighed, and measured all their evidences, read their books and papers, and become nearly as familiar, if not as fascinated with their whole system as themselves. (Did the churches do this in '43 and '44?) But we have failed to see the value of the testimony they bring from history, and chronology, and its perfect relation to the point in question, to suspend the destiny of the Church on its belief—that it teaches "the Lord *must* come this year, or the Bible fail, as very many have taught. We have argued to show that this class of testimony had not the value in it that the Bible had. It might fail, the Bible never. We have likewise argued to show that some of the practices enjoined by many, were "the commandments and precepts of men," causing "vain worship." But when brethren tell me that they are told, I spend my time trying to prove that time will continue, or that the Lord will not come this year,* I can only answer, unqualifiedly, "You have been told falsehoods," my record is in heaven. Such things cause "discord among brethren,"

The principle of value of testimony may be illustrated in the case of a man I once knew, who had a good farm, and a large bluff of rock on it. One day he found some yellow mettle in the rock, he examined and found it abounded; he pronounced it gold, and decided he had a fortune; he then presented it for his neighbors to decide, that he and they were rich for it was on their farms too. They did not know but there was gold on it, they were uncertain. Some professed to know that it was *not all gold*. But he was so fascinated by his prospect, that he was troubled because his neighbors did not fully endorse his opinion; they did not attempt to prove that it was not of some value, nor that their farms were not of great value, but they had no good evidence that this was gold; it looked just like it, until it had been tested by one that knew how to do it. It was finally sent a great distance to be tested; it proved to be, *not gold*, yet their farms were worth none the less; there was real value in them, but they had to get it from other sources than the mettle, the value was not in that.

So we say of the evidence adduced on time, it may be of some value, but it has not the sanction, of a thus saith the Lord, and we do not make a test of it, nor allow others to do so, without warning them of the impropriety of putting human testimony and deductions on an equal with the word of God, and say they will rise or fall together. This has been the cause of "discord" by some who teach.

I was much surprised not long since, while illustrating to a devoted and much esteemed, though misguided brother, (whose name I will not reveal, he is a teacher of some notoriety,) the want of evidence to make the time argument a test of man's salvation. "Well," said the brother, "The argument is big enough to upset *your* cause in Maine. It has ruined it in this state, your cause has gone before it, glory to God!" I earnestly asked an explanation, asking him if he and I had not labored and spent our money together for years, to promote the same cause? I am now in the cause of God. "Yes, we did," said he. What then do you mean, I asked. "Our time argument is strong enough to upset your cause in Maine," was the reply. My cause, well, I know no cause but God's if that sinks I must go down with it, I have put my trust in him; God's cause will not be "upset" nor "ruined," and when the cause in which I labor, and for which I have spent my all, and with which I sympathize, is "upset," and "ruined," I will be convinced that there are no Christians in my acquaintance, and I have not found the cause of God. That dear brother is laboring under the error, that God's cause has changed hands on the definite time light.

But, say some, "Why do you meddle with this subject, if you think the evidence not good to make it sure, and yet, think it may be the Lord will come this year?" Because it is made to take the place of Christ and his word. We have but one Lord, his "word is to judge us at the last day," not a definite time faith.—or argument, commandments of men cannot be a true rule to judge and justify us.

Should a teacher come among us, and preach Caziba, Julian, or Mohammed, as our Saviour,—the only way we could be saved, all would not be well with us, to hold our peace, according to Paul. So, although we do not object to, but approbate time argument, yet when it is taught as a Saviour, and a Saviour's words, it becomes the watchman's duty to show the error, not to save the cause of God, but to care for the flock, and save sinners.

Dear brethren and sisters, let us remember that the times in which we live are "perilous;" let us "take heed," not to fall at the right hand nor to the left; live daily a whole sacrifice to God, "trust also in him." Remember "it is better to trust in the Lord than to put confidence in princes." Jesus is our High Priest, gone to the Father with his own blood to offer for us, by him, and him alone, shall we find mercy. "His blood cleanseth from all sin." "His word is to judge us at the last day." We must believe it all, and obey it. Soon the secrets of all hearts will be discovered; our Saviour, our judge, our king, is about to come to take his afflicted Church to himself, to make his saints all immortal, and "give unto them eternal life." Grudge not one against another lest ye be condemned. "Behold the judge standeth at the door." He may come at any day, are we ready? His word attests that he will come soon, his Church "is not in darkness," the time is at hand, let us be "watching, for in such an hour as ye think not, the Son of man cometh."

My dear brethren, who have been so misled as to laugh and scoff at the saints who anxiously look, and daily wait for their returning Lord, I beseech you to refrain from reproaching the word of Christ. O, who would have thought a few years ago, when you told the world and Church you constantly expected your Lord, that you would so soon join the great company of scoffers, and speak so tauntingly about "every day lookers," and you on time too. Be not mockers, lest your bands be made strong. Do, I pray you, leave the "seat of the scoffers," and stand ready to meet the Lord.

I. C. WELLCOME.

Hallowell, Me. Oct. 22d, 1854.

——* I also find it the same in the case of many others who are constantly reported by these "sowers of discord," or those they deceive, to be opposers to time, putting off the day of the Lord, &c.

I. C. W.

LETTER FROM DEA. JOHN SMITH, IN RESPONSE TO ELDER J. COLE.

BRO. HIMES:—I saw by the last *Herald* a proposition by Elder Cole, to relieve the *Herald* from its present embarrassment, which gave me much pleasure; but instead of raising one thousand, I think it ought to be two thousand, to put it on a solid basis. He proposes to be one of the twenty to raise a thousand dollars by the 15th of January next. I will be another, and will do it as freely as ever I gave my children a piece of bread; for it proposes to help God's cause, which is dearer to me than money, and even all other causes. Now brethren, you who profess to believe in the near approach of the Saviour, who will come to restore all things and set up his everlasting kingdom, and profess to love his appearing, does it look as though we were sincere in our profession, to let brother Himes suffer for the want of pecuniary aid, when we have it in our power to relieve him? One that has stood in the front of the battle from the time we first entered the field, and has endured all the reproach and persecution, and slander that could be heaped upon him from "foes without, and foes within," and many too, strange to say, that professed once to be his greatest friends. He has notwithstanding kept a straightforward course from the beginning, "turning neither to the right hand or the left," but proclaiming the near approach of the Lord from heaven, and those great and glorious truths connected with that event; while many that started with him and run well for a season, have turned aside to fables, following their wild imaginations, and proclaiming for truth that which time has proved *false*. Instead of advancing the Advent cause they have brought a reproach upon it, and opened the mouths of infidels, and caused the enemy to blaspheme. Brother Himes has suffered most from this class of enemies, although they still profess to belong to the Advent cause. The Saviour says, "The tree is known by its fruit;" but I have never seen any fruit from that tree which I think the Saviour would pronounce good fruit; for a large portion of the fruit has been to "sow discord among brethren," which is said to be an abomination to the Lord. "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his."

According to brother Himes' statement, there is due from subscribers to the *Herald*, about two thousand dollars, and those subscribers profess to be Christians, and to believe the Lord is soon to be "revealed from heaven in flaming fire, to take vengeance on them that know not God and obey not the gospel." The gospel teaches that we should be honest to God and one another. If we are not, we must expect to suffer loss by the fire, if we are saved at all; and it is as much of a dishonest act to subscribe for a paper and then refuse to pay for it, as it would be to give a note of hand to be paid in a certain time for value received, and then refuse to pay it, when it was in our power so to do. Those that profess to believe that the Lord will come this year, and refuse to pay their honest dues, had better not make known their faith, for their conduct will give their profession the lie. Such professions will have but little weight with an honest man. "Lord who shall abide in thy tabernacle, who shall stand in thy holy hill? he that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart; he that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor, in whose eyes a like person is contemned, but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changes not; he that putteth not his money to usury, nor taketh a reward against the innocent; he that doeth these things shall never be moved." Brother Himes has my sympathy and prayers that God will support him under all his trials and burdens, and preserve him from all evil, and still make him useful in proclaiming the "Gospel of the kingdom," and of winning souls to Christ.

My proposition to raise the other thousand, is this: if there can be found two hundred subscribers who love the *Herald*, and the cause, that have it in their power to give the amount of five dollars, that they should send it in to brother H. and thus make up the one thousand. Who will begin? This would make two thousand dollars, which would put the *Herald* office beyond embarrassment. Such an act will be noble on our part, and will take a great burden from brother Himes' shoulders, and will be a great thing for the "Advent cause" at this time. I very much doubt whether we shall ever have so good an opportunity of doing good to the cause as now. If we withhold *now*, in such a time of need as this, "God will bring deliverance from some other quarter," and we shall lose the blessing; for it is more blessed to give than to receive. Brethren, we that believe that the Lord will soon come as he has promised, and take his people to himself, that where he is, there they shall be also, should manifest it by our works; "for faith without works is dead," and dead faith is of no account. If we have a mind to work, by uniting together for that purpose, we can do a great deal through Christ strengthening us. We are living in the most important period of this world's history, that has ever been witnessed by mortal man. It looks as though we were fast approaching to the great event, when the Lord will not only "shake the earth, but the heavens also, that the things that cannot be shaken may remain. Then it will be said, "he that is unjust, let him be unjust still, and he that is filthy, let him be filthy sitll; and Behold I come quickly, and my reward is with me, to give to every man according as his work shall be."

One great difficulty with the Second Adventists is, that they are not systematical enough as yet in their plans to raise money for the advancement of the cause. Other benevolent institutions have a system for raising funds, and have stated times to collect for the different benevolent institutions; and men only in moderate circumstances think nothing of giving five or ten dollars at their quarterly collections for these different objects: to convert the world, and to have a temporal millennium, which to me is no more than a Jewish fable. But we who do profess to believe that the Lord will soon make his appearance to set up his everlasting kingdom, when we know that our money will be of no use to us then, for we can carry none of it with us, for it will not be needed in the "new earth," it only wants a good system to put the truth even on the right track, and I think they would come up to the work, and give such aid as would be needful.

I proposed some time past in a letter to brother Himes, that if there was two thousand good subscribers, and each one would advance one dollar *extra* for the *Herald*, it could be done without distressing any one, and I sent ten dollars to commence with, but there was no response.

In conclusion, I say to brother Himes, with David, "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity; for they shall be cut down as the grass, and wither like the green herb. Trust in the Lord and do good; so shalt thou dwell in the land; verily, shalt thou be fed. Commit thy way unto the Lord; trust also in him, and he shall bring it to pass; and shall bring forth thy righteousness as the light, and thy judgment as the noon-day."

Cincinnati, Oct. 20th, 1854. JOHN SMITH.

PS. You may put down my wife for fifty dollars, to be paid the 15th of next April. J. S.

LETTER FROM WM. E. HITCHCOCK.

BRO. HIMES:—1. If the ten Dukedoms of Italy are symbolized by the ten horns of the scarlet-colored beast, (in Rev. 17:3,) as some assert, would not the kingdom of Italy be the beast, and must not the seven heads be located in the same territory?

2. Upon the same principle, must not the leopard beast (in Rev. 13:2,) symbolize another kingdom, and where are the heads and horns of its location?

3. Also, upon the same principle, must not the dragonic beast (in Rev. 12:3,) have a third kingdom and territory, and where?

4. Do not the crowns upon the heads of the dragonic beast indicate their authority to reign before the horns do, or did the horns of this beast reign at all? What is meant by the heads of the beast, and when do they reign?

5. Do not the crowns upon the horns of the leopard beast indicate their authority to reign next in order after the heads of the dragonic beast have accomplished their reign, or did the seven

Digitized by the Center for Adventist Research

heads of this beast ever reign, as there are no crowns to intimate it?

6. As there are no crowns upon the heads nor horns of the scarlet-colored beast (described by the word of God,) on which the woman sitteth, do not some misrepresent the truth by affixing crowns upon the heads (illustrating upon Charts) of those kingdoms which they say are symbolized by this beast, and does not the description of the woman show that she reigns next in order after the ten horns?

7. Do not these three different kinds of beasts symbolize one and the same kingdom under its varied forms of government, representing only one set of seven heads, and one set of ten horns, instead of three?

8. Are not the ten kingdoms of the Western Roman Empire symbolized by the ten toes (Dan. 2:42,) of the image, and by the ten horns of the fourth beast which Daniel saw in vision? are they the same as identified by the scarlet-colored beast? —when they reigned one hour (or a short time) with the beast, (Rev. 17:12) was it not when there were crowns upon their heads as seen by the leopard beast, and was not the period of their reignings about A.D. 476, and after, previous to the first three being plucked up by the roots? Will they not (with the exception of the three,) make war with the religion of Christ, and continue in existence from this time until the Lord comes and sets up his everlasting kingdom (Dan. 2:44.) in the days of these kings, &c.?

9. If the Eastern Roman Empire, or Greek kingdom was the power or little horn that plucked up three of the ten, in what sense does it constitute a horn and a head at one and the same time?

10. And if the power identified by the little horn was located in Italy, or at Rome, in what sense and how could it have existed until the Ostrogoths were subdued, and in what year was its date?

I believe questions of like import, and their answers given to explain the relative position these beasts occupy to the Roman kingdom, would elucidate much light and add interest to the subject.

Yours, WM. E. HITCHCOCK.

Brimfield, Oct. 10th, 1854.

REMARKS.

The first question commences with an *if*. We do *not* recognize any symbolization of dukedoms in Italy by the horns of the beasts in Revelation. Those dukedoms not only lack the number of ten, but fail in other particulars to correspond with the conditions of the prophecy. The Roman Empire is evidently symbolized by the dragon of the 12th chapter, by the leopard beast of the 13th, and by the scarlet-colored beast of the 17th,—its seven forms of government previous to its division into ten kingdoms being represented by the seven heads of the several beasts, and its ten divisions by their horns. The crowns being on the head of the dragon, and not on its horns, indicates that it is used to represent, chronologically, the condition of Rome previous to its decem-regal state; which is symbolized chronologically by the transfer of the diadems to the horns of the leopard beast. And the woman seated on the scarlet-colored beast, which is not represented as diademed, shows that the period made prominent by it, is that of the papal supremacy. This answers the first seven interrogations.

8. In reply to the 8th, we say that the number of the toes of the image is not specified; and we suppose that they merely indicate the divided condition of the Roman Empire, irrespective of the number of kingdoms which should arise, but which correspond to those designated by the horns of the fourth beast of Daniel and those seen by John. You are doubtless correct in the epochs of their rise and termination.

9. The Eastern Empire is symbolized by the horn of the 8th of Daniel, that waxed exceeding great, and not by the little horn of the 7th, which represents the papacy, nor by the heads of the beasts in Revelation.

10. It might exist without being dominant. Indeed it must have previously existed, or the Ostrogoths could not have been plucked up by it, which was effected in A. D. 538.

Letter from O. Rockwell.

BRO. HIMES:—In the midst of the last day-perils, we find a few who are earnestly contending for the faith once delivered to the saints; but how few compared to the multitude who are giving heed to seducing spirits and doctrines of demons, believing a lie that they might all be damned, who believe not the truth, &c. There are a few in Fairfield, who are holding on by faith to the promises of God, hoping for deliverance, to whom the *Herald* is a welcome messenger, which we recommend to all honest inquirers after truth. I send you with pleasure the name of another new subscriber.

I would express my gratitude to God for the blessed privilege we enjoyed at the camp-meeting at Perry's Mill, N. Y. There it was manifested that faith cometh by hearing, and hearing by the word of God. I believe that for the gospel truths there preached, some will praise God in eternity. It did my soul good to see sinners tremble at the word of God, confessing their sins, and believing on the Saviour; backsliders returning from their wanderings, and also to see converts move forward in the ordinance of baptism, and not wait to see if they could live religion without obeying God.

Your brother in tribulation.

O. ROCKWELL.

Fairfield, Vt., Oct. 23d, 1854.

Letter from C. F. Luce.

BRO. HIMES:—We learn through the *Herald* that brother Samuel Chapman is about returning from the West, to visit the New England States, and the brethren desiring to see their brother, whom we have known so well by his letters published in the *Herald*. Therefore the churches of the Elk county Conference, Pa., in connection with their pastor, Elder J. D. Boyer, request that brother Chapman pay us a visit when returning from the West to the New England States, and remain with us two or three weeks. Brother Chapman will please inform us, either through the *Herald*, or by letter addressed to Caledonia P. O., Elk county, Pa., whether he will comply with our request. If brother Chapman visits us, he will come direct to Olean, New York, thence to Caledonia, by way of Smith Port, McKean county, Ridgeway, Elk county, Pa., to Caledonia. If brother Chapman could make his arrangements so as to be at Smith Port, on Saturday evening, he would thus meet the stage which leaves Smith Port on Monday morning for Ridgeway and Caledonia. If brother Chapman could state what day he would be at Olean, N. Y., or Smith Port, McKean county, Pa., we would be much obliged. The stage runs from Olean, N. Y., to Smith Port daily.

C. F. LUCE.

Secretary of the Elk county Conference.

Caledonia, Elk county, Pa., Oct. 24th, 1854.

Obituary.



'I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—JOHN 11: 25, 26.

DIED, suddenly of cholera, brother ROBERT M. HATHAWAY, of White Rock, Ogle county, Illinois, Oct. 13th, 1854, aged 42 years 1 month, and 5 days. Brother Hathaway embraced the religion of Jesus at an early age, and united with the "Christian" Church in New Bedford, Mass. At the age of 21 he entered upon a sea-faring life, to which he devoted himself for several years. Some ten years since he with his family, settled here in the far West, where he has diligently employed his time in tilling the land to the day of his death. In October '52 I gave a course of lectures at White Rock, on the subject of the soon coming of the Lord. Brother Hathaway was a constant attendant, and although like many others was in a "luke warm" state when our meetings commenced, he soon became revived, heartily embraced the *faith*, and with his companion united with the (then infant) Advent Church at Jefferson Grove, of which he remained a consistent and active member till the day of his decease. On Wednesday evening, the day before he expired (being in usual health) he attended the weekly prayer meeting, and as his custom was took an active part in the services. When meeting closed he returned to his home and retired to bed as usual; and at 3 o'clock in the morning was suddenly attacked with sickness at the stomach which was attended with desperate cramping, or spasms; these continued with but little mitigation till an hour or two before his death. Brother O. Cheany and other dear friends were with him to administer both medicine, and gospel consolation to the last moment. Brother H. was conscious, calm, and perfectly composed, till four P.M., when he fell asleep in Jesus. During his sickness he expressed no desire to recover, only for the benefit of his dear wife and seven small children. They are sorely afflicted, and yet "they sorrow not even as others which have no hope." We sympathize deeply with that afflicted family. In the death of brother H., not only his family, but the church of which he was a member, and the community in which he lived, have experienced a great loss. On the Sabbath, (15th) the funeral services were performed at the sanctuary near the late residence of the deceased. A large number were present on the occasion, who listened with solemn attention to a discourse by the writer, from Job 14:14—"If a man die, shall he live again?"

SAMUEL CHAPMAN.

Pain's Point, Ill., Oct. 18th, 1854.

PS. With permission, brother Himes, I will add a word to you, viz.: It was perhaps fortunate or providential, that the subject of the above notice, was intimately acquainted with you while you ministered to the "Christian" Church at Fall River, Mass. By that means, as soon as he ascertained that I was also a friend and acquaintance of yours, he cordially invited me to his house where I improved the opportunity of preaching to him and others personally, till he and they were specially blessed in the reception of the truth; since which, that house has been to me, and others, a pilgrim's home. Oh how often have I heard that dear brother speak of you in terms of kindness and brotherly affection. Let us together praise the Lord that the time is at hand, when brother H., and all the dead in Christ will live again. "Then we who are alive and remain, will be caught up together with them to meet the Lord in the air, and so we shall be forever with the Lord."

N. B. My post-office address is now Pain's Point, Ogle county, Ill., care of Joshua King.

S. CHAPMAN.

DIED, in West Greenwich, R. I., Oct. 11th, at her father's residence, of consumption, Mrs. LYDIA L. WAITE, wife of Mr. James Waite, and daughter of John and Hannah Greene, in the 32d year of her age. Her funeral was solemnized at her father's residence, with a large circle of mourning friends. An appropriate discourse was delivered by Perley Champlain, from Isaiah 26:19—"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." The deceased was a member of the Adventist Church at Warwick Plains. She was one that embraced Christ as her Saviour in the morning of life. She was a firm believer in the speedy coming of Christ. She was a meek, humble follower of Jesus. Her long distressing sickness she bore with patience and great fortitude, and manifested that she was perfectly resigned to the will of God. She spoke with great firmness in the conference room a few evenings previous to her death, and said that if it was her lot to fall asleep before her Saviour come, she should take but a short nap in the grave. The church deeply feel their loss of one that was a bright and shining light among them; one that stood by them in adversity as well as in prosperity; one that labored with them for the salvation of souls, during the past winter, with that zeal which God was pleased to bless in the pouring out of his Holy Spirit in the salvation of souls. She was one that popular opinion never swayed. Her home was the pilgrim's home; it was where the poor, the despised, the trodden down, always found a happy reception. The bereaved husband mourns his loss of all that he held dear on earth; one that always consoled him in all his trials; one that made his darkest hours pleasant; one with whom he had endeavored to walk in all the commands of God blameless. May he view the rod and Him that hath appointed it, and say, "I will trust in God though he slay me." May the bereaved parents have the consolation of the grace of God, to console them in this heart-rending affliction. May the affectionate sister, and kind brother, remember the counsel of one so dear to them, and be in actual readiness to meet her, when they shall behold her robed in her beauty.

DIED, in East Hartford, Oct. 3d, of consumption, my cousin ELIZABETH ERVING, in the 27th year of her age—a devoted Christian, and for the last three or four years a firm believer in the speedy advent of the Saviour whom she loved. She bore her last sickness with fortitude and resignation, though she suffered much the last few days of her life. She loved the Advent meetings, but had been deprived of attending them most of the time the past year by ill health. We expect she will soon be delivered from the land of the enemy, to enjoy immortality and endless life, in the new earth, where sickness, sorrow, pain or death, never more shall be felt.

JOHN KELSEY.

Hartford, Ct., Oct. 17th, 1854.

DIED, in Fairfield, Sept. 27th, METHUIN, infant son of brother and sister White. While they mourn the loss of their little one, they are cheered with the blessed hope of soon meeting him in that land where there will be no more thence an infant of days. The writer endeavored to comfort the afflicted in speaking from Jer. 31:16, 17.

"How long shall death the tyrant reign,
And triumph o'er the just;
While the rich blood of martyr's slain
Lies mingled with the dust?"

O. ROCKWELL.

I have been to a land, a Border Land!
May oblivion never roll
O'er the mighty lessons which there and then
Have been graven on my soul!
I have trodden a path I did not know,
Safe in my Saviour's hand:
I can trust Him for all the future, now
I have been to the Border Land.

RELIGIOUS READING,

OF THE BEST DESCRIPTION.

The various Books, written and published, by the truly eloquent and learned Scotch Divine, the present minister of Crown Court, London, Rev. John Cumming, D. D., are attracting wide-spread attention, and are being perused by hundreds of thousands of admiring readers, on both sides of the Atlantic. For simplicity and elegancy of diction, and holy fervor, we doubt if they are excelled by any writer, living or dead. Their influence, whenever and by whomso ever read, can be only good. No Christian's Library is complete if destitute of these books. Their titles are as follows:

Benedictions, or the Blessed Life.
Voices of the Day.
Voices of the Night.
Voices of the Dead.
The Church Before the Flood.
The Tent and the Altar.
Scripture Readings on Genesis.
Romanism and Tractareanism.

To be followed by Readings on Exodus and Leviticus. And by the New Testament Readings at convenient intervals.

The religious community, particularly the religious press, has spoken in high terms of commendation of these excellent works, as follows:

Thousands will thank Jewett & Co. for putting this series of volumes within their reach. Would that the whole community were reaping the benefit they are fitted to impart.
Christian Mirror, Portland, Me.

The choicest and richest illustrations of sacred truths are here found grouped together in the most interesting and attractive form.
The Wesleyan, Syracuse, N. Y.

It it difficult to say whether this and the author's other works are more distinguished for splendor of diction, elevation of thought, or depth of evangelical and devout feeling. They are adapted to be universally popular and useful. Albany Argus.

Elevated in thought, attractive in style, and devotional in tone, these volumes must command attention, and will become favorites with the Christian reading community.
The Presbyterian, Philadelphia.

As a writer he is prolific, and his books have an immense sale. His style is clear and unaffected, and his pages breathe a spirit of warm evangelical piety. Vermont Chronicle.

It will do the heart and head good to read Dr Cumming's writings. They will have an extensive circulation, and cheer many a pilgrim on his way to heaven. Canada Christian Advocate.

There is a freshness, and beauty, and spirituality about all Dr. Cumming's productions that we have met with, which cannot fail to give them favor with the man of taste, as well as the true Christian.
Puritan Recorder, Boston.

Jewett & Co., publish nothing but works of the most admirable character. In these volumes, by the Rev. Dr. Cumming, they have supplied a want which the religious world has long felt.
Schenectady Reporter.

We know few books so enriched with thought and so pervaded with genial Christian feeling as those of Dr. Cumming.
Lutheran Observer, Baltimore.

In noticing the first volume of the series of which these beautiful volumes form a par, we have already expressed our very high estimate of Dr. Cumming and of his works.
Congregationalist, Boston.

These volumes of the reprint of Dr. Cumming's works will be received with great satisfaction by all who are familiar with his ripe genius and high Christian culture. Evening Traveller, Boston.

All of Dr. Cumming's writings are eloquent, soul-stirring, stimulating, pregnant with admirable suggestions, and filled with profitable instruction. Zion's Herald, Boston.

The works of Dr. Cumming breathe a most heavenly spirit. No one can read them without feeling himself elevated and incited to new duties and a higher state of Christian feeling.
Mass. Life Boat.

If Dr. Cumming can preach as he can write, there is no cause for wonder that he draws crowds of admiring hearers.
Salem Observer.

Published by JOHN P. JEWETT & CO., Boston, JEWETT, PROCTOR & WORTHINGTON, Cleveland, Ohio.
And for sale by all Booksellers. 3m Sept. 9.



AYER'S PILLS.

A NEW and singularly successful remedy for the cure of all Bilious diseases—Costiveness, Indigestion, Jaundice, Dropsy, Rheumatism, Fevers, Gout, Humors, Nervousness, Irritability, Inflamations, Headache, Pains in the Breast, Side, Back, and Limbs, Female Complaints, &c., &c. Indeed, very few are the diseases in which a Purgative Medicine is not more or less required, and much sickness and suffering might be prevented, if a harmless but effectual Cathartic were more freely used. No person can feel well while a costive habit of body prevails; besides it soon generates serious and often fatal diseases, which might have been avoided by the timely and judicious use of a good purgative. This is alike true of Colds, Feverish symptoms, and Bilious derangements. They all tend to become or produce the deep-seated and formidable distempers which load the hearses all over the land. Hence a reliable family physic is of the first importance to the public health, and this Pill has been perfected with consummate skill to meet that demand. An extensive trial of its virtues by Physicians, Professors, and Patients, has shown results surpassing any thing hitherto known of any medicine. Cures have been effected beyond belief, were they not substantiated by persons of such exalted position and character as to forbid the suspicion of untruth.

Among the eminent gentlemen to whom we are allowed to refer for these facts, are

PROF. VALENTINE MOTT, the distinguished Surgeon, of New York City.

DOCT. A. A HAYES, Practical Chemist of the Port of Boston, and Geologist for the State of Massachusetts.

IRA L. MOORE, M.D., an eminent Surgeon and Pphsician, of the City of Lowell, who has long used them in his extensive practice.

H. C. SOUTHWICK, Esq., one of the first merchants in New York City.

C. A. DAVIS, M.D., Sup't and Surgeon of the United States Marine Hospital, at Chelsea, Mass.

Did space permit, we could give many hundred such names, from all parts where the Pills have been used, but evidence even more convincing than the certificates of these eminent public men is shown in their effects upon trial.

These Pills, the result of long investigation and study, are offered to the public as the best and most complete which the present state of medical science can afford. They are compounded not of the drugs themselves, but of the medicinal virtues only of Vegetable remedies, extracted by chemical process in a state of purity, and combined together in such a manner as to insure the best results. This system of composition for medicines has been found in the Cherry Pectoral and Pills both, to produce a more efficient remedy than had hitherto been obtained by any process. The reason is perfectly obvious; while by the old mode of composition, every medicine is burdened with more or less of acrimonious and injurious qualities, by this each individual virtue only that is desired for the curative effect is present. All the inert and obnoxious qualities of each substance employed are left behind, the curative virtues only being retained. Hence it is self-evident the effects should prove as they have proved more purely remedial, and the Pills a surer, more powerful antidote to disease than any other medicine known to the world.

As it is frequently expedient that my medicine should be taken under the counsel of an attending Physician, and as he could not properly judge of a remedy without knowing its composition, I have supplied the accurate Formulæ by which both my Pectoral and Pills are made to the whole body of Practitioners in the United States and British American Provinces. If however there should be any one who has not received them, they will be promptly forwarded by mail to his address.

Of all the Patent Medicines that are offered, how few would be taken if their composition was known! Their life consists in their mystery. I have no mysteries.

The composition of my preparations is laid open to all men, and all who are competent to judge on the subject freely acknowledge their convictions of their intrinsic merits. The Cherry Pectoral was pronounced by scientific men to be a wonderful medicine before its effects were known. Many eminent Physicians have declared the same thing of my Pills, and even more confidently, and are willing to certify that their anticipations were more than realized by their effects upon trial.

They operate by their powerful influence on the internal viscera to purify the blood and stimulate it into healthy action—remove the obstructions of the stomach, bowels, liver, and other organs of the body, restoring their irregular action to health, and by correcting, wherever they exist, such derangements as are the first origin of disease.

Being sugar-wrapped they are pleasant to take, and being purely vegetable, no harm can arise from their use in any quantity.

For minute directions, see the wrapper on the Box.

Prepared by JAMES C. AYER, Practical and Analytical Chemist, Lowell, Mass. Price, 25 cents per box; five boxes for $1.

Sold by J. BARNET, Boston, Mass. and by all Druggist everywhere. [Jly1-6m.

Digitized by the Center for Adventist Research

Contents of this No.

MISCELLANEOUS.
Glimpses of the Land..... 345
The Comforter..... 345
African Proverbs..... 345
Montgomerys's Last Poem.. 346
The Loss of the Arctic..... 346
Foreign News..... 346
Battle of the Alma.....f... 347
EDITORIAL.
The Prophecy of Isaiah..... 340
Final adieu to Chardon St. chapel..... 348
Spiritualism proof against mice 348
CORRESPONDENCE.
An abomination unto the Lord..... 350
Letter from J. Smith..... 350
" " W. E. Hitchcock 350
" " O. Rockwell..... 351
" " C. F. Luce..... 351
OBITUARIES.
R. M. Hathaway..... 351
E. Frving..... 351
M. White..... 351

ADVENT HERALD.

BOSTON. NOVEMBER 4, 1854.

PROPOSITION OF ELDER J. COLE,

To be one of twenty to raise one thousand dollars to aid me in my missionary labors, and the Herald.

Jonathan Cole ..... $50.
S. F.... ..... $50.
John Smith .... $50.
L. H. Smith .... $50.

REMOVAL OF THIS OFFICE.

☞46 1-2 *Kneeland Street.* 46 1-2.☜

HAVING removed from Chardon street to our rooms in the building of the "Boston Advent Association," the office of the *Advent Herald* is now located at No. 46 and 1-2 Kneeland st., between Hudson and Tyler streets. Kneeland street extends from 534 Washington street, to 151 Sea st. The passenger Depot for the Worcester and Western roads, is on the corner of Kneeland and Albany streets, one street east of the new Chapel. And the depot for the Old Colony and Fall River road, is on Kneeland and South streets, four streets east of the Chapel. Kneeland street, is also a continuation of Eliot-street, which extends from the depot of the Providence and New Bedford Railroads, to Washington street. Sea street, in which Kneeland street terminates, is now the principal avenue to South Boston; but a new one has been ordered to be built, which commences at the foot of Kneeland-street. It will therefore be apparent that Kneeland and Eliot streets constitute a continuous thoroughfare across the city, extending from the Providence depot, past the Chapel, the Worcester and Old Colony depots, to South Boston; and it is the only continuous thoroughfare across the city, in that part of it. It is therefore the principal street extending east and west in that neighborhood and can easily be found by those visiting Boston. Those coming in the cars on the Providence, New Bedford, Worcester, Old Colony and Fall River roads, landing on the line of the street, will need no guide to it. Those coming in on any other road will first inquire either for Washington or Sea streets and then proceed up or down to No. 534 of the former or 151 of the latter, where they are intersected by Kneeland street. Hudson street, on the corner of which the Chapel is situated, is the third street east of Washington-street and the sixth street west of Sea street.

We have thus been particular because strangers sometimes find it difficult to find places in the city with which they are not familiar; and we have often had complaints of the difficulty of finding our office where now located.

Special Notice.

THE DEDICATION.—The new chapel at the corner of Hudson and Kneeland Streets, in this city will be opened for public worship on Wednesday, Dec. 6th, at half past 2 o'clock, P.M.; services will be continued over the Sabbath. We cordially invite all our bretheren and friends from all parts of the country to participate with us in this feast of the dedication. It will continue four days.

We ask the prayers of all the brethren and sisters, that the blessing of God may attend our meeting, and that it may be a *feast* indeed.

The stockholders will hold a meeting at the time, of which due notice will be given.

NEW WORK.

BY J. LITCH.

MESSIAH'S THRONE AND MILLENNIAL GLORY.—I design publishing by subscription about the first of December, a volume with the above title, consisting of between three and four hundred 12 mo. pages, neatly bound in black muslin, in the style of Miller's Memoirs. I have already received sufficient encouragement to decide on putting the work to press immediately, or as soon as it can be done. It will probably be in the hands of the pressman by the first of November, and ready for delivery to subscribers by Dec. 1st. Price, delivered in any part of the United States, within 3000 miles of Philadelphia, ONE DOLLAR.

Those who wish it, are desired to inform me immediately, so that I may know how many copies to order printed. Send one dollar, post paid, to J. Litch, 45 North 11th-street, Philadelphia.

The work is intended to be a clear and forcible illustration of the doctrine of the pre-millennial advent and reign of Christ, unraveling the intricacies and mysteries of the vexed Jewish question in all its lights and shades. The following synopsis will give a general idea of the nature of the works.

1. The first and second Adam:—the relation of each to the globe we inhabit, and to the human race who did originally and shall finally and forever inhabit the earth.

2. The Jews and Jewish economy—its bearing on and relation to the Christian and future everlasting dispensation.

3. The Jewish relation to the land of promise. A purely conditional relation, to continue only while they conformed to the covenant under which they went in to possess it; Christ being the true heir.

4. The Jewish relation to the kingdom of the house of David, conditional, and might have continued eternally had they comformed to the conditions; not doing so, they lost it.

5. Christ, the true literal king of the Jews; he came to them literally, in his own proper person as king, and asserted his claim; and for that reason was rejected and crucified. And for this rejection the Jews were rejected and ejected from the land of promise, and the sceptre departed from Judah.

6. The Jews: the sense in which they were rejected of God when scattered,—1. the ten tribes, 2. the two tribes.

7. The relation of the Jews to the everlasting kingdom of Christ: they will be restored to the land and kingdom in the resurrection and regeneration; "the house of Israel" to consist of all believing Jews, of all ages and climes, divided into their own tribes; the twelve apostles their chiefs.

8. The Messiah, the Christ, the anointed, synonimous, and belong to prophet, priest and king.—The first two offices are acknowledged to have been filled by Christ at his first advent, in the most literal sense; the last therefore will be as fully realized.

9. The new birth, its nature and absolute necessity in order to inherit the kingdom of God. The means and condition of its attainment.

10. The eternal heaven of the saints to be in the new earth. The regeneration to precede the millennial.

11. The millennial reign, its introduction, nature, end; and the everlasting reign.

12. "Times of the Gentiles," its import, progress and termination.

13. The gospel of the kingdom, its nature, progress and design. The signs of the times.

Many other points will come in incidentally, not here enumerated. Nor should it be expected that all the foregoing, will be considered in the exact order, in which it is here introduced.

The object is as far as possible, to present a connected view of the Advent doctrine, on which we, as a people, are agreed, and which we regard as standard points of doctrine—a desideratum long needed.

TO EDITORS.—Editors who will give this prospectus an early insertion in their papers, and forward a copy to my address, shall be entitled to one copy of the work.

Twelve copies sent by express, to one address, for ten dollars; and in proportion for any larger number of copies. JOSIAH LITCH.

IMPORTANT PUBLICATIONS.

Memoir of William Miller.—Price, in cloth, $1; gilt, $1,50. Postage, 19 cents.

Bliss's Commentary on the Apocalypse.—Price, in cloth, 60 cents. Postage, 12 cents.

The Inheritance of the Saints, or, the World to Come. By H. F. Hill. Price, in cloth, $1; gilt, $1,37. Postage, 16 cents.

Fassett's Discourses on the Jews and the Millennium Price, 33 cents. Postage, 5 cents.

DR. CUMMING'S WORKS.—By Rev. John Cumming, D. D., F. R. S. E., minister of the Scottish church, Crown Court, London. Viz:

Benedictions, or the Blessed Life. Price, 75 cts. Postage, 15 cts.

Lectures on the Apocalypse—(In two vols.) Price, 75 cts. each. Postage, 21 and 22 cts.

The Church before the Flood. Price, 75 cents. Postage, 17 cts.

Voices of the Night, Price, 75 cts. Postage, 13 cts.

Voices of the Day, Price, 75 cts. Postage, 15 cts.

Voices of the Dead. Price, 75 cts. Postage, 15 cts.

The Tent and the Altar. Price, 75 cents. Postage, 16 cents.

Scriptural Readings on Genesis. Price, 75—16.
Do. Do. on Exodus. " 75—18.

Lectures on our Lord's Miracles. Price, 75 cents. Postage, 19 cents.

Lectures on our Lord's Parables. Price, 75 cents. Postage, 19 cents.

Lectures on the Book of Daniel. Price, 75 cents. Postage, 20 cents.

Lectures on Romanism. Price, $1 00. Postage, 24 cents.

REV. H. BONAR'S WORKS.

Story of Greece. Price, 30 cents. Postage, 7 cts.
Night of Weeping. Price 30 cents. Postage, 7 cts.
Morning of Joy. Price, 40 cents. Postage, 8 cts.
Eternal Day. Price, 50 cents. Postage, 11 cts.

Advent Tracts (in two vols.)—Containing twenty-one dissertations on nearly all the important subjects relating to the personal coming of Christ and the duties connected therewith. Price, 58 cents. Postage, 8 cts.

The Infidelity of the Times, as connected with the Rappings and the Mesmerists. And especially as developed in the writings of Andrew Jackson Davis. By Rev. W. H. Corning. Price, 38 cts. Postage, 6 cents.

"*Gavazzi's Lectures*," as delivered in New York city, reported by a Stenographer, and revised by himself, with a sketch of his life. Price, $1,00. Postage, 17 cents.

Infidelity; its Aspects, Causes, and Agencies: being the Prize Essay of the British organization of the Evangelical Alliance. By the Rev. Thomas Pearson, Eyemouth, Scotland. Price, $2,00.

The Advent Harp—Containing about five hundred hymns on the Advent of our Saviour and kindred subjects, together with over two hundred pieces of choice music. This work has been warmly commended wherever used, and is regarded as the only Advent hymn book published. Price, 60 cents. Postage, 9 cents.

Hymns of the Harp (without the music)—New editions of both just out. Price, 37 1-2 cts. Postage, 6 cents.

TRACTS.

The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age. $2 per hundred; 3 cents single.

The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. $2,50 per hundred; 4 cts. single.

First Principles of the Second Advent Faith. This tract is illustrated by copious scripture references. $2,50 per hundred; 4 cents single.

The Bible a Sufficient Creed. By Rev. Chas. Beecher Price, $2,50 per hundred; 4 cts. single.

Promises Concerning the Second Advent.—This little work contains daily food for the soul. Price, 50 cents per dozen; 6 cents single.

Phenomena of the Rapping Spirits.—This tract will be sent by mail, postage paid, at $3 per hundred, 30 copies for $1, or 4 cents single.

Eternal Home. By J. Litch. Price, $3 per hundred; 5 cents single.

Tracts for the Times—Nos. 1, 2, 3—"Hope of the Church"—"Kingdom of God," and, "The Glory of God filling the Earth." Price, $1,50 per hundred.

Tracts for the Times—No. 4—"The return of the Jews." Price, $2 per hundred, 3 cts. single.

Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked. Price, $3 per hundred, 5 cts. single.

The Pauline Chart.—By J. W. Bonham. This is a very useful aid to the study of the book of

Kelso Tracts—Nos. 1, 2, 3, 4, 5, 6—"Do you go to the prayer-meeting!" "Grace and Glory," "Night, Day-break, and Clear-day," "The City of Refuge," "Sin our Worst Enemy, and God our Friend," "The Last Time." $1 per hundred—comprising an equal number of each.

Knowledge for Children—a package of twelve tracts Price, $1 per doz. packages; single package, 10 cents.

Prophetic View of the Condition of the Nations—which is immediately to precede the Second Advent. By N. N. Whiting. Price 4 cents, or $2,50 per 100.

The Personal Coming of Christ at the Door—Are you Ready? Price, $1 50 per 100, 3 cts. single.

Glorification. By Rev. Mourant Brock, M. A., of England. $2,50 per hundred; 4 cts. single.

The Lord's Coming a Great Practical Doctrine. By the same author. $2,5 per hundred; 4 cents single.

The Second Advent Introductory to the World's Jubilee. A Letter to the Rev. Dr. Raffles, of England, containing a complete refutation of the popular notion concerning the millennium. $2 per hundred; 4 cents single.

The postage on the above tracts is one cent each.

Appointments, &c.

Providence permitting, I will preach at
Lowell, November 14th: Nashua, N. H., 15th; Manchester, 16th; Pittsfield, 17th, and remain over the following Sabbath.
Louden Village, 21st and 22d; Louden Ridge, 23d and 24th, and remain over the following Sabbath.
Lake Village, 28th; East Haverhill, 29th—will some brother call for me at the depot, on the arrival of the first train of cars from Lake Village, as above dated? Peacham, Vt., December, 1st; Cabot, Sabbath, 3d; Calais, 5th, 6th and 7th, as Elder Davis may arrange; Waterbury, Sabbath, 10th.
Week-day meetings at 7 o'clock, P.M., or as brethren in charge may think best. N. BILLINGS.

The Lord willing, I will preach at
Waterbury, Vt., Sunday, Nov. 12th; Westford, Mass., 15th; Lawrence, 16th; Auburn, N. H., 17th, and over the Sabbath; Sharon, Vt., 20th. L. D. THOMPSON.

ELDER I. H. SHIPMAN will commence a series of meetings at the Forsyth-street chapel, in New York city, the last Sabbath in October.

LORD willing, I will preach in Portland, Me, on Tuesday and Wednesday evenings, Nov. 7th and 8th. L. OSLER.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

H. N. Eliot—Rec'd by N. Billings.
J. D. Boyer—Sent you books on the 30th by Adams & Co.
J. Austin—12 cents due.
J. Hooper—We send regularly.

BROOKLYN HOMŒOPATHIC PHARMACY,

Court-street, corner of Livingston,
BROOKLYN, L. I.

J. T. P. SMITH has for sale an assortment of Homœopathic Triturations, Tinctures, Dilutions and Pellets, including the higher attenuations.

Cases for Physicians and for Family use of various sizes and prices.

Pure Sugar of Milk, Alcohol, and Unmedicated Pellets, constantly on hand.

Homœopathic Arnica Plaster, a substitute for the ordinary Court Plaster, and an excellent application for Corns.

Country Orders promptly and carefully executed. oct.28

☞The above medicines and books are for sale also at this office.

WOLSTENHOLME'S HELION LIGHT,

Or Self-Generating Gas Lamps

THIS Light is believed to be the best means of portable illumination that has ever been introduced to the public. It is thouht by good judges to be the most BEAUTIFUL, BRILLIANT, CHEAP AND SAFE. The subscriber has persevered unremittingly to attain a perfection in the Helion Light that should prevent an objection by the most fastidious and he thinks he has done it.

He is quite confident that his Light will commend itself no every observer, at first sight. But besides its beauty, its cost is very moderate, which is no small recommendation; a large centre-table lamp may be supplied with this splended Light for about one cent per hour. Its greatest recommendations however, is in this: IT IS SAFE. It has defied all his experiments,—he has tried many to explode it.

The surpassing splendor and moderate cost of this Light are recommendations which, in contrast with all other means of portable illumination, are sufficient to insure for it an extensive patronage,—but its safty also defies all contrast with others Fluids, and places the HELION LIGHT in a position of triumphant superiority.

Yet another, though the least recommendation of this Light, is that your large centre-table lamp, or the common work-lamp, when filled, will give a uniform blaze of brilliancy for 12 and 14 hours without the *slightest attention*, and until the last drop is consumed. It is thought it will compare well with every other Gas Light offered to the patronage of the public.

These Lamps in every style, with the Helion Spirit supplied to order in any quantity, by the subscriber at his manufactory, Gaspee-street, Providence, R. I. JAMES WOLSTENHOLME.
Sole Manufacturer.

Providence, June 30th, 1854. [jly.29.t.f.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 46½ KNEELAND STREET, (UP STAIRS) BOSTON,
(in the building of the "Boston Advent Association," between Hudson and Tyler-streets—a few steps west from the Station of the Boston and Worcester Railroad.)

BY JOSHUA V. HIMES.

TERMS.—$1 per semi annual volume, or $2 per year, *in advance.*
$1.13 do., or $2.25 per year, *at its close.*
$5 in advance will pay for six copies to one person; and $10 will pay for thirteen copies.
Single copy, 5 cts.
To those who receive of agents, free of postage, it is $1.25 for twenty-six numbers, or $2.50 per year.

CANADA SUBSCRIBERS have to *pre-pay* the postage on their papers, 26 cts. a year, in addition to the above; *i. e.*, $1 will pay for twenty-three numbers, or $2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cts. postage on each copy, or $1.04 in addition to the $2, per year. 6s. sterling for six months, and 12s. a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the Herald, *if pre-paid* quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If *not* pre paid, it will be half a cent a number in the State, and one cent out of it.

To Antigua, the postage is six cents a paper, or $3,12 a year. Will send the *Herald* therefor $5 a year, or $2,50 for six months.

TO AGENTS AND CORRESPONDENTS.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.

2. Orders for publications should be headed "*Order*," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.

3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "*For the Herald.*" The writing should not be crowded, nor the lines be too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks, and disconnected and illogical sentences omitted.

4. Everything of a private nature should be headed "*Private.*"

5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state) be distinctly given.

Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.

Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

Agents.

ALBANY, N. Y.—W. Nicholls, 185 Lydius-street.
AUBURN, N. Y.—Wm. Ingmire.
BASCOE, Hancock county, Ill.—Wm. S. Moore.
BUFFALO, N. Y.—John Powell.
DERBY LINE, Vt.—S. Foster.
DETROIT, Mich.—Luzerne Armstrong
EDDINGTON, Me.—Thomas Smith.
MILWAUKEE, Wis.—Dr. Horatio G. Yunk.
NEWBURYPORT, Mass.—Dea. J. Pearson, sr., Water-street.
NEW YORK CITY—Wm. Tracy, 246 Broome-street.
PHILADELPHIA, Pa.—J. Litch, N. E. cor. of Cherry and 11th streets.
PORTLAND, Me.—Wm. Pettengill.
PROVIDENCE, R. I.—A. Pierce.
ROCHESTER, N. Y.—Wm. Busby, 215 Exchange-street.
ROUGH AND READY, Hancock county, Ill.—Larkin Scott.
SALEM, Mass.—Lemuel Osler.
SHARBONA GROVE, De Kalb county, Ill.—Elder N. W. Spencer
SOMONAUK, De Kalb county, Ill.—Wells A. Fay.
SHEBOYGAN FALLS, Wis.—William Trobridge.
TAYLORSVILLE, Christian county, Ill.—Thomas P. Chapman.
TORONTO, C. W.—D. Campbell.
WATERLOO, Shefford, C. E.—R. Hutchinson, M. D
WEST ALBURG, Vt.—Benjamin Webb.
WHITE ROCK, Ogle county, Ill.—Elder John Cummings, jr.
WORCESTER, Mass.—J. J. Bigelow.

RECEIPTS.

The No. appended to each name is that of the HERALD *to which the money credited pays. No.* 659 *was the closing number of* 1853; *No.* 685 *is to the end of the volume in June,* 1854; *and No.* 711 *is to the close of* 1854.

R. H. Bird, 703; J. Stone, 711; H. Holden, 711; J. G. Looman, 716; Jona. Smith, 737; D. Locklin, 703; G. H. Gould, 711; L. Parker, 716; P. Parker, thank you; D. Chase, 728; H. Abbe 716; W. E. Hitchcock, 716; R. Allen, 711; Mrs B. B. Lawrence, 728; Elder Geo. Eyster, 722; W. W. Conner, 763; W. M. Boyse, 711—each $1.

J. Haley, 742; E. Burns, 663; G. S. Rundett, 690; S. Marvin, 754; W. White, 756; N. Jepperson 711; L. Drew, 748; J. Hayes, 742; O. Chaney, 711; G. T. Havens, 735; E. Ayres, 716—each $2.

J. C. Moulton, 737—$4.

E. S. Loomis, on acc't—$5.

J. Carter, 749—$3,25; W. H. Ordway, 700—$1,3?; F. Wheeler, 737—$1,25; J. Moore, 748—$2,25; J. F. Rice, 702—20 cents.

Digitized by the Center for Adventist Research

ADVENT HERALD.



Luke 2:10-11

J. V. HIMES, Proprietor. "WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES." OFFICE, No. 46 1-2 Kneeland-street

WHOLE NO. 704. BOSTON, SATURDAY, NOVEMBER 11, 1854. VOLUME XIV. NO. 19

The Passage.

BY REV. A. C. THOMPSON.

THE heir of heaven, henceforth I fear not death,
In Christ I live; in Christ I draw the breath
Of the true life;—let, then, earth, sea and sky,
Make war against me! On my heart I show
Their mighty Master's seal. In vain they try
To end my life, that can but end its woe.
Is that a death-bed where a Christian lies!
Yes! but not his—'tis Death himself there dies!
COLERIDGE.

The expiring believer does not see death: he sees the heavens opened, and Jesus Christ standing at the right hand of God. It is no dark valley through which he passes, but he moves along the highway of the Lord, to the palace of the great King. He escapes out of this Golgotha into the only true land of the living. Stephen was not vanquished on the field of martyrdom; he came off victor over enemies human and Satanic; yea, he was more than conqueror. Amidst the shouts of an infuriated mob, and a shower of stones, "he fell asleep." None of these things move him, neither counteth he his life dear unto him. He is full of the Holy Ghost, and so is full of joy and peace. He was not killed; he has only fallen asleep in Jesus;

"Like one who draws the drapery of his couch
About him and lies down to pleasant dreams."

Never did evening shadows lengthen more quietly, nor the dews come down more benignly, than he, than every true believer, sinks to rest. "He is not dead, but sleepeth." "They which sleep in Christ are not perished." They live; they live in him, and with him,—a life higher, holier far than this. The protomartyr, now opening his eyes as never before on the glory of God, and on the Son of Man standing on the right hand of God, can say, "I laid me down and slept; I awaked, for the Lord sustained me." The French Assembly may vote "Death an eternal sleep;" the atheist Mirabeau, when speech fails, may spend his last strength in writing, "Death is but a sleep;" the atheist Danton may play off his horrid levity on the scaffold —"Let me go to sleep;" but that is to fall asleep in sin, sorrow, wrath; it is to fall into outer darkness, "where their worm dieth not, and their fire is not quenched."

Stephen, in holy calmness, in the quiet sublimity of a triumphant faith, prays for himself —"Lord Jesus receive my spirit;" prays for his murderers, "Lord, lay not this sin to their charge;" bids earth good-night, and sinks into the repose of heaven. "So he giveth his beloved sleep." In the hour of dissolution, every saint in Jesus Christ, whether sinking under a shower of stones, or the assaults of disease, hears a voice saying, "Come up hither!" Before escaping from this prison, light begins to break in. Gleams from the sunshine of everlasting glory find their way to his cell.

"O what joy!" exclaimed Dr. Gordon. "People have said that death is frightful. I look on it with pleasure. I see no monsters around me. Death! I see no death at my bedside. It is that benign Saviour waiting to take me. I could not have a fear. This is not the testimony of one who has nothing to live for. I am in the prime of life, with comforts and friends around me. But the prospect of heaven is more than all." "I fear I am sinfully impatient in so longing after heaven; but it is so glorious! Christ, not death, is about to take me from earth. There is no death to the Christian. That glorious gospel takes away death." Such a departure is *mors sine morte*,—a dying without death; it is the believer's birth-day of eternity, —his last, best birth-day, his birth into glory unutterable and unending.

The saint, no less than the sinner, must depart this life. Of all the millions who have yet lived, two only have been translated; and, in time to come, those only who are alive at the coming of our Lord, shall in the twinkling of an eye be changed, without tasting death; but the law is —and these exceptions are hardly to be named —that all must die. The most eminent saints, the men and women after God's own heart; the beloved disciple—the one just referred to—who, on the eve of departure, saw the heavens open and the Son of Man standing on the right hand of God; and he who, years before decease, was caught up to the third heaven, have alike been obliged to pass through the same door into the unseen world. It was revealed unto venerable Simeon that he should see death before he had seen the Lord's Christ; but the sight of him who is a light to lighten the Gentiles, and the glory of Israel, made it no less necessary for him to behold the King of Terrors.

That is the epoch of dissolution when soul and body part company till the resurrection. The substance of the soul suffers no harm, and its consciousness no abatement, by that change. "Then shall the dust return unto the earth as it was, and the spirit shall return unto God who gave it." "And it came to pass that the beggar died, and was carried by angels into Abraham's bosom." Paul speaks of death as the hour of his departure, and departure to be with Christ. The believer's soul is then disembodied, not destroyed. His tent is struck for the last time, and he passes over Jordan. The ship goes to pieces, but the passenger is safe. The believer may one moment be in the agonies of dissolution, the next reposing calmly in Abraham's bosom.

Many tribes of men have imagined that for a long time, if not forever, souls linger about the bodies or the dwellings they formerly occupied. The belief has been very extensive, that they assume a shadowy but visible form, and thus present themselves as spectres. Even a Christian council, in the fourth century, forbade to kindle a light in burial places, that the spirits of departed saints might not be disturbed. Romanists imagine their souls are cleansed by fire. The Council of Trent decreed, "If any man shall say that after justification the fault is so blotted out that there remains no guilt of temporal punishment to be endured in this life, or in the future life of purgatory, before the soul can be admitted into the kingdom of heaven, let him be accursed." But Christ said to the penitent thief, "To-day shalt thou be with me in Paradise;" and thus our Lord himself comes under the anathema of the Man of Sin, exalting himself above all that is called God.

Not a shadow of support does that dogma of purgatory find in the word of God. It has been built up by fancy alone, aided by popular heathen notions concerning a land of shades where souls are stretched out in the wind, or thrust into water or fire, for purification. Thence comes this *Limbus Patrum*, with prayers and masses for the dead.

The souls of believers do immediately pass not into purgatory, not into other bodies by transmigration, not into a long lethargy, not into annihilation, nor into any other state which paganism has conjured up, but into glory. They pass into a glorious world,—a glorious city, where is a glorious temple; where is none but the most exalted society, holy angels, and glorified saints, where their occupations and the songs are most ennobling, none being lower than glory to God in the highest. They are made kings and priests unto God; the palm-branch is put into their hands; the crowns of glory are placed upon their heads.

But who are received to that abode? There shall in no wise enter into it anything that defileth: it is to the spirits of just men made perfect that they are come; they are clothed with white linen, which is the righteousness of saints. Immediately upon entrance there they find their character perfectly congenial to the holy occupations and society of the place.

It is the effulgence of Christ's person which lights up that whole far-stretched world, and sheds a quickening radience on every resident there. If, two thousand years before Christ's coming on earth, Abraham rejoiced to see his day, what must be the joy of seeing him as he now is, at the right hand of majesty, in the heavens!

Stray beams of his lustre often fall on the dying believer before his soul leaves its tenement. "This is heaven begun," said Rev. Thomas Scott; "I have done with darkness, forever—forever. Satan is vanquished. Nothing now remains but salvation, with eternal glory—eternal glory." Come to the veranda of a Braminic temple. In the last spasms of Asiatic cholera, Gordan Hall cries, "Glory, glory, glory!" and he

"Passed through Glory's morning gate,
And walked in Paradise."

"Blessed are the dead that die in the Lord, from henceforth!" Blessed are the dead—not survivors, not the most favored of those who remain here, still sinning and repenting, and so imperfectly serving God—but blessed are the dead in Christ who have ceased from sin, are made perfect in holiness, and have passed into Paradise.

Transplanted trees flourish best. Shall we grudge those plants of righteousness their better soil and purer air? Shall we grudge an escape from the hovel into the palace of the Great King? "Children," said the mother of John Wesley, the last thing she uttered, "Children, as soon as I am released, sing a psalm of praise to God." Music sounds best after sunset. It is no time to mourn here, while angels clap their wings, and the whole family above cry, Welcome home! Who would keep his tears for the coronation day?

Blessed are the dead that die in the Lord!

"Thus star by star declines,
Till all are passed away;
As morning high and higher shines
To pure and perfect day.
Nor sink those stars in empty night,
But hide themselves in heaven's own light."

Shall not this abate the dread of dying? That dread is instinctive; it is deep. By most, death is regarded as *ultimum terribilium*,—the extremest of things terrible; but is it not gain, great, unspeakable gain, to the child of God, to die? And shall we hesitate to encounter the little inconvenience of stepping ashore from this shattered vessel? Why so in love with perils? Whence this aversion to enter the haven of everlasting bliss? For all saints in Christ Jesus, death has been unstinged. What if the serpent deprived of its fangs, do hiss?—he is harmless.

"How hard it is to die!" remarked a friend to an expiring believer. "O, no, no!" he replied; "easy dying, blessed dying, glorious dying!" Looking up at the clock, he said, "I have experienced more happiness in dying, two hours this day, than in my whole life. It is worth a whole life to have such an end as this. O, I never thought that such a poor worm as I could come to such a glorious death!"

Chrysostom, when banished, said to a friend, "You now begin to lament my banishment, but I have done so for a long time; for since I knew that heaven is my country, I have esteemed the whole world a place of exile. Constantinople, whence I am expelled, is as far from Paradise as the desert whither they send me."

A few moments before he expired Edmund Auger said to a friend, "Do you see that blessed assembly who await my arrival? Do you hear that sweet music, with which those holy men invite me, that I may henceforth be a partaker of their happiness? How delightful is it to be in the society of blessed spirits! Let us go. Let me go." O, death! where is thy sting?

What is it to die? To lean on the Almighty for a few steps down a narrow valley; to step out of Jordan, upon the borders of the Better Land; to pass up to the New Jerusalem; to enter by one of those gates of pearl into the city; to have ten thousand angels come and utter their cordial welcome; to see—O, let me die the death of the righteous!—to see the Saviour smile beniguantly, and to hear him say, "Well done, good and faithful servant; enter thou into the joy of thy Lord!" That is to die.

But, in order to do that, there needs be "an anchor to the soul, both sure and steadfast,"—a most earnest "looking unto Jesus, the author and finisher of our faith." It was not in the hour of martyrdom that Stephen first beheld the Lamb of God. The religion that is good for nothing in life, is good for nothing in death. The time will come, when we shall need a strong arm near, and a firm faith to grasp it. The sentimentalities of fading flowers, and falling leaves, and of moonlight musing, all the prettinesses of poetry, all natural amiabilities, and mere natural charities, however cultivated, will avail nothing in the day when God shall require the soul—in the day when we stand at his bar. Faith alone will suffice,—an appropriating, justifying faith; an operative vitalizing faith; a hearty, adoring faith in the Lord Jesus Christ, who stands as Redeemer and Advocate at the right hand of God.

Absalom's Rebellion.

FOR a thousand years Israel's faith had been tasked by a promise to Abraham, "that he should be heir to the world." An empire from the Red Sea to Damascus, and from Euphrates to the Mediterranean, seemed great in those early days, before the arts and sciences of modern times had annihilated space, and rendered continents microscopic.

Beside, Palestine is the geographical center of three continents, and its possessor may yet prove to be by position the military heir of the world. But how could the national faith rise so high? Were they not for five hundred years before David without metropolis, without army, without a visible king? Where were their arts, manufactures, commerce, arms, and navies? Was not the military power of the world centered on the Nile, or in Nineveh? Was not commerce securely seated in Tyre and the merchant cities of the Phenician coast? How could Israel compete with these stupendous dynasties? Was not faith in the promise to Abraham so difficult, so absurd, almost, as to be well-nigh miraculous? Yet how soon, when the hour arrived, the fulfilment rushed upon them! One generation is hiding and skulking unarmed in caves and mountain; the next generation sees a king firmly throned in an impregnable metropolis, with a victorious army marching on from conquest to conquest.

Old men in David's day could yet remember how, in their father's time, they hid from the enemy in the holes and glens. Now they beheld that shephard-prince wave his lion-banner on the walls of Palestine's proudest cities, and sheathe his sword over the ashes of Amelek and Edom. They saw his chariot-wheels rush eastward by the river Euphrates, the astonished Assyrian veterans discomfited before him; they saw him at the gates of Damascus, Syria trembling at his tread, and the Prince of Tyre claiming his friendship with lordly gifts. Scarce fifty years were necessary, when once his hour was come, for God to do what he had purposed, transforming Israel from one extreme to the other of the scale of nations. At the summit of so much greatness, in the momentum of such divinely-communicated impetus, what could prevent David from now realizing the promise to Abraham, a thousand years old, and becoming the heir of the world? Could SIN do it? Could the folly of an hour, a moment's madness, interrupt so large renown, and strew with ashes a path so glorious? Mark the consequences of the withdrawal of divine restraint from so large a family as that of David. The slumbering elements of evil, that only heavenly power can repress in the volcanic heart of man, burst into sudden conflagaration. Behold the beatiful, the accomplished Tamar the victim of Amnon's disastrous passion! Watch deadly vengeance smouldering concealed in the breast of Absalom! Hear the word brought to the king like a sudden thunderstroke, "Absalom hath slain all the king's sons!" Behold the beautiful, the favorite son flying, a fratricide, from his native land! How in that family, that should have been a heaven on earth, has hell broke loose! How, in ever-widening train, do private transgressions draw on public

Digitized by the Center for Adventist Research

developments, and end in the convulsions of a kingdom!

There are eyes that see that the exile is not forgotten. Joab, cool, crafty, ambitious, sends his wise women of Tekoa with her parable, and the king yields to the strength of his general, and the weakness of his heart. The dangerous young man is brought back, and after a few years reinstated at court. Alas! for David! That child be so doted on, loved not in return. It was *himself* the young prince loved, when he sought an interview with his father, and humbly sued for pardon. Hence, the instant his position was secured, a system already cogitated in his mind, sprang into execution. Whether counting on his father's removal, or only to secure succession, one thing he was resolved on, and that THE THRONE. He was seen now with splended equipage, chariots, horses, and fifty men to run before him. Is not this the heir apparent? His hours are filled with disinterested concern for the business of every body. His station is by the way of the gate. Does an applicant for royal favor draw nigh?

"Of what city art thou?"

"Thy servant is of such and such a tribe."

"See now"—exclaims the young man with a tone of regret, having first inquired the nature of the business—"See, thy matters are good and right, but none will hear thee, from th king downward!"

As much as to say, "Your case is a hard one, honest friend. If you had your rights, you would be attended to. But in this court, *merit* is not the thing. Plain, hard-working men like you must stand aside." And then, as if by way of soliloquy, he would break forth in a patriotic strain, "Oh! that I were made a judge in the land, that *every* man that hath any suit, or cause, might came to me, and I would do him *justice!*" And if the countryman should offer to do obeisances, after oriental fashion, the young man would hasten to prevent him; taking him warmly by the hand, and kissing him.

The duties of patriotism seem to have been almost as well understood in those days as in our own. Such disinterested benevolence could not fail of its reward. "*Absalom stole the hearts of the men of Isreal.*"

Unhappy David! Loving a heartless monster! Confidingly cherishing a treacherous assassin! Could he dream what was to happen when that beautiful countenance turned humbly to him, and piously said, "I pray thee let me go pay my vow which I vowed in Syria, saying, 'If the Lord bring me again to Jerusalem, than will I serve the Lord!'"

"Go in peace!" the king replies. And the youth departs to send spies through all the realm, saying, "As soon as ye here trumpet sound, then say, 'Absalom reigneth in Hebron!'"

A messenger broke in upon the king's repose.

"The hearts of Isreal are after Absalom!" In an instant the agonized father saw through the whole. A thousand incidents, unthought of till now, recurred to him, and revealed at once the deadly nature of the enterprise, its fearful extent, and his imminent danger. Not a moment was to be lost. Not in vain had David been an outlaw in younger days. Intuitively his mind flashed along all the tangled chains of cause and effect, and pronounced on the spot what must be the result.

"Arise! let us flee; for we shall not else escape. Make speed! depart! lest he overtake us suddenly, and smite the city with the edge of the sword." And preceded by his escort of Philistine troops, Cherethite and Pelethite, he crossed the Kedron. Here a toutching dialogue occurs between David and his veteran lieutenant, Ittai.

"Return to thy place, and *abide with the king*," said David, with a lip quivering with agony; "thou art a foreigner, and an exile, should I make thee a vagabond like me? Return! take back thy brethren. Mercy and truth be with thee.

"As the Lord liveth," answered the faithful Phenician, "and as my Lord THE KING liveth, surely in what place my Lord THE KING shall be, whether in death or in life, even there also will thy servant be!"

David and Ittai were old comrades. They had campaigned together. They had slept in caves together as proscribed men. David seems to say:

"Ittai, do you not see I am king no longer? Do you not so Absalom is king? Are you not tired of following my unfortunate career? Do you not wish to stay and make your fortune? Leave me, if you wish."

And Ittai answers, by calling him "MY LORD THE KING," twice over, and telling him he will die rather than desert him. That was one drop of consolation in the cup of gall and wormwood David was drinking. Than Zadok and the Levites came, with the ark, to share his wanderings.

"Carry back the ark of God into the city," said David. "If I shall find favor with the Lord, he will bring me again and show me both it, and his habitation! Art thou not a seer? return into the city, and your two sons, Ahimaax and Jonathan. See, I will tarry in the plain of the wilderness till there come word from you."

So David went up Olivet, bare-footed, with head covered, weeping, and all the people weeping with him.

"Ahithophel is among the conspirators!" said one.

"Oh! Lord!" groaned David, as if smitten by an arrow, "I pray thee turn the counsel of Ahithophel to foolishness!" And at the instant Hushai met him, his other confidential adviser. "If thou goest with me thou shalt be a burden to me," said David, whose promptitude never failed him. "But if thou returnest, thou mayest for me defeat the counsel of Ahithophel." For well David knew that what he had chiefest to fear was the advice of that unerring sage. Just then a fellow on the opposite side of the way began hurling stones at the fugitive king.

"Come out! come out! thou bloody man! Thou man of Belial! The Lord hath returned upon thee the blood of the house of Saul. And behold thou art taken in thy mischief, for thou art a bloody man!"

Thus, in the bitter hour of a good man's calamity, does every Shimei vindicated his sonship to the devil, by turning "accuser of the brethren," and casting stones.

Short shrift would Abishai have made. "Why should this dead dog curse my Lord the King? Let me go over and take off his head!" "Let him alone," said David. "Let him curse. The Lord hath bidden him. It may be the Lord will requite me good for his cursing this day." Men have no mercy. When a good man falls, they are like fiends in the ferocity of their pious denunciation. But the Lord has pity, and forgives; especially when he sees the good man's heart thus trod and trampled in the dust of humiliation. So went David forth from all his honors. So fell in ruins the fair fabric of his life's fortunes—and SIN was the cause. Sin forfeits the protection of God. Sin weakens the whole man. Sin opens the door to the evil one. Sin admits a train of ghastly consequences that are never visible on the honr of solicitation and of lawless indulgence. Good men sin. And the sins of good men are more envenomed in their smart then any other sins in the universe. There are no sorrows like the sorrows of the sinning David.

Grey.

A Case of Circumstantial Evidence.

FROM THE GERMAN.

In a small town of Saxony lived three young men, whom we will call George, Ernest and Lewis, and who from their infancy were strongly attached to one another. George and Ernest were merchants; Lewis studied the law, and practised in his native place.

One summer's day Ernest and George set out on horseback for a town about thirty miles off, where they had business to transact. Ernest was weak enough to be fond of discoursing with his friend on religious subjects, on which they were of different opinions, and had often had warm disputes, though George was as irritable and passionate as he himself was obstinate in maintaining his notions. During the journey Ernest led the conversation to this unlucky topic. They fell as usual into altercation, which was kept up till they reached the inn where they had agreed to dine. The dispute was continued over a bottle of wine, but with temper on both sides; and the travellers pursued their journey. Ernest renewed the subject of their former conversation, and both being rather elevated with the wine they had taken, the dispute became more and more violent as they proceeded; so that by the time they had entered a wood through which their road led, it had degenerated into downright personality and abuse.

George's passion knew no bounds; unconscious of what he did, he pulled out a pistol, and presented it at his companion. The pistol went off and Ernest fell from his horse, which, frightened by the report and relieved from his rider, scampered away into the wood.

George, pale as death, immediately alighted to assist his friend, who was weltering in his blood; the paroxysm of passion was over, and had given place to bitterest repentance. He stooped trembling to Ernest, who just then breathed his last sigh.

Overwhelmed with despair and anguish, he tore his hair, and afterwards galloped back to the village, to surrender himself into the hands of justice as the murderer of his friend, that he might put a speedy end to a life which was now the most oppressive burden to him. The officer to whom he delivered himself up sent him under a guard to the town where the friends resided. The body of Ernest, whose pockets were found rifled, was also conveyed thither and interred.

The legal proceedings against George commenced. He repeated his confession before the judges, and implored a speedy death. His examination was closed, and he was informed that be was at liberty to choose an advocate to defend him, as the law requires; but he declined to avail himself of this privilege, and with tears besought the Court to hasten his execution.

Being, however, again urged to appoint an advocate to conduct his defence, he named his friend Lewis. "At the same time," said he still, "there needs no defence; I wish only for death; but I submit to the required formality. My friend may undertake the bootless task, and thus show his attachment to me for the last time."

With profound emotion, Lewis entered upon the most painful duty that had ever fallen to his lot in his whole professional career. Though he despaired of being able to save his unhappy friend, he determined of course to make every possible effort to accomplish this end.

With this view he objected that Ernest's body had been committed to the earth without any previous judical examination and dissection. The judges replied that this ceremony seemed unnecessary and superfluous, as the murderer had voluntarily confessed the deed; but if he (the advocate) insisted on the examination of the body, it should be taken up. By the desire of Lewis, this was accordingly done. The town surgeons attended, and declared that as the ball had passed right through the heart, death must naturally ensue. Lewis wished to know if the ball were still in the body; the surgeon sought for and found it; upon which the advocate sent for the pistol with which the deed had been perpetrated, and tried to drop the ball into the barrel. It seemed too large—he accordingly tried it in all possible ways— still it would not go in. That this ball could not be fired by that pistol was evident to every observer; the judges looked at one another and shook their heads. There was not a person but had completely made up his mind respecting the guilt of the prisoner; but this circumstance quite confounded them all. The confession of the prisoner, made without the employment of the slightest fear or force, was corroborated by every circumstance that had previously come to light; the ball alone seemed to proclaim his innocence.

Lewis began to conceive the strongest hopes, and was nearly overpowered with the excess of his joy; his judgment. He proposed that the proceedings, together with the ball and pistol, should be sent to the supreme tribunal, that it might decide in this extraordinary affair. This proposal was the more readily accepted, as the local court was puzzled how to act, and absolutely unable to pronounce any judgment whatever.

While the papers were in the hands of the supreme tribunal in the metropolis, a highwayman, who had shot and robbed a traveller on the road not far from the birth-place of the friends, was brought to that town. Convicted by sufficient evidence, he acknowledged his crime; but that was not all; he confessed, on further examination, that two months before, he had murdered another man on the same road. This circumstance had excited suspicion, and being still further questioned, he related the following particulars:

"About that time I happened to be in a village public-house. Two men on horsback came in after me; I remarked that one of them had a heavy girdle filled with money fastened round his body underneath his waiscoat. I began to consider whether it was not possible to possess myself of this rich booty: but then, how was this to be done, as he had a companion? However, thought I to myself, I have a brace of good pistols. If I shoot one, the other will probably run away in a fright, and before he can give the alarm and fetch witnessess to the spot, my fleet horse will have carried me far enough out of their reach; if, contrary to expectation, the survivor should stand by his companion, what hinders me from giving him the other ball? Such was my determination, which I resolved immediately to execute. I had overheard them talking of the way they should take, rode off before, and having tied my horse to a tree, concealed myself in a thicket by the road-side. No sooner had I taken my station than the travellers approached. They were quarrelling violently. I had already taken aim at the man with the girdle, when the other took out a pistol and discharged it at his companion. I fired at the same moment. My man fell just as the other ball whizzed past my ear; he then sprang from his horse, was engaged for a short time with his dying fellow-traveller, and at the instant when I was going to fire at him, he mounted again and galloped away. I had now time to rifle the pockets of the deceased, and having done this, I rode off as fast as I could."

He described the time, the place, and the two travellers so minutely, that there remained not the slightest doubt of his having actually committed the murder of which George accused himself. The latter trembling with rage had fired at random, and was innocent of the death of his friend.

The local tribunal transmitted all these particulars to the supreme court; the proceedings, with accompaniments, were returned, and the ball exactly fitted the pistol which were found upon the murderer at the time of his apprehension.

Let the sympathizing reader now endeavor to form some conception of the transport of Lewis on having saved his friend! Let him figure to himself the joy of George, when the painful consciousness of an atrocious crime was thus removed from his bosom! He was unanimously declare innocent of the murder; his passion cost him two months' imprisonment; and it was long before his tears ceased to flow for his departed friend. Lewis begged the ball, the instrument of George's deliverance, as a memorial of this extraordinary event.

The forms of legal proceedings may often seem troublesome or useless, but let them not be arraigned on that account. Now and then, indeed, a criminal may through their means escape the punishment due to his guilt; but if, in the course of a century, they save the life of only one innocent person, the wisdom of the legislator ought to command our gratitude.

The Spirit Rapping Delusion.

Rev. Dr. Pond, of the Bangor, Me. Theological Seminary, publishes in the current number of the National Preacher, a sermon on "the sin of consulting familiar spirits." He analyzes the phenomena presented by modern "spirit rappers," and arranges them in three classes, as trickery, the effects of natural causes, and the influences of the devil and those he has in his power. Dr. P. has evidently paid very patient attention to the subject he discusses, and candid readers will quite generally adopt his conclusions. On the EVILS attending the delusion, his warnings are impressive. He says:

"That they are evil and sinful, the Scriptures most unequivocally teach. They are sternly forbidden, as I have already shown, in all parts of the Bible, both the Old Testament and the New. And if any are disposed to ask, What is the harm of them? Wherein does the evil of them consist? The answer to these questions is suggested; in part, in what has been already said.

* * * * * * * *

"I need say but a few words to show the evil of these practices, on the third mode of accounting for them, viz: that they are produced by demoniacal agency. For who are those "familiar spirits," to whom, on the supposition, persons give themselves up, and to whom they are given up to God? They are spirits of darkness—liars from the beginning, and the fathers of lies—the first and greatest enemies of the human race. And can it be otherwise than evil to have commerce with such beings; to receive and follow their suggestions; pleasing ourselves in the meanwhile with the thought that we are conversing with departed friends, or receiving, it may be, revelations from heaven? I can conceive of nothing more terrible that this—more perilous in all its influences, both upon the individual and society, upon the body and the soul. In a state of society like that in Israel, requiring that the penal code should be stringent and severe, I wonder not at all that these, and the like practices, should have been punished with the utmost rigor of the law.

"I have said that the practices, which have been considered were of heathen origin. They originated with the heathen; they were early spread over the greater part of the heathen world; and they continue to pervade and curse it to the present time. In various portions of heathendom, at this very day, scarcely an affliction occurs, a dearth, a flood, a fit of sickness, or an instance of death, but some poor creature, and often more than one, is accused and put to death as being the cause of it. The sick man, it is said, is bewitched. Who has bewitched him? His death, if he chance to die, has been brought about by evil spirits. Who has sent the evil spirits upon him? To answer these questions, some old hag or conjurer is consulted; the cause of the mischief is soon discovered; and an innocent person is put to death. Probably hundreds die every year in this manner among the heathen, even in this nineteenth century.

"And the case would soon be no better among ourselves, if we were to go extensively and confidently into the practice of consulting with familiar spirits. For the spirits would unravel all mysteries; they would reveal all secrets; and not a man, or woman, or child, would be safe from their malicious accusations. An elderly gentleman in Indiana was living in peace and harmony with his family, until the spirit rappers visited the neighborhood. He attended their exhibitions and believed their revelations. And it was revealed to him, among other things, that his second wife, with whom he was living, had caused the death of his former companion. From this moment his peace was fatally interrupted. He was living with a murderer. And if the community around him had been deluded like himself, the poor woman must have suffered'

Digitized by the Center for Adventist Research

"Some years ago the Lunatic Asylum in Maine took fire, and a portion of the inmates were smothered and consumed. And there are hundreds of persons among us who affirm that the building was set on fire by the keepers. They know it was so; they have not a doubt of it; not because they have a particle of evidence to that effect from this world, but because the spirits have so informed them. Now let these utterences become common, and be commonly received, and how long would it be before these keepers, every one of them, would be dragged to the gallows, or the stake, while they were as innocent of the charge preferred against them, as a child unborn.

"I cite these instances just to show the sin, the evil, exceeding peril of indulging in those practices which have been exposed. Let all who hear me, then, beware of them, and shun them. I feel solemnly called upon to lift up a voice of warning on this subject. Let us have no fellowship with the unfruitful works of darkness, but rather reprove them. If any of us are capable of becoming what are called mediums, we had better not know it; or, if we know it, we had better refrain from all experiments. To tamper with such a power is to tamper with an already shattered nervous system, the only effect of which will be to shatter it the more. Or it is to tamper with infernal spirits—to have communion with the Evil One.

"Or, if any person will consent so to abuse and degrade themselves as to act as mediums, let no one follow them. Let them have their revelations all to themselves. 'Their policy is to awaken curiosity, and then cry, investigate; and if you will only attend their sittings, at a dollar a visit, for the purpose of investigating, their end is accomplished. They have your money, and have your example, to induce others to go and do likewise.'

"They can tell you nothing which is of the least importance to you. They never have told anything which was of any importance. I challenge all the workers with familiar spirits to show, that a single disclosure has ever been made, which was of the least importance to the world. They can tell us nothing which we have any reason or right to believe, at least on their testimony. And if any do believe them, and put confidence in them, they will surely be led astray.

"The Bible has faithfully warnd us on this subject, as on almost every other where there is danger. 'Regard not them which have familiar spirits, neither seek after them, to be defiled by them.' 'Give no heed to seducing spirits, and doctrines of devils.' 'Have no fellowship with the unfruitful works of darkness.'

"Indeed, the result of this whole discussion should be, to lead us to prize the Bible more, and give heed to it with the greater dilligence and confidence. It is 'a light unto our feet, and a lamp unto our path.' It is 'a light shining in a dark place.'"

The Sum of Religion.

The following written by Judge Hale, Lord Chief Justice of England, was found in his closet amongst his other papers, after his decease:

He that fears the Lord of heaven and earth, walks humbly before Him, thankfully lays hold of the redemption by Jesus Christ, and strives to express his thankfulness by the sincerity of his obedience—he is sorry with all his soul when he comes short of his duty! He walks watchfully in the denial of himself, and holds no confederacy with any lust or known sin. If he falls in the least manner he is restless until he has made his peace by true repentance; he is true to his promises, just in his dealings, charitable to the poor, sincere in his devotion. He will not deliberately dishonor God although secure of impunity. He hath his hopes and conversation in heaven, and dares not do anything unjustly, be it ever so much to his advantage; and all this because he sees him that is invisible, and fears Him because he loves Him—fears him as well for His goodness as His greatness. Such a man, whether he be an Episcopalian, a Presbyterian, an Independent, or an Anabaptist—whether he wears a surplice or wears none, whether he hears an organ or hears none—whether he kneels at the communion or for conscience sake stands or sits, he hath the life of religion in him; and that life acts in him, and will conform his soul to the image of his Saviour, and go along with him to eternity, notwithstanding his practice or non-practice of things indifferent. On the other side, if a man fears not the Eternal God, he can commit sin with presumption, drink excessively, swear vainly or falsely, commit adultery, lie, cozen, cheat, break his promises, live loosely; though at the same time he may be studious to practice every ceremony, even to scrupulous exactness; or may perhaps as stubbornly oppose them. Though such an one should cry down bishops or presbytery, though he should be re-baptized every day or declaim against it as herasy—and though he fast all the Lent or feast out of pretence of avoiding superstition—yet notwithstanding these, and a thousand eternal confirmities, or zealous oppostion of them, he wants *the life of religion*.

Ch. Times.

"The Arctic's Lost."

A wail is wafted o'er the Atlantic's billows, and its mournful tidings are bringing pain and deepest sorrow to many stricken hearts, and the echo of its grief-fraught tale is throwing a pall of more than midnight gloom over recent happy homes, and making desolate joyous circles. "The *Arctic's* lost," is the burden of the ocean's moan; and its mournful cadence, like the simoon's breath, strikes pallor and death-like fear to many a trembling heart.

How many are the loved ones lost? A venerated father is sleeping beneath the surging billows, and his kindly voice is hushed forever; his words of counsel are ended, and his protecting hand is "still in death." A fond mother, too, has made her home amid the ocean's depths, where peacefully she sleeps, while weeping children of mortality she hath left behind, to grope about a little longer, among the miseries and sorrows of this life, and then to share her home—not beneath the dark waves of ocean, but amid the purified on high. A sister's gentle form, weary with battling with the angry sea, is peacefully at rest, perhaps beside a kindred form; where free from every angry wind and darkening storm on life's tempestuous ocean, they will quietly await their Maker's mandate. A brother too lies there; his manly brow bears the signet-seal of death; those gentle lips, which spoke the last "Good-bye," are closed forever, and the lonely sea-winds must forever sigh his requiem. A devoted husband there is numbered with the dead; for many weary hours, the thought of loved ones far away inspired his soul with a death-defying energy, and long and manfully he battled with the rising billows, but exhausted nature at last gave way and he sunk to rise no more. A tender wife is there: no earthly arm could rescue her; and with an up-rising prayer for a weeping family left behind, she resigned her body to the unsounding sea. The helpless child is also resting on the bosom of the deep; the rocking waves must pillow his tiny form, and the low sea-winds forever chant his cradle hymn. Yes! they have all gone,—father, mother, sister, brother, husband, wife, child,—all gone! and the dark waves must ever hide them from our sight. No urgent prayer will bring those loved ones back; the chance has gone forever, and is past the reach of prayer.

Could human sympathy fill the void, how soon would the aching heart find rest: but no, the tears of weeping America cannot fill again that gentle voice to cheer the lonely fireside. Mourning Europe cannot send home that parental hand, or give back the sacred admonitions of a father.

But ye afflicted, mourning ones, we may weep with you; aye more, we may lift the supplicating voice to Him who "wounds to heal," and He shall give "the oil of joy for mourning," and whisper to your bleeding hearts, "They are not dead but sleeping." Then think of them not as *lost*. True, no marble slab shall mark their quiet resting place, nor can the hand of affection plant the sacred mound with flowers, or drop the silent tear at twilight hour, but He who "holds the winds and walks upon the sea," shall guard their sleeping ashes, and when the archangel soundeth, the deep shall give up his dead and every conscious essence greet his individual frame. Then shall ye recognize again through the beautiful mask of their perfection, the dear familiar faces ye loved on earth, and talk with grateful tongues of storms and perils past, and praise the mighty Pilot, that hath steered you safely to the "Port of Peace." True, they are gone; but still are with you: are they not ministering spirits?" Can you not feel the light touch of their wings, in hours when the world is nought, and your own lonely spiritual existance everything? They may be even nearer than before. Let this glad thought whisper "Peace, be still," to your troubled spirits.

"In living hope with those unseen,
Walk as in hallowed air,
Where foes are strong, and trials keen,
Think, 'What if *they* be there.'"

N. Y. Observer.

Foreign News.

New York, *Oct.* 30.—The Collins steamship *Pacific*, Capt. Nye, from Liverpool 18th., arrived here this forenoon.

Summary of News.—There is absolutely no news from the seat of war, the despatches, such as they are, being altogether conflicting. It is, however, authentic that up to the 9th nothing had been accomplished.

The Allies now number 90,000 men in the Crimea. They occupy a strong position south of Sebastopol, and have all their seige apparatus landed.

Menschikoff continues to hold the field north of Sebastopol with 30,000 men, expecting a reinforcement of 30,000 more.

Latest dates state that Gen. Canrobert had ordered the Russian outposts to be driven in on the 9th, and seige batteries erected.

Ten thousand additional French troops are to be shipped immediately form Marseilles, to the Crimea.

It is confirmed that the Baltic fleet will return home without further operations.

Omar Pasha is preparing to operate on three points, the Pruth, Dobrudscha and the Black Sea.

Messers. Oliver's and McHenry's affairs look more unfavorable.

Messers. Perrins & Wright, and five other firms in Dublin, have failed, and a panic prevails there, which is considered only temporary.

The latest despatch from Lord Raglan states that the Allies would open their fire upon Sebastopol about the 9th.

Russia continues to amass troops on the Russian frontier, while she has scarcely a regiment on the frontier of Prussia.

It is confidently asserted that a secret treaty has been made between Russia and Prussia.

The total Russian forces available for the defence of Sebastopol are 90,000, the same number as those of the Allies both land and sea force.

The Allied fleet is positively on its way home from the Baltic.

Rumors are gathering strength that England and France are about re-organizing the Independent Kingdom of Poland, or considering its practicability.

The cholera is spreading in Dublin.

The recent failures in England are causing disastrous effects.

All foreign refugees have been ordered to leave Madrid, within eight days.

China letters mention that three attempts had been made to capture Canton, but without success. An attempt to effect a compromise with the insurgents had failed. Fighting continued at Shanghae, without any decis ive results.

In addition to the summary of news telegraphed from New York, we append the following:

Austria.—"On the 5th inst. Prince Gortschakoff had an interview with Graf Buol for the purpose of asking for explanations on the subject of his master's congratulations to the Western powers; also explanations of the order sent by the Emperor to General Hess not to throw any difficulties in the way of any operations against the Russians on the part of the Turks, on which occasion the Prince inquired if the Austrian Cabinet would permit the Turkish army to attack the Russians in Bessarabia, seeing that Russia had, in evacuating the whole of Moldavia and Wallachia, made Austria a sacrifice, which enabled Austria to take up a medial position. To which Graf Buol answered that 'Austria had not entered into any engagement by which she had it in her power to control the Turks in their movements. If the Turkish army was moving forward towards the Bessararabian frontier, it must also be looked on as a strategical measure, like that one in consequence of which the Russians evacuated the principalities. In the same way Austria might have been called upon to prevent the Western powers from attacking the Crimea.'"

The Baltic.—The leading government journal has announced that the campaign in the Baltic may now be considered at an end for the season, but that the main body of the fleet will not leave the Gulf of Finland before the possibility of the Russian ships coming out into the open sea is precluded by natural causes. At Sweaborg, the ice is beginning to form in-shore; at Cronstadt it will do so in the course of another fortnight; and before the end of the month it will have accumulated sufficiently to prevent the egress from any of these ports of the naval forces of the Russians.

The floating batteries in course of construction in England, will be the most formidable ever projected. They are forged or hammered iron plates, four and a half inches thick, lined inside with wood, and will measure 1500 tons. From actual experiment it has been proved that they will be impervious to any shot or shell. A dozen at least (French and English) of these floating batteries will be in the Baltic next spring. The construction of these engines of war is a very difficult and extensive task.

From the Crimea.—There is no authentic account of any attack having been made upon Sebastopol as late as the 9th inst. The allies were making preparations for the bombardment, and the most extravagant expectations prevailed as to the date when the capture would be effected. The Paris correspondent of the *London Times* says:

"It is said that letters have been received at St. Cloud which, whatever may be the precise date of the bombardment, would fix the capture of the place for the 10th or 12th, and that we may have news of the fact on the 18th, or thereabout. Another account is, that a letter from Gen. Canrobert states, that it will require a seige of fifteen days before Sebastopol can be taken; and the comment said to be made on this announcement by the Emperor, was, that no doubt Gen. Canrobert meant to take him by surprise. From this, if correctly reported, we may infer that the Emperor is of opinion that a much shorter period will suffice."

Large re-inforcements have been despatched from both France and England to the Black Sea.

It is stated that in their advance from the Alma to the Katcha, the Allies were guided by the Tartar Prince, Achmed Giari, a descendant of the Khans of Tartary, with a troop of followers. They passed the fortification of Belbec, and advanced to the Balaklava road south of Sebastopol.

It does not appear that there has been any fighting since the battle of Alma, and the fact that the Russians have allowed the allies to occupy a strong position to the south of Sebastopol, without molestation, is a pretty strong evidence that they have been strongly beaten. The following is the Russian account of the movements which succeeded the battle of Alma:

The *St Petersburg Journal* of the 8th contains the following notification as to the war in the Crimea: Prince Menschikoff, in a report made to the emperor, and dated 30th September, states that after having executed his flank movement from Sebastopol towards Bakshisekaris, he was ready to take the offensive on the first favorable opportunity. This plan promised to be still more successful, because the allies had divided their forces. When the French approached the fortifications on the north of the Bay of Sebastopol, the English troops betook themselves to Balaklava by sea, where they effected a landing. Prince Menschikoff, informed of what was taking place, made a movement in advance; but the French, declining the combat, abandoned the north of Sebastopol, and effected a junction with their allies on the south. On the 30th, Prince Menschikoff had arrived with the greater part of his troops at the fortifications at the north, and established himself there, waiting until the intentions of the allies were more plainly manifested. Up to the 30th no movement had been made.

The statement that the English betook themselves to Balakava by sea is known to be false, and probably the report that battle had been offered to the French may be classed in the same category.

From the Danube.—Omar Pasha was marching his forces against the Russians in Bessarabia, who were reduced in numbers by the withdrawal of the troops to reinforce Menschikoff at Sebastopol.

A letter from Peru of the 4th gives the following account of the death of Marshal St. Arnaud:

"The day after the battle of the Alma—where, every one admits, the marshal was worthy of all admiration, for he remained twelve hours on horsback, displaying a superhuman energy and activity—he was mortally attacked. He embarked on board the Berthollet on the 29th. He had there a moment of improvement, but it was only a last rally before death, as in three hours after he expired in the midst of the officers who accompanied him. It has been ascertained that he died of cholera, and of an aneurism of the heart."

Denmark.—The struggle between the King of Denmark and his people has reached an anxious crisis. The king has refused to recognize the constitutional veto of the representatives of the people upon his appointment of bad ministers; and the representatives of the people have resolved to impeach the ministers who have instigated their sovereign to such an unconstitutional resolve, and have been his instruments in carrying it into effect. At their last sitting they voted by a majority of 80 to 6 the appointment of a committee of nine to draw up the articles of impeachment.

Poland.—Large bodies of troops are being concentrated in Russian Poland. The imperial guard is advancing in forced marches to Warsaw; the Polish army is moving towards the frontiers of Gallicia, and several of the regiments which were in Podolia and Bessarabia are on their way to the Crimea.

China.—The despatches by the overland mail have arrived. The dates from Hong Kong are to the 22d August. The following letter from the Hong Kong correspondent of the *London News*, dated 22d, gives a lamentable account of the state of affairs in that quarter:

"The present mail leaves China with intelligence of a sad state of things—a complete disorganization of the political, social and commercial policy of the Celestial Empire. The insurgents are paramount. The insurgents too, are close to our doors. The whole province of Quangtung is in their hands; for although Canton still continues in the hands of the imperialists, the troops, from disaffection and scarcity of provisions, will not be able to hold the city much

Digitized by the Center for Adventist Research

longer; indeed the place would long since have fallen had the insurgents the guns now in course of being manufactured. On the 11th instant, in a heavy fall of rain, the insurgents attempted the capture, but were compelled to withdraw, leaving 500 to 600 imperialists dead on the field.

"Numerous parties, some few hundred strong, have left Hong Kong to join the rebels, and share in the plunder the city of Canton will offer to its captors. The European ladies at Canton have proceeded to Macao, and as all the boats have disappeared from the river the only communication with the city is kept up by the small river steamers. The Blenheim Fort is now held by the insurgents, and the other forts in the river will inevitably fall into their hands; so that Canton is now completely invested. Not a chest of tea or silk can be obtained. The teas and silks are stored about three miles above the city and no boats dare venture down, so that all commercial business is at a stand. In this part of China the rebellion is fast spreading, but the insurgents are divided into so many parties, apparently without any general object, that it will be some time before quiet can be restored. Hong Kong itself is closely pressed by the insurgents, who a few days since captured the strong fortress of Kowloon, which is on the opposite shore of Hong Kong.

The attacking party consisted of 2000 men and their principal object appeared to be to possess themselves of the arms and ammunition known to be within the fort, and to expend both in the capture of Canton. It need not surprise your English readers that the utmost alarm and confusion prevail here; large numbers of the laboring classes have quited for the scene of plunder. It was expected that a great battle would have taken place at Canton, on the 18th, on the occasion of the annual festival in honor of the deity of the city; but the authorities judiciously postponed the celebration *sine die*, and so prevented the insurgents availing themselves of the season of revelry and joyous festivity for attacking the city. It is, however, generally reported that a great battle will take place this day, and it will probably come off, for the Chinese are singular in invariably giving notice of their attacks without any disguise."



The Advent Herald.

BOSTON, NOVEMBER 11, 1854.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE PROPHECY OF ISAIAH.

CHAPTER LII.

AWAKE, awake; put on thy strength, O Zion;
Put on thy beautiful garments, O Jerusalem, the holy city:
For henceforth there shall no more come into thee the uncircumcised and the unclean.
Shake thyself from the dust; arise, and sit down, O Jerusalem:
Loose thyself from the bands of thy neck, O captive daughter of Zion.—vs. 1, 2.

Jerusalem is still by a personification represented as in the condition described in v. 17 of the preceeding chapter.—the direction to awake and to array herself in beautiful garments, &c. &c., implying that Zion is to be restored from its broken and desolate condition. The "uncircumcised" and the "unclean" are put by substitution for those who are morally defiled; who, from the epoch here anticipated, shall no more have admittance within its gates. Rev. 21:23–27—"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." Isa. 60:21—"Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands that I may be glorified." Nah. 1:15—"The wicked shall no more pass through thee; he is utterly cut off."

For thus saith the Lord, Ye have sold yourselves for nought;
And ye shall be redeemed without money.
For thus saith the Lord God,
My people went down aforetime into Egypt to sojourn there:
And the Assyrian oppressed them without cause.—vs. 3, 4.

To be sold for nought, is to be sold without price—"sold" being put by substitution for the loss of their liberties for which they had received no adequate compensation. In a corresponding manner, they were to be rescued from their bondage, without their captors receiving any remuneration.

When Jacob and his family removed to Egypt, they did not go to abide permanently, but to sojourn for a while—with God's promise, (Gen. 49:4,) "I will surely bring thee up again." And yet the Egyptians unjustly made slaves of them. In like manner the Assyrian, which is put by a synecdoche for the Assyrians, under Tiglath-pileser, Salmaneser, and Sennacherib, had without cause oppressed and plundered them. By a reference to these, their present bondage, by which the Babylonian captivity seems to be referred to, is shown to be without any just reason on the part of their captors.

Now therefore, what have I here, saith the Lord,
That my people is taken away for nought?
They that rule over them make them to howl, saith the Lord;
And my name continually every day is blasphemed.—v. 5.

The expression, "what have I here," shows that a state of things existed which demanded God's interposition. When the Lord gave Israel to the Babylonians, he gave them no right to tyranize over his people; and yet no mercy was shown to them. The Lord said, "Isa. 47:6—"I was wroth with my people, I have polluted mine inheritance, and given them into thine hand: thou didst shew them no mercy; upon the ancient hast thou very heavily laid thy yoke." So severe were the exactions of their masters, that they elicted from the oppressed Jews exclamations of lamentation and grief; which would give occasion to the heathen to reproach Jehovah as unable or unwilling to deliver them, and thus to blaspheme his name, which required his interferance in their behalf.

Therefore my people shall know my name.
Therefore they shall know in that day
That I am he that doth speak: behold, it is I.—v. 6.

To know the name of Jehovah, seems to be put by substitution for a recognition of his agency in their redemption.

After this digression, by a referance to their oppressions by the Egyptians and Assyrians which were past, and by the Babylonians which were still long in the future when the prophet spoke, he again recurs to the main subject and brings to view the final redemption of Zion, when it should be no more polluted.

How beautiful upon the mountains are the feet of him that bringeth good tidings,
That publisheth peace;
That bringeth good tidings of good, that publisheth salvation;
That saith unto Zion, Thy God reigneth!—v. 7.

This text is applied by the apostle to the preachers of the gospel of the kingdom. The Saviour said, (Matt. 24:14.) "This gospel of the kingdom shall be preached in all the world, for a witness to all nations: and then shall the end come." And Paul said, (Rom. 10:15,) "How shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

The prophet, then, here anticipates the time when the gospel of the kingdom should be proclaimed in all the world, preliminary to the final gathering of the redeemed. He beholds the preachers of righteousness coming over the distant hills to announce the conditions of salvation—one of the essentials of whic his the new birth, (John 3:5,) without which no one can "enter into the kingdom of God." The "feet" of the messengers of the gospel, are put by a synecdoche for the messengers themselves—the idea being that they come to announce tidings of great joy, and that therefore their coming may be hailed with joy. John writes of them, (Rev. 14:6, 7,) "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

"Thy God reigneth," is the announcement that terminates the gospel dispensation, of which John said (Rev. 11:15–18) "The seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth."

The watchmen shall lift up the voice;
With the voice together shall they sing:
For they shall see eye to eye, when the Lord shall bring again Zion.—v. 8.

"Watchmen" are those who guard the city, and are here put by substitution for the preachers of righteousness refered to in the preceeding text. Whatever conflicting views they may entertain during the preparatory announcement of the gospel of the kingdom, all those diversities of opinions will be ended and they will acquiesce in one view when the kingdom shall have been consummated—seeing eye to eye, being put by substitution for a perfect agreement of opinion when the Lord restores Zion. "Lift up" the voice, is a metaphor expressive of loud exultation.

The Ascension.

ON the part of those who witnessed the ascension, all doubt was now removed. They doubted when they saw Him driven as an outcast—when they saw Him whom they had begun to regard as the Holy One sent from God, wandering without shelter and without home,—they doubted though they followed Him still. When at last he was delievered to the murderer's hands, they doubted *not* then,—they felt assured that he was *not* the Messiah,—they all forsook Him and fled. When the dark day of the crucifixion was past, though they still lingered around His tomb, and would pay the last offices of respect to Him they had loved and followed, and whom they believed to be a good man, yet not as the Christ would they embalm Him. When they found His body gone, and none could tell where He was laid—did they doubt? There is the sad and mournful strain of disappointed hope in the words, "we *trusted* that this had been He which should have redeemed Israel." The words He uttered while He tarried yet among them, renewed their faith and assured them that He was indeed the Christ. And now, to dissipate doubt forever—to furnish as it were a landmark for their faith, to which they could ever after look amidst all the discouragements and trials which assailed them, *they saw* the heavens opened, *they saw* the cloud descend, *they saw* their long, despised, their crucified, their now risen Lord, ascend in triumph to the right hand of His Father in heaven. A proof of His divine mission? What further proof could they require? His miracles were proof—His whole life was proof that he was from God. But that his miracles were not wrought by the power of a magician's spell—that His pure life could not have been hypocrisy only to enable Him the more successfully to deceive—that His death and His resurrection had not been an imposture;—the conjectures, if such they were, were dissipated now, for God had accepted, God had received Hin; and to this their own eyes bore witness. It was as the last, so the crowning act of His life; as the last, so the greatest proof that He was indeed the Holy One sent from God.

But not only was it to the Apostles a proof of His divine mission, it is to us also a confirmation of our hope. That the identical bodies we have now shall rise from the grave—that the same bodies of the faithful shall be caught up to meet their Lord in the air,—is one of the most cheering and consoiling doctrines of the Gospel. Barely to tell us this, and upon the authority of God's word, were indeed sufficient. For, strange and mysterious though it be, yet we know, with God nothing is imposible. But here has He given not only His word, but the evidence of sense. Christ was laid in the tomb where our bodies must lie—yet that same body, as those of all the faithful shall do, awoke from the slumbers of death, and clad with immortality, ascended up on high—"Flesh and blood shall not enherit the kingdom of God." But human frailty and corruption are the flesh and blood that shall not enter there.

Gospel Messenger.

It is plesant to the Christian to think that as Christ rose from the dead and ascended on high, so will every child of his be raised in his likeness, and ascend to meet him in the air. There is however one great truth not noticed in the "*Messenger*," and apparently unknown to those who hold not to the premillennial advent, that after the ascension of the saints, this earth wherein they have been pilgrims and strangers, is to be cleansed from all its sin corrupting principles, and is to become a new earth upon which the New Jerusalem will come down from heaven, on which the righteous will ever dwell, in the kingdom of God which flesh and blood cannot inherit.

EARTHQUAKES IN 1727.

FROM an appendix of an old book, entitled:

"The day of trouble near; the tokens of it, and a due preparation for it: in three sermons on Ezekiel 7.7: with an appendix, giving some account of the earthquake, as it was in Hampton, (N. H.,) and something remarkable of thunder and lightning in that town in the year 1727. By Nathaniel Gookin, M. A. pastor of the Old Church in Hampton, New Hampshire.

'God has sent earthquakes as the forerunners of judgments, &c. [Luke 21, 11th.']"

"The earthquake which was throughout the night between the 29th and 30th of October, 1727, was in this town (Hampton, N. H.) much as it was in other places of which there are divers accounts; only, as I suppose, it was weaker here than in those towns that lie upon the river Merrimack, so I believe, it was stronger here than in Boston and the thereabouts.

"The shock was very hard and was attended with a terrible noise something like thunder; the houses trembled as if they were falling; divers chimneys were cracked, and some had their tops broken off; it was especially so in the South Parish, where the hardest shake seemed to be on the hill where the House of God stands; three houses on that hill had their chimneys broken, one of which was the house of the Rev. Mr. Whipple. When the shake was beginning some persons observed a flash of lightning at their windows, and one or two saw streams of light running on the earth, the flame seemed to be of a bluish color. These flashes, no doubt, broke out of the earth, otherwise it is probable they would have been seen more generally, especially by those who were abroad. The sea was observed to roar in an unusual manner. The earth broke open near the south bounds of the town (as it did in divers places in Newbury,) and cast up a very fine bluish sand. At the place of the eruption there (now about two months after) continually issued out considerable quantities of water; and for about a rod round it, the ground is so soft that a man cannot tread upon it without throwing brush or something to bear him up; it is indeed in meadow ground, but before the earthquake it was not so soft but that men might freely walk upon it. A spring of water which had run freely for four score years and was never known to freeze, was much sunk by the earthquake and froze afterwards like standing water.

"There were divers other shocks the same night; yea the sound was heard, and sometimes the shake felt every day, for a fortnight after; afterwards it was heard, but not so often.

"On the 24th December at night, just eight weeks after the beginning, there was two shocks; the first which was very loud. This shock, I am informed, extended from Charles river to Casco bay.

"But these were not the last that we have had. This present year (1728) is begun with the voice of God to us, it being heard the first of January about two o'clock afternoon, and divers times January 6th at night. We heard the sound again on the 16th, and last night (this is written 25th January) we had two shocks, which made our houses tremble. So that the Lord's hand is stretched out still.

"It is hard to express the consternation that fell upon men and beasts, in the time of the great shock. The brute creation ran roaring about the fields, as in the greatest distress. And mankind were as much surprised as they, and some with great terror."

SPEECH OF DR. DUFF.

DR. DUFF, of Scotland, who lately visted this country, on his return made a speech before the General Assembly of the Free Church of Scotland, giving his impressions of the United States and Canada. It closed with the following remarks respecting the speedy results of Christian efforts:

"Surely the present crisis is constraining us to arise, and that with our whole heart. Surely it looks as if, in response to the sighing of the whole creation groaning in uneasiness and pain through long by gone ages, for the times of the restitution of all things—surely, in answer to the plaintive cry of the myriad martyrs from under the alter, who age after age have been uttering their longing cry, "How long, O Lord, how long?" He who is seated on the throne on high is now indicating by no ordinary signs that He is to arise and assume His great power, and to manifest Himself as really King and Governor among the nations. Surely, in the language of one of old, the great Messiah is about to come forth from his royal chamber—about to put on the invisble robes of his imperial Majesty, and to take up the unlimited sceptre which his Father has bequeathed to Him. Even now, in the ear of faith, and almost in the ear of sense, we may hear the distant noise of the chariot wheels of the mighty Saviour King, coming forth conquering and to conquer, amid the shaking of the nations from pole to pole. Every nation has of late been upheaving from its ancient settled foundations; and there will be mightier upheavin gs

Digitized by the Center for Adventist Research

still, and that right speedily—all preparing the way for the new heaven and the new earth, in which righteousness will for ever dwell. And in the midst of these grand, glorious, and consummating scenes, shall we fritter away our energies on endless, petty, paltry questions, not fit to be entertained by men of sense even, not to speak of men of large Christian understandings and still larger Christian hearts! (Hear, hear.) The time is coming, and is at hand, when we shall look back and be ashamed at wasting so much precious time, sound strength, sound thought, sound feelings, sound energy, upon questions which, even if they were solved, would be but so many paltry littlenesses in comparison with the mightier questions that bear directly on the establishment of the Saviour's kingdom over the subjugated nations—questions, too, many of which God in his providence will soon solve and settle for us, if we only wait for it. (Hear.) Let us then arise, with one heart and one soul, and in union with the whole Christian men in America, in Canada, in England, in Geneva, and the Continent; let us pray that we may be melted and fused into one living, burning, glowing mass, and go forth as "Jehovah's sacramental host," carrying forward the standard of the Great Messiah from one battle field to another, and unfurling His glorious banner, in the assurance that the standard shall not be taken down again, nor the banner of victory furled, until it is found waving upon the citadel of the last of the rebel nations now prostrate at His feet. (Applause.) Ah, then, let us not only pray, but labor with intense, all-consuming devotedness for the speedy coming of the time when

One song employs all nations; and all cry,
Worthy the Lamb, for he was slain for us.
The dwellers in the vales and on the rocks
Shout to each other; and the mountain tops,
From different mountains, catch the flying joy;
Till nation after nation taught the strain—
Earth rolls the rapturous hosannah round.

—Amen, Lord Jesus, come speedily, amen and amen."

Inquiries.

1. CAN you tell whereabouts in the natural year was the commencement of the first year of Artaxerxes Longimanus?

2. If it was in the *latter* part,—then does not any given month of *Nisan* in his reign fall on a different and later year in the era B.C., than any given year of his reign would be dated?

3. If so, and if the first year of Artaxerxes commenced in the latter part of B.C. 464, does not the month Nisan in the 20th year of the king's reign (when the letters to Nehemiah were given) fall in B.C. 444?

4. If the 2300 year-days should have their date in B.C. 444, (where by the way, a chronological table in *Brown's Bible Dictionary* places the commandment to Nehemiah,) will it not take all of A.D. 1856, and as much of 1857 as it was late in B.C. 444, to complete the prophetic periods?

5. Is there any more probable point to commenced the 2300 years, than the time of Nehemiah,—even admitting that the 490 years have no connection with the 2300? A. MERRILL.

ANSWER.—1. The years of the Persian kings are reckoned in the Canon of Ptolemy, from the Thoth, or new year's day of the Nabonassarian year in which their reign commenced.

The Nabonassarian year was a moveable one of 365 days, and with the Julian year regraded one day every four years.

The first year of Artaxerxes thus synchronizes with the Nabonassarian year 284, and the Julian year B.C. 464, which commenced Dec. 17th.

2. It would of the Gregorian, but not of the Julian or Nabonassarian years. Thus while *Chisleu* in his 20th year was in B.C. 446 of the Gregorian year, *Nisan*, in the same 20th year, was in B. C. 445. (See chronology in the margin of Neh.)

3. But it does not commence in the latter part of B.C. 464. It commences with Dec. 17th, which commenced the Julian year B.C. 464, but which was 14 days before the close of what would synchronize with the solar year B.C. 465, according to the Gregorian calendar.

4. That is answered by the correction of your error of one year, which is made by disregarding the regration in the Julian year, when the 20th of Artaxerxes synchronizes with the Julian year B.C. 445.

5. We do not regard the events of the 20th of Artaxerxes, as commencing the vision of Dan. 8th.

CHARDON ST. CHAPEL.—In our notice of last week, relating to the Advent society and their leaving Chardon St. Chapel, there were several things omitted, and some typographical errors also which made the article incomplete. The following paragraph should have read: "We have been proved by suffering for the truth; and the God of truth has *saved* us."

There should have been a word of explanation also on the hymn, which was given in the notice. It was composed by Rev. John Pierpont, and sung as part of the services at the dedication.

Reference was made to three pastors during the ten years of our advent history, who proved to be "wolves in sheeps clothing." But it should also have been added, that in the course of that period we had a number of faithful and devoted men, who sought the best *interests* of the church. The following brethren, among others, (though not all settled as pastors) deserve honorable mention. Elders J. R. Gates. I. H. Shipman, J. W. Bonham, D. T. Taylor and others. Brother Taylor was with us the longest of any, and was truly devoted to our interests in a dark and trying time.

FOREIGN NEWS.



NEW YORK, *Nov.* 3*d*.—The Cunard steamship *Arabia*, Capt. Judkins, from Liverpool with dates to the 21st ult., arrived here between 8 and 9 o'clock this morning.

Government employees say that serious intelligence must not be looked for before the beginning of November.

In the absence of news of active operations, the papers are mainly filled with accounts of the positions and projected operations of the various forces.

Odessa accounts of the 8th, say that Gortschakoff, was at that place, and that Menschikoff, who could not maintain his position at Batchi Serat, had sent his army to Sebastopol, and gone himself to Perekop.

A Russian corps of 15,000 men was posted on the Ichernaya, near Sebastopol, and the opening of great operations was daily expected.

It is said that Gen. Canrobert has notified the French Government that the position of the Allies is impregnable, being defended by 80,000 men and 200 guns, and that it could easily be held against 200,000 Russians.

Constantinople letters of the 12th say that three thousand of the Foreign Legion and four thousand Turks had just left for the Crimea.

It is true that on the 11th of September an attack was made by the *Mohmoudie*, Turkish flag ship of 120 guns, together with several of the allied fleet, on Fort Constantine, but it was merely to cover the advance of the allies along the landward side of the river.

In consequence of correspondence found among Menschikoff's effects, when his carriage was captured, after the battle of the Alma, several important arrest have been made at Varna.

Two small British steamers have been ordered to the Sea of Azof to bombard the town of Kertch.

Lord Stratford de Redcliffe, British minister to Constantinople, has succeeded in procuring a firman to suppress the trade in Circassian and Georgian slaves.

A large portion of the French Baltic fleet had returned to Cherbourg.

A rumor was current that the Danish Government would probably permit the British fleet to winter at Kiel.

The *Journal* of St. Petersburg, of the 14th, contains a telegraphic despach from Vienna, stating that the Commissioners of the Western Powers, and of Austria and Turkey, had met at Constantinople to arrange the question of the protectorate on the basis of the proposals made by the Austrian cabinet.

THE OPERATIONS ON THE CRIMEA.—The following account of the operations of the allies about Sebastopol, is compiled from the despatches to the London papers. These furnish accurate and detailed accounts of the movements of the army before Sebastopol up to the 3d of October. The later reports are telegraphic:

"On the 28th of September, the second, third and fourth divisions of the army were orderd to move up to the heights above Sebastopol, where they encamped. The first division remained at Kadikoi, behind the port of Balaklava, for the protection of that important post, while the light division rested on the heights above the harbor, which it had occupied before the surrender of the fort. At the desire of General Brown, the light division also moved forward on the following day, and now occupies a position in the line of the besieging army. The engineers and artillery proceeded at once to land the siege train. On the 29th some of the guns were dragged up the heights and temporarily placed in the field about a mile in the rear of the position occupied by the troops. From this elevated encampment, which was occupied by the British troops without any opposition on the part of the enemy, a view may be obtained of the whole port of Sebastopol, with its harbors, arsenals, ships, and forts lying within a circle of three or four miles, at the feet of the vast armament which already threatens the devoted city.

"In the military harbor the Russians have moored a three-decker so as to direct its fire up the ravine which descends to the arsenal and the docks. They were also busily engaged in throwing up works of earth around the south of the town, which sufficiently denotes the absence of any regular line of fortifications or bastions impassable by an enemy until a breach has been made by artilery. On the east of the town, however, and consequenly immediately in front of the Biitish lines, a strong horse-shoe redoubt has been constructed; and this, it is said by the *Times*, will be the point against which the attack must first be directed. The Duke of Cambridge's division, consisting of the Guards and Highland Brigade, remained in the rear of the army near Balaklava until the 2d of October, in order to cover the base of operations from the possibility of an attack. Meanwhile, the roads and tracks through the hilly country south of Khutor Mackenzie, by which the allied armies made their flank march on Balaklava, have been broken up and put into a state of defence by the British forces. The right flank of the army is effectually covered by the defile leading into the valley of Tchernaya, by that stream, and by the marshy ground about it; and so satisfied was Lord Raglan on the 1st o October of the strength of this position that he caused the first division to advance to the right of the army, and to take up the position it will occupy during the seige.

"The Valley of Inkerman (continues the *Times*) is a deep ravine about one mile in breadth, formed by the stream of the Tchernaya before it falls into the western extremity of Sebastopol harbor. This valley is, in fact, the continuation of the deep inlet by which the harbor itself is formed. On the eastern side of this valley the ruins of Inkerman still retains traces of the fortifications erected by the Greeks, or Genoese, on this position; and, for the defence of Sebastopol against an attack by land, these heights ought to have been crowned with strong batteries, which would have rendered the place almost impregnable, since they would have enfiladed the whole position now occupied by the besieging armies. This precaution appears, however to have been neglected. Along the course of the valley, and parallel with the stream of the Tchernaya, runs the aqueduct which supplies the docks and part of the town with fresh water; and so abruptly do the rocks rise over the ravine on the western side, that, on turning towards the harbor, this aqueduct is carried through a tunnel in the freestone rock 300 yards in length. Rather more than a mile to the south of this tunnel, and upon a height which rises almost perpendicularly above the valley, the first division of the British army, has taken up its position. It forms, therefore, the extreme right of the allied forces, and it is protected by a steep wall of rock, which is inaccessible to the enemy. We presume that the ground thus occupied is beyond the range of any guns which the Russians might be able to mount on the opposite side of the valley, which is still for the present in their possession. The French army occupies the left of the British position, and extends to the coast immediately south of Sebastopol, where the deep and navigable bays offer the greatest facilities for landing the siege train and the stores of our allies."

The following letter to the *London Morning Herald* contains some additional facts and speculations of interest:

"BALAKLAVA, *Oct.* 2.—From some deserters who have come over to us, and from some prisoners who have been taken, it appears that Prince Menschikoff succeeded in effecting his escape from Sebastopol with 21,000 men, so that our forced march to intercept him was, after all, ineffectual, except in so far as it cut off most of his baggage and £30,000. He has left a garrison of 30,000 picked troops in Sebastopol, with instructions to Bodakoff and Grotschakoff to defend it to the last stone, as he will come to its relief. A courier was sent on the 15th instant, to Osten-Sacken at Odessa, with orders to spare nothing, but move 30,000 into the Crimea at all risks and with all speed. But armies are not moved with a word; and supposing the message to have reached by this date, it will be at least five weeks before the Odessa contingent can arrive, and even then must make such forced marches as ill not leave them above 15,000 effective men. Yet, though no one has much fear of Osten-Sacken, the escape of Menchikoff gives some uneasiness. There are, doubtless, garrisons dispersed about the Crimea, which, if collected, would reinforce the 21,000 under his command to an army of 40,000 or even 50,000 men. The arrival of such a force might compel us to raise the seige of Sebastopol for a week while we advanced and fought Menchikoff, and then, heaven knows, how the season might be for recommencing our work.

"In Sebastopol they are evidently determined to fight hard. All the sailors have left the ships of war to man the walls, and most of the heavy guns have been taken to assist in the defence of the outworks. All stores of every kind not absolutely necessary to the besieged are being burnt.

"From what we hear from deserters, it seems that the whole of the aristocracy, and indeed all the Russian population of South Crimea, have sought refuge in Sebastopol. So great is the concourse of inhabitants that thousands sleep in the streets each night. As a preliminary operation we have turned aside the little stream of water which supplied the town, so that the garrison must soon begin to suffer. I expect that as the siege is pressed, the great mass of the inhabitants will be removed by the north side, and most likely with their escape we would not interfere, as we have no idea of starving out the fortresses, but storming them."

The latest accounts, though not authentic, state that the bombardment commenced on the 13th. The Porte, it is stated, has sent 10,000 additional men to the Crimea, and 4500 French have left the Piræus for that quarter. On the 10th the beseiged attempted a sortie against the seige works but were vigorously repulsed. Prince Menschikoff is said to be at Perekop, where he has probably gone to hasten reinforcements. His army is said to be at Sebastopol, probably to the North of the place. St. Petersburg advices of the 18th state that up to the 12th the allies *had not moved from Balaklava*, nor undertaken anything against Sebastopol. This, however, is contradicted by every letter from that quarter.

THE WAR ON THE DANUBE.—There is but little of interest from the Danube, where there are now no regular correspondents:

ODESSA, Oct. 14.—All the Turkish cavalry is repairing to Bourgas, for embarkation to the Crimea. All the troops from Shumla are on their way to Varna, where a camp of 10,000 men is to be formed.

WARSAW, Oct. 16.—The emperor nominated Prince Gortschakoff (formerly commander-in-chief of the principalities) commander of the *corps d' armee* to be concentrated on the Austrian frontiers.

IBRAIL, Oct. 10.—Zadik Pasha arrived here with 1000 cavalry. The whole army will be in the neighborhood of Ibrail on the 17th inst., will cross the Danube, and attack Bessarabia.

The *Morning Chronicle*, noticing that an impression appears to prevail that Omar Pasha will immediately assume the offensive in Bessarabia, says that it may perhaps be doubted whether such a movement is actually contemplated; but even if the Turkish-commander should not cross the frontier, the menacing attitude which he maintains in its vicinity will be almost equally efficacious in detaining in compulsory inactivity a large Russian army of observation. It may be added, that offensive operations on his part would at this moment be unavailing for the immediate purpose of effecting a division in favor of the allies, since any Russian force designed for the relief of Sebastopol, must long ere this have reached Perekop.

Thirty thousand Russians have crossed the Danube into the Dobrudscha. The vanguard is at Babadach. Twelve thousand Russians under Uschaoff occupied the Danube ferries near Toultsch.

THE GERMAN POWERS AND RUSSIA.—A Vienna despatch of 18th, says:

"The answer of the Prussian cabinet to the Austrian note has arrived at Varna. Prussia maintains the views she has previously expressed."

The Vienna correspondent of the *London Chronicle* writes as follows:

"Those who are necessarily well informed in matters of diplomacy assure me that the relations between Austria and Russia are on the eve of an absolute rapture. It is not thought possible that their respective ambassadors at Vienna and St. Petersburg can remain much longer at their posts. This state of things has been long foreseen, and, I may add also, duly prepared for by these governments. Indeed, a war between Austria and Russia has become inevitable. For many months past it has only been a question of time and relative convenience."

Count Buol has addressed a private despatch to Prince Esterhazy at St. Petersburg, defining the position and purposes of Austria, relative to the Allies, the Turks and the Russians, with a definiteness that admits of no misunderstanding. The Turks and the Allies are not to be interrupted or interfered with by the Austrians in their operations in the Principalities; but if the Russians cross the Pruth they will encounter the active hostilities of the Austrian army of occupation.

PARIS, Oct. 19.—The confidential despatch of Count Buol to Count Esterhazy, which is in the *Independence* of Brussels of yesterday, has excited a very strong sensation here, and has materially changed the opinion of those who imagine that the Emperor of Austria was tricking the Western Powers. The language of this despatch is considered not merely firm, but dignified; and some astonishment is expressed that the Emperor should after such declarations as have been made to him by the Austrian Cabinet, still keep up the force of diplomatic intercourse. Cor. London Globe.

VIENNA, 19th.—The German press everywhere gives indications of the approaching rapture between Austria and Prussia. Great anxiety exists at Berlin.

Digitized by the Center for Adventist Research

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from he friends of the *Herald*.

LIGHT SHINING.

"BUT the path of the just is as a shining light, that shineth more and more unto the perfect day." —Prov. 4:18.

This text has been used in connection with others, to prove that God's economy of grace was so arranged, as to shed new light, by the word giving the track of truth for the Church, more clearly, constantly, even to the eternal day.

I believe this is the doctrine of the text, and while God has so fulfilled his word as to cause light to "increase more and more," it has been painful to see so many of the professed people of God having less light on revelation than generations before them. Strange indeed it is, that while the word of God is unfolding by fulfilment, enlightening our eyes, and shining so clearly about our path that we can be sure that the "perfect day" is near, others grope their way in darkness. By careful study we see the mind of God. One event after another tells us the mystery of God is nearly finished, and the advent of Christ is near; yet the multitude do not see this. "They have eyes, and see not, ears have they, but hear not, hearts that do not understand." There are those too, who had much light a few years ago, who have lost it, and confess their darkness now; while there are yet others, who stood well by the light that shone all along for a time, but who recently seem to be turned back (like Israel in the wilderness, who after long wanderings and murmurings, in disorder and disunion, were turned back to the place, or near it, when God performed his mighty acts of dividing the sea for them and confounding their enemies before them,) to the first end of the journey, and are now walking in the false lights and illusions that for a time attracted our attention, and led many of us into error, and some who persisted in the pursuit to destruction. It is painful indeed to see this retrograde movement in the camp, not only causing disorder and contention, but leading many of the recruits to follow the backward march. It is not strange that young converts who are instructed in the same erroneous expositions of a few texts, as we were ten years ago, should follow the same illusive lights we did, and it will not be at all strange, if some fall into the same snares, and make shipwreck of their faith as others before them have done, on the same reefs. But that those who have once travelled the ground over, and proved the arguments unsound, the evidences not good, on certain points of doctrine, should go back to walk after such light, does not look like an increase of light, nor like "holding fast that which is good." The light of truth now shining on our path, is so much greater than that of ten years ago, that we cannot for a moment think of exchanging this for that. What was then good and true, is profitable for us still, but that which has proved false, we should reject; and as we have confessed that we had not *all* this light *then*, and that we had errors of doctrine, we should forsake the wrong and "walk in the light." Those who have been willing to abandon exploded errors, have been thereby better prepared to follow the path of light, and to see the nature of the truth relating to the coming of our Lord, and the true position the Church should occupy to meet him in peace. Then our ideas were crude and improperly arranged; we had just awaked from a long sleep, and the brilliant light dazzled our eyes, many of us only "saw men as trees walking." Since then, God's word has been opening, "and the path shining more and more." Much experience, with candid study and sober investigation, in carefully weighing truth, should teach us not to be dogmatical on unsettled questions, and to have less confidence in nice chronological calculations, but much more confidence in the clearly defined scriptural doctrine of this great subject. It should teach us to cleave more closely to the words of our Lord, and to see more clearly the weakness of men, and to rest lightly on human deductions. We should shun mere formality on the one hand, and also confusion on the other. We should cease to turn to the law, to live out the types of Elijah's going to Jordan, to Gilgal and Bethel; of Israel's mourning thirty days for Moses' death, as some have done in my recollection. Also the type of the high priest making atonement on the tenth of the seventh month, does not claim our faith at all, as a doctrine teaching that Christ, our High Priest will come out of heaven on that day. It may be he will do so, even this year, but who will show it to be an idea demanding faith. We should believe all that is proved to be truth, and "live by every word of God," then shall we be looking for, and loving the appearing of Jesus, and be ready for his coming. Let us go forward in the plainly increasing, ever shining light, "in all holy conversation and godliness." In all sobriety and meekness, long-suffering and gentleness, growing "with the increase of God," understanding "the true light that lighteth every man," "walking in the light as he is in the light, we have fellowship one with another;" and then we shall stand ready to say, "Lo, this is our God, we have waited for him, and he will save us."

I. C. WELLCOME.

Hallowell, Me., Sept. 6th, 1854.

GOOD MEN MAY BE DECEIVED.

DEAR BROTHER:—I find the following article in the *Advent Herald* of Sept. 10th, 1845, headed, "Good men may be deceived," which I think would be well to re-publish at this time. Please examine it. There are many now who are led by the same fatal errors there alluded to, who are in this time influence, and if published, brethren who take the paper would be able to show it to their friends whom they wish to help out of this notion of being infallibly led by impressions. Yours, in gospel bonds. I. C. WELLCOME.

It is well known that when the pious Whitefield was laboring in this country, he had to encounter the most inveterate hostility, and that even from ministers and churches. One great cause however, of this hostility was, the indiscretions of those who were ostensibly laboring in the same cause with him. Hugh Bryan, of South Carolina, was praised highly at one time by Whitefield; but afterwards makes the following confession. This letter is dated March 1st, 1742. He begins:

"It is with shame, intermixed with joy that I write you this. I find that I have presumed, in my zeal for God's glory, beyond his will, and that he has suffered me to fall into a delusion with Satan,—particularly in adhering to the impressions on my mind; though not, to my knowledge, in my reflections and other occurrences of my journal. This delusion I did not discover till three days past, when, after many days converse with an invisible spirit, whose precepts seemed to be wise, and tending to the advancement of religion in general, and of my own spiritual welfare in particular, I found my teacher to be a liar, and the father of lies; which brought me to a sense of my error, and much abused my soul with bitter reflections on the dishonor I have done to God, as well as the disquiet which I may have occasioned to my country. Satan, till then, appeared to me as an angel of light, in his spiritual conversation; but since I have discovered his wiles, he has appeared a devil indeed, showing his rage."

It seems, he still believed he had been conversing with an invisible spirit. After some details of confession, not worth transcribing, he concludes, and adds:

"PS. May we all keep close to the law and to the testimony of our God, and hearken to no other revelation for divine truth, and watch and pray, that we enter not into temptation, is a further prayer of your most unworthy servant, H. Bryan."

This was published by order of the Commons House of Assembly, passed March 3d, 1742. As published in the *Boston Postboy* of May 3d, it was accompanied with a statement on the authority of his brother,—perhaps Jonathan, of the means by which he was undeceived. The invisible spirit bade him go, by a direct course, and without looking on the ground, to a certain tree, and take thence a rod, with which he must smite the waters of the river, and they must be divided, so that he should go over on dry ground. He started to obey; and after several falls from not looking at the ground, found the tree and procured the rod. With this he began to smite the river, and press forward towards the farther bank, till he was up to his chin in the water, and his brother, who had followed him as fast as he could, but just saved him from drowning. His brother then urged him to go home; but the spirit had assured him that, if he went home that night, he should be a dead man before morning. However, the sharp weather and his wet jacket prevailed. He went home; and, finding himself alive in the morning, concluded that the spirit which had lied to him twice, must be the "father of lies." The account is found in the second edition of "A letter from a gentleman in New England to his friend in Glasgow," "on the State of Religion in New England since the Rev. George Whitefield's arrival there." —*O. S. Ch. Lib.*

Mr. Davenport himself, one of the most godly ministers connected with Whitefield, ran into many excesses. By invitation he visited N. London, Ct., March 2d, 1743, to organize a church. Says Mr. Tracy:

"Immediately on his arrival, in obedience to messages which he said he had received from God in dreams and otherwise, he began to purify the company from evils which prevailed among them. To cure them of their idolatrous love of worldly things, he ordered wigs, cloaks and breeches, hoods, gowns, rings, jewels, and necklaces, to be brought together into his room, and laid in a heap, that they might, by his solemn decree, be committed to the flames. To this heap he added the pair of plush breeches which he wore into the place, and which he seems to have put off on being confined to his bed, by the increased violence of a complicated disease. He next gave out a catalogue of religious books, which must be brought together and burned, as unsafe in the hands of the people. March 6th, in the afternoon, all things being ready, his followers carried a quantity of books to the wharf and burned them, singing around the pile, 'Hallelujah,' and 'Glory to God,' and declaring that, as the smoke of those books ascended up in their presence, so the smoke of the torment of such of their authors as died in the same belief, was now ascending in hell. Among the authors were Beveridge, Flavel, Drs. Increase Mather, Colman, and Sewall, and that fervid revivalist, Jonathan Parsons, of Lyme."

Mr. Davenport was finally convinced of his errors, and made a full confession, from which we make the following extract:

"I confess I have been much led astray by following impulses or impressions as a rule of conduct, whether they came with or without a text of Scripture; and my neglecting, also, duly to observe the analogy of Scripture. I am persuaded this was a great means of corrupting my experiences and carrying me off from the word of God, and a great handle, which the false Spirit has made use of with respect to a number, and me especially.

"I believe, further, that I have done much hurt to religion, by encouraging private persons to a ministerial and authoritative kind or method of exhorting, which is particularly observable in many, such being much puffed up and falling into the snare of the devil, whilst many others are thus directly prejudiced against the work."

DIVINE DIRECTION.—As an instance of the liability of men to be deceived in supposing themselves under Divine direction, we give the following extract from a pamphlet by Robert Ross, pastor of the church in Stratfield, Ct., published in 1762:

"A family by the name of Dutartes, consisted of father, mother, four sons and four daughters. They received their religious impressions from Christian George, who is said to have been a Moravian. After two or three years, they withdrew from all religious association with others, believing that they alone had the true knowledge of God, and were taught by him by signs and impulses. Peter Rombert, who had married the eldest daughter, a widow, was their prophet, like unto Moses, as they thought, whom they were to obey in all things. He predicted the impending destruction of all men, except that family. He afterwards declared that God commanded him to put away his wife and take her younger sister, and predicted that after the destruction of the wicked, God would raise his wife's former husband, so that the whole family be preserved entire. The father hesitated, but Peter gave him a sign, that, on going to another plantation, the first animal that he should see should be such an one as he mentioned. The sign came to pass, and the change was made without further ceremony. They refused to perform militia and highway duty, pretending a divine command, and threw off all obedience to the civil magistrates. Justice Simmons issued a writ for Judith Dutarte to answer concerning the child which she was expected to bear. By direction of Rombert, the family armed, fired upon and defeated the constable and his attendants. Another attempt was made, attended by the Justice and ten or twelve men. The Dutartes fired upon the company, and killed Justice Simmons; but after a battle, their doors were forced, one, Mrs. Lesard, was found dead, six were carried prisoners to Charleston, and on the 30th of September, 1724, five were sentenced to be hanged for murder. On trial, they freely acknowledged all the facts, declared that they acted by divine command, and were about to die as martyrs, but should be raised on the third day; and, in the steadfast profession of this faith, Dutarte senior, Rombert and Boineau were executed. Daniel and John Dutarte, aged eighteen and twenty years, remained sullen till the third day was passed, when on the failure of the prophecy, they confessed their error and were pardoned. One of them afterwards, by pretended divine direction killed a man with whom he had no quarrel, and was executed for it; but in the opinion of Mr. Garden, who as chaplain, attended on them all when under sentence, died penitent."

THE CHAPEL.

WE are receiving from time to time kind epistles from brethren abroad in relation to our new enterprise in Boston. We give the following from brother Pearce as a specimen. He has taken a deep interest in our welfare, for which he, with our many friends will accept our thanks.

BRO. HIMES:—I see you are calling upon the shareholders for the second instalment of stock. I send you an order for the balance of mine. I see by the *Herald* that you are advancing with the edifice. Let us be thankful to our Father who is in heaven. May the pleasure of the Lord rest upon the house; his spiritual presence fill it. May his ministers who officiate in it, have an unction from above, and have souls for their labor as seals added to their crown. And may the church who shall worship there, "sanctify the Lord God in their hearts, and be ready to every good word and work." May you all be blest in Boston, with all the graces of the spirit, that you may neither be barren nor unfruitful. May you be like a city set upon a hill that cannot be hid. May your light shine, and you, brother Himes, have the meekness of a Moses, the love of a John, the courage of a Joshua, the boldness of a Paul, the wisdom of a Solomon, and the strength of a Sampson. And Oh, may you be clad with righteousness as with a cloak.

I hope to meet you and all the faithful in the kingdom. May our work be done, and well done, when the Master comes, so that we may get our reward. I remain yours, in the blessed hope of the gospel. JOHN PEARCE.

Pickering, C. E., 1854.

THE NEW VERSION OF THE BIBLE.

THE following article has been sent us by the Secretary of the "Bible Union."

"*American Bible Union Rooms, 350 Broome Street. New York, Oct. 23d*, 1854.

"The following extracts are taken from a long and learned critique in the *Nonconformist* of Oct. 4th, 1854, published in London, England. The *Nonconformist* is the chief organ of the Dissenters in England, and is edited with great learning and ability.

"'The work before us is an instalment of what we hope may prove speedily a complete revision of our common English version. The "American Bible Union" is unknown to us, but we, on the evidence of this thin quarto, must regard it as a most valuable association for the promotion of the best of purposes; and we trust its labors may be adequately sustained, and accomplish the great ends proposed. The special instructions given to the revisers of the English New Testament, and observed by the author of the portion now before us, are,—to retain the present version as the basis of their revision, and to make that revision from the received Greek text, critically edited, with known errors corrected,—to cite all authorities for alterations made, and to give the views of the reviser as to the translation of the same word or phrase of the original, not only in the place before him, but in every other place in which it occurs. Should this plan be carried out, provision is more effectually made for gaining the concurrent authority of Biblical scholars for the revised version, than existed amongst the fifty-four translators of King James; and the result could scarcely fail to be successful, and to secure public confidence.

"'We cannot here critically examine at large such a work as this; we must be satisfied with describing it carefully and illustrating its contents by a quotation.'

"After making several citations from the work of the Union, the reviewer thus concludes:

"'This though the valuable quotations are left out, will give a good notion of the plan and execution of the work. It is remarkably thorough, learned, and minutely careful; and the reviser evidently unites to a strong, clear mind, a high order of scholarship, and a deep insight of the modes of thought and expression characteristic of the New Testament writers.

"'We hoped to find room for a selection of

Digitized by the Center for Adventist Research

emendations, but must briefly give the volume an emphatic commendation to biblical students, ministers, and scholars.' "

Extract from a Letter of Bro. J. B. Mitchell.

I AM so tired and sick of the sermonizing and spiritualizing of the churches, that anything on the blessed hope, the glorious appearing of the King Eternal, is more cheering and gratifying now than ever. I hear nothing of this hope in the churches, and sometimes think I will go no more; will stay at home and read my Bible, if I can get no help. Read, sing, pray, and try to teach my family the best I can, and leave the result with God. Why do not the brethren write more about our hope and practical religion, as preparatory, in the *Herald?* They ought, for the comfort of the scattered flock; for truly they are scattered and peeled. Yours in hope, J. B. MITCHELL.

Warren, Pa., 1854.

Sure enough, why do they not write more. The correspondent department is poorly sustained. I would that brethren generally, would feel the interest that brother Wellcome has for some time past. Will they not wake up? come, brethren and sisters, look up your pens.

CATHOLICS:

THEIR EARLY SETTLEMENT AND PRESENT POSITION IN THIS COUNTRY.

THIRTEEN years after the landing of the Puritans on Plymouth Rock, Catholics (emigrating from England) commenced the settlement of Maryland, under the guidance of Lord Baltimore, a distinguished member of the Romish Church.

Shortly afterwards, Catholics from Spain commenced the settlement of Florida, and for a long time were almost the exclusive occupants of that section of our Union. At an early period, Louisiana, Arkansas, and Missouri were settled by French Catholics, introduced by jesuitical priests, who were the first to explore that extensive region.

Texas, New Mexico and California, also, were settled by Catholics; and till annexed to the United States, Protestant influence was for the most part, excluded. Moreover, our northern frontier, from the mouth of the St. Lawrence to the upper Lakes, has, from an early period, been exposed to the aggressive movements ot the Catholic population from the opposite shore; and not a few of the towns and villages along our nothern border, were first settled by Catholics from the Canada shore.

With such a beginning at so many different points in our vast territory, the expectation might very naturally have been indulged that, in process of time, the faith of Rome would become universally diffused, and the power of her priesthood receive undisputed homage through the land. Such expectation, however, has hitherto been very much "like a dream when one awaketh." Still they are not altogether disheartened with respect to their *future* ascendancy; so, at least, we infer from some of their more recent assumptions, and newspaper predictions of what may be expected from them when a controlling influence shall have been secured.

This apparently growing confidence in respect to the future, which recent movements, as well as predictions, have evinced, is based, not so much, probably, on their early occupancy of large portions of our country, as on the fact, that within a comparatively limited period, vast multitudes of Irish Catholics have emigrated to our shores. Several millions, it is supposed, have found a home in this land within the last fifty years. And now, *German* Catholics are pouring in upon us, in equal or greater numbers. This growing accession to their numerical strength, very naturally awakens the expectation that by and by the sceptre of universal dominion will be in their hands.

Intimations to this effect are not unfrequently given out. Catholic journals already speak boastingly of their growing strength, and significantly insinuate their *intentions* as soon as the favorable moment for action shall arrive.

Such being their views of prospective elevation, it may not be amiss to whisper in their ear, that however seemingly auspicious the future may *now* appear; it is *possible* that their flattering anticipations may have no other realization than that of sheer disappointment. It may be safe, at least, to admonish them that "he that putteth on the harness, should not boast himself as he that putteth it off."

For their sake, and for the sake of our native population, who sometimes indulge in fearful apprehensions respecting the coming future, it may not be out of place to lay before them a few statistics, gathered from the last United States census, touching the comparative ecclesiastical strength of both our Protestant and Catholic population at the present time.

That the former have no great occasion for alarm, or the latter for boasting, may be inferred from the following recorded facts.

"In Maryland, where Popery in this country first gained a footing, there are now about 800 Protestant churches, and only sixty-five Catholic.

"In Florida, where their next permanent settlement was commenced, there are 147 Protestant churches, and only five Catholics. In Louisiana there are 223 Protestant and 55 Catholic. In Texas, 151 Protestant and 13 Catholic. In California, where a little time since the Catholic religion exclusively prevailed, it now hardly has any foothold, while Protestantism is beginning to exert a predominant influence through all parts of that extensive country."

The census just published reveals the further fact, that in all the United States, the Catholics have but 1,112 churches, accommodating only 621,000 persons, which is about one-eleventh of the number of the Methodist denomination of the country, and scarcely one-eighth that of the Baptists, and not one-fourth that of the Presbyterian population. The entire Protestant population of the country, compared with that of the Catholic, is about as twelve to one. These are facts which should be universally known that the former may be encouraged and the latter disheartened in their respective aspirations. Genesee Evangelist.

Commonwealth of Massachusetts.

A PROCLAMATION,

FOR A DAY OF

PUBLIC THANKSGIVING AND PRAISE.

PRAISE is the instinctive impulse of a grateful heart. There are periods when even the heart of a nation swells with emotions of gratitude for signal mercies, and finds utterance in songs of thanksgiving. Such were the manifestations of God's Ancient People, when, in his sensible presence, they lifted up their voices in a nation's anthem. Such was the feeling with which the early men of New England, in a scarcely less communion with the Most High, came together at periods of general prosperity or of special mercy, and in the Congregation offered to him their sacrifice of praise. And such are the offerings which this favored community should now bring before Him.

The season has been crowned with his goodness. Amidst the alarm at the withholding of the latter rain, He has not forgotten the promised harvest, and the husbandman is rejoicing in the fruits of his labor. Health has been vouchsafed to us, and while disease and pestilence have shed gloom and sorrow over other portions of our land, the destroyer has not been suffered to come nigh our dwellings.

Industry, in every department of honest labor, have been successful, and upon sea and land, in the workshop and on the farm, has found a competent reward. While the physical wants of the community have been supplied, the great ends of civil government have not been suffered to fail; under the guardianship of wise laws, the people have reposed in safety.

Our schools and colleges have been accomplishing their work in the education of the young, and the Christian religion in its power, has been seen in the lives and conduct of men restraining vice and turning the sinner to repentance. The cause of human freedom has gained new strength from trials, and, in the light of God's Providence, we may be assured of its ultimate triumph.

While these blessings have been showered upon this community, there are few who have not shared in these bounties of Providence. Few are the homes to whose inmates poverty denies the means of enjoying the return of that holiday which our fathers inaugurated, and their posterity have consecrated to the rites of hospitality and the re-union of scattered households.

To celebrate the goodness which has marked the closing year, to render the devout tribute of grateful hearts to the Author of all good, to cherish the love of country, and strengthen the ties that bind society together, and to foster the kindlier instincts of our nature, that minister to each other's wants, I do, by and with the consent of the Council, appoint THURSDAY, THE THIRTIETH DAY OF NOVEMBER current, a day of Public Thanksgiving and Praise.

And I do earnestly recommend that the people should assemble in their respective places of worship on that day, and in a spirit which He shall approve, dedicate it to the praise and worship of Almighty God. And while remembering His mercies, let them seek for His guidance and His aid in all the affairs of life. Let them unitedly and devoutly ask for blessings on our common country, and for the hastening of the day when the knowledge of the Lord shall fill the whole earth, and from every nation and tongue there shall go up a song of Praise and Thanksgiving.

Given at the Council Chamber, in Boston, this first day of November, in the year of our Lord one thousand eight hundred and fifty-four, and in the Indedendence of the United States the seventy-ninth.

EMORY WASHBURN.

By His Excellency the Governor, with the advice and consent of the Council.

EPHRAIM M. WRIGHT, *Secretary.*

God save the Commonwealth of Massachusetts!

THE fear of the Lord is to hate evil: pride and arrogancy, and the evil way, and the froward mouth, do I hate.

Obituary.



'I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—JOHN 11: 25, 26.

DEPARTED this life, at sea, November 14th, 1853, on his passage from New York to San Francisco, via Cape Horn, when within six days sail of San Francisco, GEORGE W. CATLIN, son of brother Leonard and sister Lucinda Catlin, of this place, aged 23 years and 10 months. The subject of this notice in very early life embraced the Saviour, (when about 12 years of age,) and although, like many other youthful minds, in time was affected more or less by the influence of the world, and perchance lost his ardor, and love for the interests of Christ's cause in a measure, yet in his last sickness, his parents have reason to believe, to their consolation, that there was a revival of interest and love in his heart, for Jesus and his word. His last illness being of consumption, continued three months. His mortal body sleeps in a watery grave, while his spirit has returned to God, waiting for the resurrection. The following lines written on his death by his brother, Charles T. Catlin, you will please publish in connection with this notice.

West Troy, N. Y., Nov. 3d, 1854. J. P. F.

A BROTHER'S LAMENT.

My brother, when we parted last,
My mind with grief was overcast,
That thou should'st roam;
A certain something seemed to say,
You'd not return another day,
To visit home.

Alas! the sad prediction's true,
Thou'rt gone forever from our view,
Till judgment day;
But then at God's command, we hope
The sea will yield thy body up,
In new array.

Among immortals—if you stand,
On that great day, at God's right hand—
'Twill matter not
How deep within the sea you lay,
And slumber Time's fleet hour's away,
Where pain's forgot.

But still, we can't forbear to weep,
Although we are aware you sleep
Without a sigh,
Or troubled dream, to mar your rest,
Beneath the ocean's heaving breast,
Where many lie.

Though young in years, yet many cares,
Had sown thy field of life with tares,
Most bitterly;
A wand'rer on the stormy main,
You'd circled earth, once and again,
Far out at sea.

Twice round the dismal Horn, before
This last, you sailed, but never more
Shall sail again;
For, in thy last, sped from on high,
The shafts of death did thickly fly,
And thou their aim.

'Twas winter, and the rain was chill,
Which did thy every garment fill,
And pierce thy core;
For duty called thee to maintain
Thy watch in spite of sleet and rain,
And not give o'er.

And thou wast faithful to the last,
We hear you shrunk not from the blast,
Till forced below
By lack of strength your post to fill,
And not by lack of heart or will,
Thy work to do.

Well done! what better meed of praise
Could I award thee in my lays!
—Memorial just—
But then, my task is not to tell
How well you battled till you fell—
I mourn, and must.

Oh, when thy last sad hour drew nigh,
Could'st thou have had thy mother by
To soothe thy pain!
Or other kin, thy griefs to share,
And give advice against despair,
'Twere better then.

But one consoling thought's behind,
We learn that you did comfort find
In God's good word.
This friend of friends, we do believe,
Did of sin's burden you relieve,
And hope afford.

So now, dear Brother, rest in peace,
Till Christ, descending shall release
You from the sea,
And give you place among the blest,
In that new world, where saints shall rest,
Eternally.

CHARLES T. CATLIN.

RELIGIOUS READING,

OF THE BEST DESCRIPTION.

The various Books, written and published, by the truly eloquent and learned Scotch Divine, the present minister of Crown Court, London, Rev. John Cumming, D. D., are attracting wide-spread attention, and are being perused by hundreds of thousands of admiring readers, on both sides of the Atlantic. For simplicity and elegancy of diction, and holy fervor, we doubt if they are excelled by any writer, living or dead. Their influence, whenever and by whomso ever read, can be only good. No Christian's Library is complete, if destitute of these books. Their titles are as follows:

Benedictions, or the Blessed Life.
Voices of the Day.
Voices of the Night.
Voices of the Dead.
The Church Before the Flood.
The Tent and the Altar.
Scripture Readings on Genesis.
Romanism and Tractareanism.

To be followed by Readings on Exodus and Leviticus. And by the New Testament Readings at convenient intervals.

The religious community, particularly the religious press, has spoken in high terms of commendation of these excellent works, as follows:

Thousands will thank Jewett & Co. for putting this series of volumes within their reach. Would that the whole community were reaping the benefit they are fitted to impart.
Christian Mirror, Portland, Me.

The choicest and richest illustrations of sacred truths are here found grouped together in the most interesting and attractive form.
The Wesleyan, Syracuse, N. Y.

It it difficult to say whether this and the author's other works are more distinguished for splendor of diction, elevation of thought, or depth of evangelical and devout feeling. They are adapted to be universally popular and useful. Albany Argus.

Elevated in thought, attractive in style, and devotional in tone, these volumes must command attention, and will become favorites with the Christian reading community.
The Presbyterian, Philadelphia.

As a writer he is prolific, and his books have an immense sale. His style is clear and unaffected, and his pages breathe a spirit of warm evangelical piety. Vermont Chronicle.

It will do the heart and head good to read Dr Cumming's writings. They will have an extensive circulation, and cheer many a pilgrim on his way to heaven. Canada Christian Advocate.

There is a freshness, and beauty, and spirituality about all Dr. Cumming's productions that we have met with, which cannot fail to give them favor with the man of taste, as well as the true Christian.
Puritan Recorder, Boston.

Jewett & Co., publish nothing but works of the most admirable character. In these volumes, by the Rev. Dr. Cumming, they have supplied a want which the religious world has long felt.
Schenectady Reporter.

We know few books so enriched with thought and so pervaded with genial Christian feeling as those of Dr. Cumming.
Lutheran Observer, Baltimore.

In noticing the first volume of the series of which these beautiful volumes form a par, we have already expressed our very high estimate of Dr. Cumming and of his works.
Congregationalist, Boston.

These volumes of the reprint of Dr. Cumming's works will be received with great satisfaction by all who are familiar with his ripe genius and high Christian culture. Evening Traveller, Boston.

All of Dr. Cumming's writings are eloquent, soul-stirring, stimulating, pregnant with admirable suggestions, and filled with profitable instruction. Zion's Herald, Boston.

The works of Dr. Cumming breathe a most heavenly spirit. No one can read them without feeling himself elevated and incited to new duties and a higher state of Christian feeling.
Mass. Life Boat.

If Dr. Cumming can preach as he can write, there is no cause for wonder that he draws crowds of admiring hearers.
Salem Observer.

Published by JOHN P. JEWETT & CO., Boston, JEWETT, PROCTOR & WORTHINGTON, Cleveland, Ohio.
And for sale by all Booksellers. 3m Sept. 9.



AYER'S PILLS.

A NEW and singularly successful remedy for the cure of all Bilious diseases—Costiveness, Indigestion, Jaundice, Dropsy, Rheumatism, Fevers, Gout, Humors, Nervousness, Irritability, Inflamations, Headache, Pains in the Breast, Side, Back, and Limbs, Female Complaints, &c., &c. Indeed, very few are the diseases in which a Purgative Medicine is not more or less required, and much sickness and suffering might be prevented, if a harmless but effectual Cathartic were more freely used. No person can feel well while a costive habit of body prevails; besides it soon generates serious and often fatal diseases, which might have been avoided by the timely and judicious use of a good purgative. This is alike true of Colds, Feverish symptoms, and Bilious derangements. They all tend to become or produce the deep-seated and formidable distempers which lead the hearses all over the land. Hence a reliable family physic is of the first importance to the public health, and this Pill has been perfected with consummate skill to meet the demand. An extensive trial of its virtues by Physicians, Professors and Patients, has shown results surpassing any thing hitherto known of any medicine. Cures have been effected beyond belief, were they not substantiated by persons of such exalted position and character as to forbid the suspicion of untruth.

Among the eminent gentlemen to whom we are allowed to refer for these facts, are

PROF. VALENTINE MOTT, the distinguished Surgeon, of New York City.

DOCT. A. A HAYES, Practical Chemist of the Port of Boston, and Geologist for the State of Massachusetts.

IRA L. MOORE, M.D., an eminent Surgeon and Physician, of the City of Lowell, who has long used them in his extensive practice.

H. C. SOUTHWICK, Esq., one of the first merchants in New York City.

C. A. DAVIS, M.D., Sup't and Surgeon of the United States Marine Hospital, at Chelsea, Mass.

Did space permit, we could give many hundred such names, from all parts where the Pills have been used, but evidence even more convincing than the certificates of these eminent public men is shown in their effects upon trial.

These Pills, the result of long investigation and study, are offered to the public as the best and most complete which the present state of medical science can afford. They are compounded not of the drugs themselves, but of the medicinal virtues only of Vegetable remedies, extracted by chemical process in a state of purity, and combined together in such a manner as to insure the best results. This system of composition for medicines has been found in the Cherry Pectoral and Pills both, to produce a more efficient remedy than had hitherto been obtained by any process. The reason is perfectly obvious: while by the old mode of composition, every medicine is burdened with more or less of acrimonious and injurious qualities, by this each individual virtue only that is desired for the curative effect is present. All the inert and obnoxious qualities of each substance employed are left behind, the curative virtues only being retained. Hence it is self-evident the effects should prove as they have proved more purely remedial, and the Pills a surer, more powerful antidote to disease than any other medicine known to the world.

As it is frequently expedient that my medicine should be taken under the counsel of an attending Physician, and as he could not properly judge of a remedy without knowing its composition, I have supplied the accurate Formulæ by which both my Pectoral and Pills are made to the whole body of Practitioners in the United States and British American Provinces. If however there should be any one who has not received them, they will be promptly forwarded by mail to his address.

Of all the Patent Medicines that are offered, how few would be taken if their composition was known! Their life consists in their mystery. I have no mysteries.

The composition of my preparations is laid open to all men, and all who are competent to judge on the subject freely acknowledge their convictions of their intrinsic merits. The Cherry Pectoral was pronounced by scientific men to be a wonderful medicine before its effects were known. Many eminent Physicians have declared the same thing of my Pills, and even more confidently, and are willing to certify that their anticipations were more than realized by their effects upon trial.

They operate by their powerful influence on the internal viscera to purify the blood and stimulate it into healthy action—remove the obstructions of the stomach, bowels, liver, and other organs of the body, restoring their irregular action to health, and by correcting, wherever they exist, such derangements as are the first origin of disease.

Being sugar-wrapped they are pleasant to take, and being purely vegetable, no harm can arise from their use in any quantity.

For minute directions, see the wrapper on the Box.

Prepared by JAMES C. AYER, Practical and Analytical Chemist, Lowell, Mass. Price, 25 cents per box; five boxes for $1.

Sold by J. BARNET, Boston, Mass. and by all Druggist everywhere. [J'lys1-6m.

Digitized by the Center for Adventist Research

Contents of this No.

MISCELLANEOUS.
The Passage 353
Absalom's Rebellion 353
A Case of Circumstantial Evidence 354
The Spirit Rapping Delusion. 354
The Arctic's Lost 355
Foreign News 355
EDITORIAL.
The Prophecy of Isaiah 356
The Ascension 356
Earthquakes in 1728 356
Speech of Dr. Duff 356
Inquiries 357
Foreign News 357
CORRESPONDENCE.
Light Shining 358
Good Men May be Deceived. 358
The Chapel 358
The New Version of the Bible 358
Extract from a Letter of J. B. Mitchell 359
Catholics 359
Proclamation 359
OBITUARIES.
Geo. W. Catlin 359

ADVENT HERALD.

BOSTON, NOVEMBER 11, 1854.

MONTHLY REPORT OF NEW SUBSCRIBERS AND STOPS FOR OCTOBER.

Stoppages	27
New subscribers	10
Net loss	17
Net loss since January 1st	13

Book Notices.

"THE CHARACTERISTICS AND LAWS OF FIGURATIVE LANGUAGE. By David N. Lord. Designed for use in Bible Classes, Schools and Colleges. New York: Franklin Knight, 138 Nassau St.. 1854."

This is a very valuable work, on a subject which is greatly overlooked by most interpreters of prophecy. It has been considered enough to say that any given passage was *figurative*, to exhonerate the one who thus denominated it from any attempt to elucidate it. Many do not seem to realize that tropes are susceptible of classification, and are used in accordance with laws that are as uniform and intelligible as are other laws of language. This work is designed to so simplify the characteristics of figures that their nature and use will be apparent to all who study its pages. These are so elucidated in the volume before us, that the intelligent reader can easily learn to discriminate between the different kinds of figures, and learn the peculiar use and meaning of each. We copy the following from p. 156:

"The knowledge of the laws of figures is as necessary to the just interpretation of language as the knowledge is of the literal meaning of words, or the rules of grammer. They are the vehicle of the thoughts which those who employ them aim to express; and not to understand the principle on which they are used, is to lose not only much of the beauty with which they invest the objects to which they are applied, and the distinctness with which they set them forth, but often the whole meaning which it is their office to convey, and pervert them to the expression of a wholly different and false sense. This is pre-eminently true of the Scriptures, in which they are more frequently used than in any other writings. They are not only important auxiliaries in determining the sense, and raising it to a clear certainty, but they present it, in most instances, with a beauty and power to which untropical language is wholly inadequate. No tolerable understanding of the language of the prophecies, especially of the Old Testament—as those of Isaiah, Jeremiah, most of those of Ezekiel, and, with the exception of parts of Daniel and Zechariah, all the other prophets—possible, without a knowledge of the principles on which their figures are used; while of a large share of their predictions, a true explanation of the figures is an exposition of their whole meaning, and sets it forth with a beauty and force that are seen in no other method of interpretation.

It comprises 300 pages, and is for sale at this office. Price, $1. Postage, 17 cents.

"LEAVES FROM THE TREE IGDRASYL. By Martha Russel. Boston: Published by John P. Jewett & Co.; Cleveland, O.: Jewett, Proctor & Worthington; New York: Sheldon, Lamport & Blakeman. 1854."

This is a volume of very pleasant reading on every day subjects by one who has a mind to concieve of, and a pen to delineate the beautiful.

Dedication of the Vestry of the New Chapel.

Having bid adieu to Chardon St. Chapel, and the new Chapel being yet unfinished, we removed to the vestry, which had been prepared for our reception, and use, till the Chapel should be done. Oct. 29th was a day of much interest and joy to the Advent Church in Boston. For the first time we convened in the place, which we suppose will continue to be our place of worship until the "Chief Shepherd shall appear."

I gave the opening discourse from Zach. 4:6. "Not by might, nor by power, but by my Spirit saith the Lord." I endeavored to show that the cause of God could not be built up, 1, By human legislation. 2, External force. 3, By large numbers,—simply. The few are better than the many, if in obedience to God. Instance, Gideon's Army. 4, worldly, or carnal policy. But Secondly, I argued that the work of God could be carried forward by the power of God—or the agency of the Divine Spirit. 1, The Word of God,—which is "quick and powerful." 2, The posession and agency of the Spirit of Christ, without which "we are none of his;" and "can do nothing." His quickening power, ift's, and graces give the Church health, and success.

We planted our feet on these blessed truths, and consecrated ourselves, and the vestry, unto God. From that time, we have taken a new start. God has been with us, and his glorious presence has cheered us. We are full of hope and courage, and determined to do all we can to build up the cause of God, and bring souls to Christ.

In a few weeks we shall occupy the Chapel which will enlarge our means of usefulness. Brethren will remember us in their prayers.

Wolstenholme's Gas Light.

BRO. HIMES:—I would like your opinion of the economy and utility of the new light, or Self-Generating Gas Lamp, which you advertise; and if in your opinion, it is likely to go into general use, &c. Yours truly, SAMUEL GRANNIS.

Le Roy, Genesee county, N. Y., Oct. 30, 1854.

I cheerfully comply with your request. I regard the lamp as one of the best for "economy and utility." As to its going into *general use*, I cannot say. If Mr. Wolstenholme could invest a proper amount of capital in it, and give it his whole attention, I could have no doubt of it. I have used the lamp, and like it much.

J. V. HIMES.

THE OWE NOTHING.—A southern editor advertises that he wishes to unite himself to an "Owe Nothing Society," and hopes all his subscribers will do likewise. We should be glad to join such a Society ourself, but cannot do so without the co-operation of all our subscribers. Christian Secretary

The establishing of such a society is much needed. We have several subscribers however, who we fear, would not be eligible to it

BRO. HIMES:—Have the spirit rappings ceased! Don't hear any more of them in this quarter.

JOSEPH BURROWS.

Branchton, C. W., Oct. 31*st*, 1854.

ANS. No. They continue about the same in most places. We doubt however whether they are gaining new adherents where they have been fully exposed.

BRO. HIMES:—I have been in this city two Sabbaths, laboring with the church at Forsyth Street, and there has been a rising in the minds of the church I think from the first. Last evening one soul was hopefully converted, and others arose for prayers.

I expect to tarry and labor with them over the Sabbath. Pray for us. I. H. SHIPMAN.

New York, Nov. 6*th*, 1854.

Special Notice.

THE DEDICATION.—The new chapel at the corner of Hudson and Kneeland Streets, in this city will be opened for public worship on Wednesday, Dec. 6th, at half past 2 o'clock, P.M.; services will be continued over the Sabbath. We cordially invite all our bretheren and friends from all parts of the country to participate with us in this feast of the dedication. It will continue four days.

We ask the prayers of all the brethren and sisters, that the blessing of God may attend our meeting, and that it may be a *feast* indeed.

The stockholders will hold a meeting at the time, of which due notice will be given.

IMPORTANT PUBLICATIONS.

Memoir of William Miller.—Price, in cloth, $1; gilt, $1,50. Postage, 19 cents.

Bliss's Commentary on the Apocalypse.—Price, in cloth, 60 cents. Postage, 12 cents.

The Inheritance of the Saints, or, the World to Come. By H. F. Hill. Price, in cloth, $1; gilt, $1,37. Postage, 16 cents.

Fassett's Discourses on the Jews and the Millennium Price, 33 cents. Postage, 5 cents.

DR. CUMMING'S WORKS.—By Rev. John Cumming, D. D., F. R. S. E., minister of the Scottish church, Crown Court, London. Viz:

	Price.	Postage.
Benedictions,	,75.	,15.
On the Apocalypse (1st Series)	"	,21.
" " " (2d ")	"	,22.
" *Daniel*	"	,20.
" *Genesis*	"	,16,
" *Exodus*	"	,18.
" *Miracles*	"	,19.
" *Parables*	"	"
" *Romanism*	1,00.	,24.
Church before the Flood	,75.	,17.
Voices of the Night	"	,13.
" *of the Day*	"	,15.
" *of the Dead*	"	"
Tent and the Altar	"	,16.
Minor Works (1st series)	"	,20.
" " (2d ")	"	,19.

REV. H. BONAR'S WORKS.

Story of Greece. Price, 30 cents. Postage, 7 cts.

Night of Weeping. Price 30 cents. Postage, 7 cts.

Morning of Joy. Price, 40 cents. Postage, 8 cts.

Eternal Day. Price, 50 cents. Postage, 11 cts.

Advent Tracts (in two vols.)—Containing twenty-one dissertations on nearly all the important subjects relating to the personal coming of Christ and the duties connected therewith. Price, 58 cents. Postage, 8 cts.

The Infidelity of the Times, as connected with the Rappings and the Mesmerists. And especially as developed in the writings of Andrew Jackson Davis. By Rev. W. H. Corning. Price, 38 cts. Postage, 6 cents.

"*Gavazzi's Lectures*," as delivered in New York city, reported by a Stenographer, and revised by himself, with a sketch of his life. Price, $1,00. Postage, 17 cents,

Infidelity; its Aspects, Causes, and Agencies: being the Prize Essay of the British organization of the Evangelical Alliance. By the Rev. Thomas Pearson, Eyemouth, Scotland. Price, $2,00.

The Advent Harp—Containing about five hundred hymns on the Advent of our Saviour and kindred subjects, together with over two hundred pieces of choice music. This work has been warmly commended wherever used, and is regarded as the only Advent hymn book published. Price, 60 cents. Postage, 9 cents.

Hymns of the Harp (without the music)—New editions of both just out. Price, 37 1-2 cts. Postage, 6 cents.

TRACTS.

The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age. $2 per hundred; 3 cents single.

The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. $2,50 per hundred; 4 cts. single.

First Principles of the Second Advent Faith. This tract is illustrated by copious scripture references. $2,50 per hundred; 4 cents single.

The Bible a Sufficient Creed. By Rev. Chas. Beecher Price, $2,50 per hundred; 4 cts. single.

Promises Concerning the Second Advent.—This little work contains daily food for the soul. Price, 50 cents per dozen; 6 cents single.

Phenomena of the Rapping Spirits.—This tract will be sent by mail, postage paid, at $3 per hundred, 30 copies for $1, or 4 cents single.

Eternal Home. By J. Litch. Price, $3 per hundred; 5 cents single.

Tracts for the Times—Nos. 1, 2, 3—"Hope of the Church"—"Kingdom of God," and, "The Glory of God filling the Earth." Price, $1,50 per hundred

Tracts for the Times—No 4—"The return of the Jews." Price, $2 per hundred, 3 cts. single.

Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked. Price, $3 per hundred, 5 cts. single.

The Pauline Chart.—By J. W. Bonham. This is a very useful aid to the study of the book of

Kelso Tracts—Nos. 1, 2, 3, 4, 5, 6—"Do you go to the prayer-meeting?" "Grace and Glory," "Night, Day-break, and Clear-day," "The City of Refuge," "Sin our Worst Enemy, and God our Friend," "The Last Time." $1 per hundred—comprising an equal number of each.

Knowledge for Children—a package of twelve tracts Price, $1 per doz. packages; single package, 10 cents.

Prophetic View of the Condition of the Nations—which is immediately to precede the Second Advent. By N. N. Whiting. Price 4 cents, or $2,50 per 100.

The Personal Coming of Christ at the Door—Are you Ready? Price, $1 50 per 100, 3 cts. single.

Glorification. By Rev. Mourant Brock, M. A., of England. $2,50 per hundred; 4 cts. single.

The Lord's Coming a Great Practical Doctrine. By the same author. $2,5 per hundred; 4 cents single.

The Second Advent Introductory to the World's Jubilee. A Letter to the Rev. Dr. Raffles, of England, containing a complete refutation of the popular notion concerning the millennium. $2 per hundred; 4 cents single.

The postage on the above tracts is one cent each.

Appointments, &c.

Providence permitting, I will preach at
Lowell, November 14th: Nashua, N. H., 15th; Manchester, 16th; Pittsfield, 17th, and remain over the following Sabbath.
Louden Village, 21st and 22d; Louden Ridge, 23d and 24th, and remain over the following Sabbath.
Lake Village, 28th; East Haverhill, 29th—will some brother call for me at the depot, on the arrival of the first train of cars from Lake Village, as above dated? Peacham, Vt., December, 1st; Cabot, Sabbath, 3d; Calais, 5th, 6th and 7th, as Elder Davis may arrange; Waterbury, Sabbath, 10th.
Week-day meetings at 7 o'clock, P.M., or as brethren in charge may think best. N. BULLINGS.

The Lord willing, I will preach at
Waterbury, Vt., Sunday, Nov. 12th; Westford, Mass., 15th; Lawrence, 16th; Auburn, N. H., 17th, and over the Sabbath; Sharon, Vt., 20th. L. D. THOMPSON.

ELDER I. H. SHIPMAN will commence a series of meetings at the Forsyth-street chapel, in New York city, the last Sabbath in October.

I WILL preach at
Sandy Hill, Wednesday evening, Nov. 8th.
Waterford, Thursday evening, Nov. 9th.
Albany, Sabbaths, the 12th, and 19th.
J. P. FARRAR.

PROVIDENCE permitting, brother Osler will preach at Newton Upper Falls, Friday evening, Nov. 17th, and remain over the following Sabbath. L. T CUNNINGHAM.

MARRIED, by I. R. Gates, Oct, 30th, Mr. Shepherd Norcross, of First Fork, Clinton county, to Miss Hannah Brison, of Potts Grove, Northumberland county, Pa.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

W. W Wheeler—The letter containing the $1, does not appear from our books to have been received. Have received two letters of inquiry respecting it.

S. Mann—We do not find any record on our books of its reception.

M. L. Bently—Sent you books by Adams & Co., the 1st.

J. C. Downing—The Y. C. is sent regularly.

A. P. Smith—As you do not give the State we are unable to find your name.

S. R. Glenn and *J. P. Mallory*—We have never discontinued the *Herald* to you. There is $1,54 due.

L. Tottenham—$1. Sent Miracles the 3d.

A. Pearce—Received.

W. Pettengill—Received.

BROOKLYN HOMŒOPATHIC PHARMACY,

Court-street, corner of Livingston,

BROOKLYN, L. I.

J. T. P. SMITH has for sale an assortment of Homœopathic Triturations, Tinctures, Dilutions and Pellets, including the higher attenuations.

Cases for Physicians and for Family use of various sizes and prices.

Pure Sugar of Milk, Alcohol, and Unmedicated Pellets, constantly on hand.

Homœopathic Arnica Plaster, a substitute for the ordinary Court Plaster, and an excellent application for Corns.

Country Orders promptly and carefully executed. oct.28

☞The above medicines and books are for sale also at this office.

WOLSTENHOLME'S HELION LIGHT,

Or Self-Generating Gas Lamps

THIS Light is believed to be the best means of portable illumination that has ever been introduced to the public. It is thouht by good judges to be the most BEAUTIFUL, BRILLIANT, CHEAP AND SAFE. The subscriber has persevered unremlitingly to attain a perfection in the Helion Light that should prevent an objection by the most fastidious and he thinks he has done it.

He is quite confident that his Light will commend itself no every observer, at first sight. But besides its beauty, its cost is very moderate, which is no small recommendation; a large centre-table lamp may be supplied with this splended Light for about one cent per hour. Its greatest recommendations however, is in this: IT IS SAFE. It has defied all his experiments,—he has tried many to explode it.

The surpassing splendor and moderate cost of this Light are recommendations which, in contrast with all other means of portable illumination, are sufficient to insure for it an extensive patronage,—but its safty also deties all contrast with others Fluids, and places the HELION LIGHT in a position of triumphant superiority.

Yet another, though the least recommendation of this Light, is that your large centre-table lamp, or the common work-lamp, when filled, will give a uniform blaze of brilliancy for 12 and 14 hours without the *slightest attention*, and until the last drop is consumed. It is thought it will compare well with every other Gas Light offered to the patronage of the public.

These Lamps in every style, with the Helion Spirit supplied to order in any quantity, by the subscriber at his manufactory, Gaspee-street, Providence, R. I. JAMES WOLSTENHOLME.
Sole Manufacturer.

Providence, June 30th, 1854. [Jly.29.t.f.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 46½ KNEELAND STREET, (UP STAIRS) BOSTON,

(in the building of the "Boston Advent Association," between Hudson and Tyler-streets—a few steps west from the Station of the Boston and Worcester Railroad.)

BY JOSHUA V. HIMES.

TERMS.—$1 per semi annual volume, or $2 per year, *in advance*.
$1.13 do., or $2.25 per year, *at its close*.
$5 in advance will pay for six copies to one person; and $10 will pay for thirteen copies.
Single copy, 5 cts.
To those who receive of agents, free of postage, it is $1.25 for twenty-six numbers, or $2.50 per year.

CANADA SUBSCRIBERS have to *pre-pay* the postage on their papers, 26 cts. a year, in addition to the above; *i. e.*, $1 will pay for twenty-three numbers, or $2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cts. postage on each copy, or $1.04 in addition to the $2, per year. 6s. sterling for six months, and 12s. a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the Herald, *if pre-paid* quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If *not* pre paid, it will be half a cent a number in the State, and one cent out of it.

To Antigua, the postage is six cents a paper, or $3,12 a year. Will send the *Herald* therefor $5 a year, or $2,50 for six months.

TO AGENTS AND CORRESPONDENTS.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.

2. Orders for publications should be headed "*Order*," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.

3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "*For the Herald.*" The writing should not be crowded, nor the lines be too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks, and disconnected and illogical sentences omitted.

4. Everything of a private nature should be headed "*Private.*"

5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state) be distinctly given.

Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.

Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

Agents.

ALBANY, N. Y.—W. Nicholls, 185 Lydius-street.
AUBURN, N. Y.—Wm. Ingmire.
BASCOE, Hancock county, Ill.—Wm. S. Moore.
BUFFALO, N. Y.—John Powell.
DERBY LINE, Vt.—S. Foster.
DETROIT, Mich.—Luzerne Armstrong
EDDINGTON, Me.—Thomas Smith.
MILWAUKEE, Wis.—Dr. Horatio G. Yunk.
NEWBURYPORT, Mass.—Dea. J. Pearson, sr., Water-street.
NEW YORK CITY—Wm. Tracy, 246 Broome-street.
PHILADELPHIA, Pa.—J. Litch, N. E. cor. of Cherry and 11th streets.
PORTLAND, Me.—Wm. Pettengill.
PROVIDENCE, R. I.—A. Pierce.
ROCHESTER, N. Y.—Wm. Busby, 215 Exchange-street.
ROUGH AND READY, Hancock county, Ill.—Larkin Scott.
SALEM, Mass.—Lemuel Osler.
SHABBONA GROVE, De Kalb county, Ill.—Elder N. W. Spencer
SOMONAUK, De Kalb county, Ill.—Wells A. Fay.
SHEBOYGAN FALLS, Wis.—William Trobridge.
TAYLORSVILLE, Christian county, Ill.—Thomas P. Chapman.
TORONTO, C. W.—D. Campbell.
WATERLOO, Shefford, C. E.—R. Hutchinson, M. D
WEST ALBURG, Vt.—Benjamin Webb.
WHITE ROCK, Ogle county, Ill.—Elder John Cummings, jr.
WORCESTER, Mass.—J. J. Bigelow.

RECEIPTS.

The No. appended to each name is that of the HERALD *to which the money credited pays. No.* 659 *was the closing number of* 1853; *No.* 685 *is to the end of the volume in June*, 1854; *and No.* 711 *is to the close of* 1854.

L. Darbee, 711; J. Butter, 711; H. H. Prout, 690; W. Watkins, 757; J. Beckwith, 751, and sent the other to the K. N.; J. Burnham, 737; M. Burnham, 723; N. Richards, 665—$2. due; L. Squires, 716, and 25 cents for G.; C. H. Robinson, 716; W. A. Gamball, 711; J. Crompton, 729; E. Waddell, 713, and book; S. Fellows, 729; S. Pitts, 718; J. Jones, 715; C. V. Coburn, 711—each $1.

S. Grannis, 742; R. R. Watkins, 742; C. W. Perkins, on acc't; F. D. Atwood, 719, and G.; J. Burrows, 723; S. Swingle, 763; D. B. Winslow, 763; M. J. Boyce, 742; J. Irish, 729—each $2.

J. W. Hazen, 711; I. Williams; 677—$1,32 due—each $3.

A. P. C. Andrews, on acc't; S. W. Brookings, 781—each $4.

J. Wilson, 2 copies to 737—one to Mrs. Clark, 711, and 4 T. G's to No. 108—$5.

H. M. Harrington, 703—$2,70; J. J. Richards, $10,42 on acc't, and 58 cents on Her. to 497—now due, $8,25; L. Spencer, 785—$1. due; J. Danforth, 690—75 cents; H. Cheever, 716—50 cents.

Digitized by the Center for Adventist Research

ADVENT HERALD.



Luke 2:8-20

J. V. HIMES, Proprietor. "WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES." OFFICE, No. 46 1-2 Kneeland-street

WHOLE NO. 705. BOSTON, SATURDAY, NOVEMBER 18, 1854. VOLUME XIV. NO. 20

Extemporaneous Preaching.

How shall we account for the comparatively slight moral power and popular interest of modern preaching? Few things, we believe, detract more from the pulpit, in these respects, than the almost general substitution of *reading* for *preaching*—for they are not identical, any more than the letters of the one work spell the other.

The General Assembly of the Presbyterian Church, some few years ago, contended by a strong vote for extemporaneous preaching—the best writers on homiletics have contended for it—even a Unitarian theological professor (the younger Ware, of Harvard) has written an entire book, and the best one we have, on the subject—the most successful ministry of our land has been almost exclusively made up of extemporizers—the arguments and authorities for it are, in fine, altogether preponderating, and yet how predominant is the clerical proclivity for manuscripts. Even Methodist brethren, whose fathers filled the land with the thunders and triumphs of their powerful and natural eloquence, are beginning to ape the primness of academic readers—to turn their once resounding pulpit batteries into "desks" for manuscript prelections. Alas! who would have supposed it of *them?* It is like the reed of the shepherd by the mountain road, after the trumpet-blast of the careering herald, while yet the lingering echoes ring among the crages and heights. We cannot conceive of the old effective Methodist preaching as other than extemporaneous, and all sister Churches should cry out against the charge as a common calamity. How those heroic men could have gone thundering through the land, shaking the multitudes or melting them to tears, by the reading of manuscipts, is a problem which certainly no experiment ever solved, and no logic can show. It is, in fact, quite clear, *a priori*, that they would have been an entirely different class of men, and Methodism a quite different affair, if they had been readers instead of what they pre-eminently were—preachers.

Not only is extemporaneous preaching adapted to the themes, the style, and the effectiveness which we have demanded for the pulpit, but we contend that it is consistant with the best style of public discourse—with just thought and a sufficiently accurate verbal style. These later excellencies, of course, depend largely upon previous training, and the preparation of the discourse; but it must be remembered also, that this is the case in regard to written sermons,—a speaker, without previous education, and immediate study of the discourse in hand, would hardly succeed better in reciting it, than in delivering it extempore.

He that would be a successful extemporizer should have a well-stored mind, and should thoroughly meditate his subjects, so thoroughly, indeed, that the whole perspective of the main ideas of his discourse, from the exordium to the peroration, shall be clearly open before his mental vision when be rises in the pulpit. This is requisite, for two reasons: first, that he may have something to say; and secondly, that he may have the confidence which will enable him to say it with self-possession and force Self-possession, based upon a sufficient preparation, is the whole secret of success in extemporaneous speaking. A speaker thus sustained can hardly fail to have, spontaneously, the right language and due emotion; he has incomparably more facilities for them than the manuscript preacher. We say *right* language; and that is right which is appropriate to the occasion. Perhaps it will not be quite as precise as the pen would afford—but ought it always to be so? Would it be desirable, that the free, irregular but idiomatic facility of ordinary conversation should be superseded at our hearths by the finical precision and literary nicety of book-makers? There is a style for books, a style for conversation, and a style for the rostrum or pulpit. He who rises in the latter, with his mind fraught with the ideas of his subjects, and his heart inspired with its spirit, will, in most cases, spontaneously utter himself aright. If he is occasionally diffuse or repetitious, yet it may be legitimate to the occasion or the subject that he should be so. If his style may not *read* as well as it was heard, yet even this may be because of its peculiar adaption to be heard rather than read.

We affirm further, that both the design and history of preaching are in favor of extempore delivery. The earnestness and directness for which we have contended may consist, as we have shown, with all varieties of talents and topics, but it is hardly compatible with pulpit *reading*. Very rarely indeed does a powerful reader, like Chalmers, appear in the pulpit. We know not another case like his in the history of the Christian ministry. Chalmers tried the experiment of extemporizing in his country parish, but prematurely abandoned it; yet when in his full splendor at Glasgow, his biographer says, that his occasional extempore discourses, in the private houses of his poor parishioners, teemed with more glorious eloquence than ever dazzled the crowded congregation of the Tron kirk.

The two greatest preachers of modern times, Whitefield and Robert Hall, were extemporizers—their written sermons were composed after delivery. Such a thing as a manuscript sermon is never seen in the pulpits of the continent of Europe, except, when American or English clergymen happen to ascend them. If the European clergy, Catholic or Protestant, write their discourses, they have, nevertheless, the good sense to deliver them *memoriter*, and thereby save them from the dullness of reading. In like manner did the old and unrivaled pulpit orators of France—Massillon, Bossuet, Bourdaloue, Fletcher, Fenelon—eschew the manuscript.

The latter, in his "Dialogues on Eloquence," contends for extempore speaking; he argues that even the classic orators were mostly extemporizers. There is much to be said on both sides of this question. The most probable supposition is, that the classic orators wrote their discourses, memorizing their substance, and delivering them without much regard to the written language. (See *Fenelon.*) Ware says, "Chatham's speeches were not written, nor those of Fox, nor that of Ames on the British treaty. There were, so far as regards their language and ornaments, the effusions of the moment, and derived from their freshness a power which no study could impart. Among the orations of Cicero, which are said to have made the greatest impression, and to have best accomplished the orator's design, are those delivered on unexpected emergencies, which precluded the possibility of previous preparation. Such were his first invective against Cataline, and the speech which stilled the disturbances at the theatre. It is often said that extemporaneous speaking is the distinction of modern eloquence. But the whole language of Cicero's rhetorical works, as well as particular terms in common use, and anecdotes recorded of different speakers, prove the contrary, not to mention Quinctilian's express instructions on the subject. Hume, also, tells us from Suidas, that the writing of speeches was unknown until the time of Pericles."

The Anglo-Saxon pulpit, against all the predilections of that race, is, in fine, the only place where reading is tolerated, as a mode of popular address. The member of parliment, or of congress, who should attempt to read his speech, would almost inevitably break down. The advocate at the bar, contending for the life of his client, would be considered recreant to all the urgency of the occasion were he to stand up before the jury to read his plea. The popular orator who should attempt to *read* the masses into enthusiasm, on some high occasion of national exigency, would be dubbed a jackass. Why can manly and powerful eloquence be successful everywhere else but in the pulpit? The pulpit is its most legitimate arena. The themes and aims of the pulpit are all adapted to it. The religious congregation is the true popular assembly; and there, if anywhere, ought eloquence to appear in all its liberties and powers.

So almost intuitive is our perception of the inappropriateness of manuscript preaching to the popular religious assembly, that we cannot conceive of Christ *reading* his discourses to the multitudes of Judea; or Peter, on the day of Pentecost, or Paul on Mars' Hill, preaching from a scroll. We *know* this could not have been, not from any historical testimony, but from the manifest absurdity of the supposition. For the same reason we cannot associate it with any really popular and demonstrative preaching.

Be assured, that he who can preach at all, can preach extemporaneously, if he will but persevere in the experiment. The young man of good education, who, from his academic habits or natural diffidence, or any other cause, is now addicting himself to pulpit reading, is putting his whole professional life under a servile restraint, which will not only consume unnecessarily large amounts of his time, but trammel the development of all his pulpit powers. Let him study thoroughly his subjects; but let him devote to the storing of his mind the time now spent in mere verbal preparation for the desk; let him resolutely stumble along through whatever embarassments till he acquires the confidence which habit will surely produce; let him understand well that what he wants for the pulpit is thought and sentiment, and that these secured, direct unpretending utterance, right home to the souls of the people, is the only true style for him—the noblest eloquence. If, in the experiment, he sometimes falls below the tame mediocrity of his former manuscript efforts, yet will he oftener rise transcendently above it, in the exulting freedom of an inspired and untrammeled mind.

One fact let him be assured of, namely, that whatever uniform and respectable character his manuscript preaching may have, the *maximum* power of preaching can never be attained by the sermon reader. He sacrifices all hope of this; and no young man should ever make that sacrifice. With God's commission upon him, with the Holy Spirit within him, with all the assistance of books and nature about him, with the solemnities of eternity before him, let him throw himself with all directness and energy into his work, speaking to the people in their own strong and simple speech, seeking not to ape the rhetorician, but to save souls, "pulling them out of the fire:" he will then speak from his heart with infinitely more eloquence than he could utter from his manuscript.

We are earnest but not whimsical on this subject; there are doubtless occasions when a manuscript may be desirable in the pulpit, but they are rare—they should form the exception, not the rule. Why in the name of all good sense should the pulpit alone, of all places of popular discourse, be subjected to this stupid inconvenience?

The primness, the cold hollow dignity—so contrary to all spontaneous and popular sympathy and hearty religious feeling—which now characterize the pulpit, are, we repeat, attributable more to this cause and to the technical homiletic form of the sermon, than to any other.

It is not *preaching*—it is an intolerable perversion of the idea; it is academic lecturing; it is an intellectual task, a dry literary exhibition in the wrong place, to wrong spectators, and performed in subjection to most servile usages and intolerable mannerisms.

Clergymen should banish it—throw it to the winds—not only for the good of the people, but for their own relief.* It was unknown in the primitive Church for one hundred and fifty years; it is uncommon if not unknown now in ministries which sway the masses, as the Roman Catholic, the Baptist, the Methodist; it is unknown on almost all other occasions where a practical end, and not a mere literary exhibition is designed—the political assembly, the legislative hall, the court-room. If you would have the pulpit invested with its legitimate freedom and power, break down its factitious restraints, banish its technicalities, and cast away its scrolls. Nay, if the reader would not suppose us too radical, we would say, tear down the pulpit itself. "A lawyer," said Daniel Webster, "could never hope to gain his cause if he had to plead it boxed up in a pulpit." Jesus Christ and his apostles never saw a pulpit, unless the reading platform of the synagogue could be called one. They never took a text, trying their thoughts with a thread of bare verbalisms; Christ read the prophet, and sat down and talked to the people. They knew nothing about "firstly," "secondly," and "thirdly;" they were too intent on their practical design to trifle with such dialectic nonsense. They expounded, to be sure, but not with these scholastic trammels—they talked, they exhorted, they thundered; and the awakened multitudes, consenting or scorning, were not concerned about how they preached, but what they preached. The manner could not but be right, and powerfully right, when spontaneous to the design. We would have the people come to church, then, not expecting to hear, or rather sleep, under these intellectual prelections; but to hear fervent, practical, home-directed addresses respecting their duties, expositions, arguments, warnings, exhortations, applied to their common wants, to current events—to the individual, to the community, to the times—addresses, thoughtful but not technical; too direct and urgent for factious mannerisms, delivered, if you please, sometimes from the pulpit, and sometimes, as with the Papal priests from the altar, down before the people; sometimes from a text, sometimes from the whole lesson, sometimes without reference to either; now on an abstract subject, now on a personal one, and now on a public question—uging men to their personal salvation, and meanwhile, and for this purpose, refuting all sanctioned lies, assailing all the corruptions of the day, whether in high places or in low places, and pleading all genuine reforms,

Amazing radicalism this; Yes, good reader, just such, both in spirit and method, as that before which the priesthoods, the philosophical school, the senates, and the thrones of the classic heathenism fell. Such a restoration of primitive preaching would again "turn the world upside down," till it turned it right side up.

National Magazine.

---

*Ware in his preface says, "There is at least one consequence likely to result from the study of this art (extemporaneous preaching) and the attempt to practice it, which would alone be a sufficient reason for urging it earnestly. I mean, its probable effect in breaking up the constrained, formal, scholastic mode of address, which follows the student from his college duties, and keeps him from immediate contact with the hearts of his fellow men. This would be effected by his learning to speak from his feelings rather than from the critical rules of a book. His address would be more natural, and consequently better adapted to effective preaching."

Character vs. Wealth.

One of the most important lessons to be impressed upon business men, and especially upon young men who are seeking their fortunes amid the intense competition of city life, is a sober estimate of the value of character above wealth. It is natural to men to create factitious distinctions in society. In every form of political society, except the republic, such distinctions exist by birth, or in permanent civil and ecclesiastical orders. Pride is nurtured, and vanity gratified by blood, or family, or title, or inherited rank. But such distinctions are precluded in a republic by its very construction. Hence there remains but one basis of social distinctions, namely, wealth. In limited circles, indeed, there may be an aristocracy of talent, of education and refinement, of literature or science; but in society at large, gradations of social position are measured by stock-certificates, rent-rolls, and bank-accounts. In the old world a patent of nobility holds good, though there be no income adequate to sustain it; and a penniless count stands higher in the social scale than the untitled millionaire. Here the appearance of wealth is a passport from circle to circle. Office is uncertain, and does not always dignify the holder. It can not be retained for life, much less transmitted to descendants. Hence

Digitized by the Center for Adventist Research

wealth has gained an importance far beyond that which belongs to it where it used only to keep up an estate, to display rank, to enjoy life, to procure the advantages of education and of travel. Here it creates rank; it gives social position, even without antecedent respectability or correct education; and hence pride and vanity, that in other countries have so many and various outlets, here crowd into this one channel, and either fill it to its utmost level or agitate it with eddies and contentious waves. In this city, especially, the feeling is universal that to be anybody, or to do anything, one must have wealth. New York is as full of idols as Athens was when it was easier to find a god there than a man; nor do the objects worshipped in the two cities differ except in form. For what do men here worship if it be not *stocks* and *stones?* With wealth in view as the one great object in life, upon which everything else depends, it is not strange that many grasp at the prize without any scruple as to the means.

In the upper circles of fashionable life no questions are asked how one came by his money, if he only shows that he has money, or appears to have it. If he lives in a fine house, keeps a good carriage, gives splendid parties, no questions are asked as to whether all this is honestly paid for. With such a standard before them, it is not surprising that aspiring men, who feel themselves in other respects the equals if not the superiors of their wealthy neighbors, should find some short road to wealth. The passion for riches, the idea that success in life depends mainly upon wealth, is fruitful in temptations to dishonesty. "For they that *will be* rich fall into temptaion and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

This is the maelstrom of character in our city. Men will be rich, they must be rich: they put forth on the sea of speculation, they reach after every floating straw of prosperity, they give themselves to the giddy passion of money-getting, and are whirled every whither by its power. Smoothly they ride at first on the giddy outskirts of dishonesty, till, infatuated with the pursuit, they dive deeper and deeper, and are sucked into the mighty vortex—a wreck of character, fortune, hope, and life. The only safeguard is to hug the shore of honesty. Make *character* supreme.

So strong is the infatuation of wealth among us, such the imputed disgrace of poverty, that even feminine delicacy will come out from the retirement of private life to resent the imputation of poverty before marriage as a greater grief than a husband's fraud; and the newspapers must publish to the world that, whatever robberies a man may be charged with, his wife was never guilty of the stupendous crime—of being "a *poor* girl." We transgress no rule of propriety in thus adverting to what is matter of public advertisment. We offer no censure upon individuals. But is it not pitiable to see from such volunteer exposures of high life, how wealth and character stand respectively in the estimation of many who make our society? The influence of such false pride is baleful in the extreme. Is it not worth to any woman more than gold to say, "However poor I or my family may have been, my husband is an honest man?" Independent.

A Visit to Dr. Duff's English School in Calcutta.

Rain? "R-a-i-n," spells one of the boys. What is rain? "Water from the sky." Has it been produced by the sky itself? "No!" How has it been formed! "Oh!" says one, with the characteristic smartness of the Hindoo youth, "Do you not know yourself?" I think I do; but my present object is to find out whether you know it. "Well," replies another, with an air of evident satisfaction, "I'll tell you—it is squirted from the trunk of India's elephant!" Indeed: that is a new theory of the origin of rain, which I did not know before; and I should now like to know on what evidence it is founded. "All I can say about it is, my Gurn* told me so." But your Gurn must have some reason for telling you so. Did he ever see the elephant himself? "Oh, no! the elephant is wrapped up in a cloud, as in a covering, and no one can see it with his own eyes." How, then, came the Gurn to know that the elephant was there at all? "To be sure, because the Shastra† says so." Now I understand the matter. You say the rain comes from the trunk of an elephant, simply because the Gurn has told you that this account is contained in the Shastra. "Certainly; for though I have never seen it with my own eyes, yet I believe it is there, because the Gurn has told me that the Shastra says so: and what the Shastra says must be true." Your Gurn has taught you a different theory from that which my Gurn taught me in Scotland. Would you like to hear it, and compare the two together. "Nothing would delight us more," reply several voices. In boiling your rice, what rises from the vessel. "Smoke—vapor." When a dry lid is held over it, what effect is produced. "It gets wet." What makes it wet. "The smoke or vapor." True; and when it gets very, very wet, does all the vapor continue to stick to it. "No; it falls in drops." Very good. What, then would you say of the vapor itself. Is it dry or wet. "Wet sure enough." Whence then does the wet vapor proceed. "It can only be from the water in the vessel." Is the vapor a different kind of substance from the water. "No!" Why do you think so. "Because when it gathers on the lid, it turns to water again." So you conclude that the vapor is just a part of the water in the vessel. "Yes." What drives it off, then, from the rest, and makes it fly into the air. "It is nature to do so." Think a moment; when you hold a cup of cold water in your hand do you see the vapor arising from it. "No." What, then, makes the difference between the drinking water in your cup, and the water that boils the rice. "The one is cold the other is warm." What makes it warm. "The fire." So it is from water warmed by the fire that you see the vapor ascend, and not from the coal. What must you infer from this. "That it is the fire which, in making the water warm, makes it go into vapor." After a heavy fall of rain on the heated ground, when the sun shines out strongly in the morning, what do you see. "Great vapors of mist." Where do they go to. "Up to the sky." Is it warm or cold up in the sky. "Very cold high up, so that the fakirs say the waters grow hard in the Himaylay at the source of Ganga." When the vapors from the wet ground rise up to this cold place, in the sky, what will become of them. "Perhaps they will form into drops as the vapors from the boiling rice do upon the lid of the vessel." When a great many drops gather together, will they stay up in the sky always. "No; they will fall down." And when a great many drops of water fall down from the sky, what is it. "Rain, to be sure." Well, that is the theory of the origin of rain which I once learned from my Gurn in Scotland. "How natural!"—"How like the truth!" "Surely it is true." "Ah! Ah! what have I been thinking. If your account be the true one, what becomes of our Shastra. *What becomes of our Shastra? If your account be the true one, then our Shastra must be false. Our Shastra must either be not from God, or God must have written lies.* But this is impossible. The Shastra is true; Brahma is true; so your Gurn's account must be false; *and yet it looks so very like the truth.*"

Now, here was the commencement or first germ of mental struggle which only terminated, in the case of some, with the entire overthrow of Hindooism. Up to that moment the very notions that it was possible for any thing in the holy Shastras to be false, had never been conceived even as the creation of a fitful dream. Even to *hesitate* on a point so sacred and fundamental, must pre-suppose a degree of mental effort which those who have been nursed in the lap of truth and freedom in a Christian land, can scarcely conceive. And, yet, here was now the sudden injection of a doubt where all doubt was believed to be impossible—the sudden starting of a suspicion, where suspicion was believed to be an insult to the memory of an immortal ancestry—an impious contempt for the authority of the gods. Yet so palpable were the facts, so natural the inference, and so like the truth, that in spite of such an array of antecedent antipathy, the mind strove in vain to shake itself loose from a dreaded and hated, but struggling and clearing conviction. Duff on India Miss.

*Gurn—A religious teacher.
†Shastra—The Hindoo Sacred Book.

The Priest's Curse.

The "Irish Society," like all our Irish Societies, speaks of the "persecution" which they suffer who countenance preachers or Scripture readers, who patronize Scriptural schools or support missionaries. From the altar often has the priest denounced all these in terms that few would believe,—only that impartial reporters have borne witness, and the witness has been corroborated by the violent doings of the mobs instigated by these harangues.

The following is a specimen of what a priest can do in the "cursing" line,—and this not an Irish priest, a Maynooth alumnus, located in some remote, uncivilized region; but an Oxford-bred clergyman,—in Islington,—who having gone over to Rome, has imbibed a portion of the spirit she inspires. It appears that reports to his disadvantage, had been spread abroad; and therefore Mr. Oakley gives, under his own hand, the genuine article.

When this is done in the metropolis of Britian by an English convert to Romanism, I leave you to conjecture what an Irish priest could do in Ballysaggartmore or Clonakitty.

Ephoros.

Copy of a declaration read in St. John the Evangalist's church, Islington, on the morning of Sunday, Jan. 29, and Sunday, Feb. 5. 1854.

"† In the name of the Father, and of the Son, and of the Holy Ghost. Amen!

"We, Frederick Oakley and William Dolan, priests of St. John the Evangelist's Church, having duly considered the heavy obligations under which the canons and constitutions of the Holy Catholic Church require all pastors of congregations to denounce heresy, and warn the flocks committed to their charge against peril of it, do publicly give notice, in the face of this congregation—

* * * * * * *

"That in the presence of God, and in the face of this congregation, we solemnly declare and pronounce all such schools to be places utterly unfit for the education of Catholic children—to wit (here seven schools are named, and others included under a general designation).

"That we warn all Catholic parents of the grievous mortal sin they commit in suffering their children to attend these and the like schools.

"That we solemnly declare our deliberate purpose of refusing the sacraments of the Church, even in the hour of death, to all parents who are known to be guilty of such a sin, and shall not have made public amends by removing their children from the aforesaid schools.

"That we will suffer no such parents to be buried in the cemetery attached to this church, nor read the burial office over them at their own dwellings, nor admit them to be churched, nor to stand sponsers at any baptism. And, finally, that we shall make it our duty to learn the names and dwelling places of all Catholic parents who so offend against the law of God and of the Church.

"To the end that all Catholic parents may take warning and avoid these greivous penalties, and that eternal damnation, of which mortal sin, unrepented of and unrepaired, is the sure forerunner, we have adopted, as the true course of Christian charity, this public method of acquainting them with their duty in the aforesaid regard, and with the dreadful consequences of disobedience. Frederick Oakley.
William Dolan.

"St. John's Church, 4th Sunday after the Epiphany. 1854. (Read at all the masses, and again on the 5th Sunday after the Epiphany, Feb. 5.")

This paper, be it remembered, is published by Priest Oakley himself, in order to set himself right. It is his vindication!

Cor. N. Y. Observer.

The Dilemma of Mohammedanism.

The Turkish Empire has two heads. The spiritual and temporal powers are not, as formerly vested in the same person. The Sultan is the head of the secular power; but the spiritual is held by the Ulemah, a body of lawyers, with a Mufti, or High Priest, for their head. These conform their decisions to the Koran, as an inspired and infallible standard; and the law of the Koran comprises so much of the laws of the State, that this spiritual authority secures to the Ulemah a great share of the legislative and judicial functions, leaving to the Sultan little more than executive powers. The Ulemah is considered divine and inviolable and not subject to the Sultan.

This Civil Constitution presents a serious barrier to those reforms which the English and French have comanded, as the condition of their interference to save the Empire from destruction. They demand, in general, that Christians shall be put on equal footing with Mohammedans. The Sultan, on his part, is willing to have it so. But this comes in direct conflict with the Koran; and to grant it, would be to abolish the Koran. For this potent reason the Ulemah has refused to consent to the reforms; and, without such consent, the act of the Sultan would be illegal. It would indeed amount to a radical revolution of the Government. Here, then, arises the dilemma. It is impossible to see how this consent of the priesthood can be either given or withheld. The priesthood cannot declare that to be consistent with the Koran which goes plainly to its annihilation. But then, on the other hand, how can it be withheld? France and England have demanded it; at least in part; and the part would be as much a violation of Mohammedan law as the whole. Now if it is refused, the demand will be backed by the power of France and England, and by the Christian population of the Empire. So, if the priesthood yield, they abolish the rule of the Koran, If they refuse, it is to be abolished by civil power. At any rate, therefore, the present year gives date to the death of the Mohammedan rule in Turkey.

If any are sympathizing with Russia, and hoping that she may conquer, in order that she may destroy the Mohammedan power, their prayers in this direction are superfluous. The thing which they desire is already done. The Mohammedan system in Turkey has come to a dead lock. The present Sultan may hold his place, and the affairs of the Empire may go on without any further revolution. Yet it will be true that the Mohammedan Empire has ceased. It is not needful that the present officials should be displaced: that some foreign power should come in with the sweep of conquest, or that a Greek Empire should be substituted for the present. Without any of these things, the Mohammedan rule is dead. And if there are any prophecies of Scripture which were to have been accomplished in its dissolution, those are now accomplished. Puritan Recorder.

"As thy Day, so shall thy Strength be."

When brightly shines the morning ray,
And countless toils await the day;
When much thou fear'st thy strength too small
To meet—aye, more, to conquer all;—
Press on! it is God's own decree
That, "as thy day, thy strength shall be!"

When fainting 'neath the blaze of noon,
The slightest aid were richest boon;
While all around, temptations stand,
To lure with whispers great and bland,
Yield not! 'tis written that for thee,
Just, "as thy day, thy strength shall be!"

When night falls deep and clouds arise,—
And all thy hope, like starlight, dies;
While winds sweep cold along the plain,
And sad, thou look'st for friends in vain;
'Tis almost o'er; thy haven see,—
Rest! "as thy day, thy strength shall be!"

A hand unseen completes the toil,
From which thy weary hands recoil;
The same hand tempers heat and cold;
Guides the young limbs—supports the old;—
Through shades of night by Him we see
Thus, "as our day, our strength shall be!"

Who would not in the conflict fail?
Who would not cower before the gale?
Who would not shrink, and veil his eyes,
When some dread bolt toward him flies,
Were not this promise plain to see,—
Lo! "as thy day, thy strength shall be!"

Father! for all I reckon mine,
I claim that promise, so divine!
Whate'er our mortal steps befall,
Content on Thee alone to call!
Why covet ought, from ought why flee—
While "as our day, our strength shall be?"

Churchman.

An Interesting Letter.

The following curious specimen of Chinese composition is said to have been forwarded from the Chinese rebel Chief to the English, French, American and other foreigners, resident at Hong Kong:

"I, Hug-Seu-Tsene, by the grace of Heaven bestowed in the course of time, reviving, after an interval of ages, the Prince of Peace (Ta-Ping-Wang), recognized by Heaven as Emperor (Kwangto) of a new dynasty, the Ming restored, a great (or stout) Chinese, signify my pleasure, to you, barbarian slaves and foreign devils, saying: 'You, ye foreign slaves, are but as fowls, apes, or dogs, by kind. You are ignorant of the five relations; you are not susceptible of civilization. It was solely because the rulers of the South—faithless to China and coveting their money—fostered the men from afar, and invited you, ye slaves, to bring tribute and to trade, that you obtained authority to build houses and trade in Chusan and Ningpo, in the provinces of Fokien and Chekeang—that you were suffered to anchor at Macao and Whampoa, in Canton, and carry on your commerce. For years you brought tribute and came as guests—you were obedient to our laws—you submitted to the influence of our people's feelings. You had been as women for 200 years, when you gradually (or secretly) became pretentious, and the imbecile Governors of the eighteen provinces were hand-tied, as far as coping with you went.

"In 1838, when Lin burnt your opium, and Admiral Kwan died gloriously in action with you, Jeshen and Lungwan sold themselves like traitors. Keshen and Keying sold you Hong Kong and lied to the Emperor—a matter of ghashing of teeth. You usurped territory, plundered the people, defiled their women, took their houses, desecrated their graves, ruined their fields, burnt their temples, &c., with the heart of the fox, affecting the fierceness of the tiger.

"'Ayya! Is not your worthlessness low even to ridicule? But you looked not for it that the wisdom of Heaven would give its clue to the virtue of man, and that the hearts of the people would resume their allegiance to China.

"'I, the king, have spoken of war, and have talked of the movements of troops. We have

Digitized by the Center for Adventist Research

many thousand guns of divine power, weighing millions of pounds. We have many myriad vessels one hundred chang in length, which without wind can convey themselves hence to the three Kiang provinces. On a lucky day, which we shall select, we shall descend straight on the province of Canton, and in autumn shall send you a challenge to fight. Our clustering standards will shade the nine heavens, and with numberless swords and spears we shall enclose the seas. Our divine fire shall consume your ships, our troops your dwellings; our divine weapons shall flash to the pole, and our divine youths and maidens shall be as thunder shaking the skies.

"'Now, I hereby signify to you my pleasure that you immediately release such of our people as are in your prisons, and treat Chinese gentlemen with respect. If our houses and wealth are restored and your foreign guns and devil ships given up to us, we will secure to you your miserable existance. But, if you will persist in your blindness, and adhere to your former courses—enormously vicious and violent, when the soldiers of Heaven shall come, and the winged sword shall have eyes to see, do not charge me, the King, with a want of humanity.

"'Let every one tremble and obey this decree, which is tendered for the information of the foreign slaves and hairy devils.'

"Nanking. This letter is forwarded by YANG SEU TSING, Elder of the Left Wing, King by the Grace of Heaven, Minister-in-Chief of War at Home and Abroad, King of the State of Peace, &c."

Disaster on the Great Western Railway.

FROM the Detroit papers we gather particulars relative to the recent collision on the Great Western Railway, in Canada, which resulted in so awful a sacrifice of human life—more than fifty of the wounded have died and as many more being seriously wounded. The collision occurred at about four o'clock in the morning, at an hour when a dense fog rendered the darkness so intense that no object could he seen a few feet distant from the train. A St. Louis gentleman who was in one of the cars, but suffered no injury from the shock, first discovered that the accident had been a serious one, by stumbling over a corpse. He next heard some one cry for assistance, and by feeling discovered a man's head protruding from a pile of rubish.

There are different rumors concerning the cause of this catastrophe. One report is that the watchman fell asleep on his post, and on waking informed the engineer of the gravel train that the passenger train had passed by. Another rumor is, that the contractor ordered the engineer of the gravel train to go on, much against his (the engineer's) wishes; that he expostulated against it, and almost refused to go, but the contractor ordered him, in a peremptory manner, to go on, and told him that he would bear the blame.

The *Detroit Advertiser* contains the following incidents of the collision:

"The appearance of the wreck—the mingled mass of broken cars and crushed bodies—is declared by eye witnesses, to have been perfectly indescribable. The engineer of the gravel train, which had caused the destruction, frightened almost out of his senses at the ruin, fled as fast as possible from the scene. The darkness of the night was intense, but by stripping boards from a neighboring fence, and taking fragments of the cars, fires were kindled which threw a lurid glare over the scene, revealing and adding to its horrors. Axes were procured as speedily as possible, and the work of rescuing the dead and wounded commenced. But at the very sight of the writhing mass, almost all the uninjured passengers sickened and grew faint. It required far more than ordinary nerve to sustain one in the task of removing the crushed, mangled and bleeding bodies. Some, however, there were—can we believe it?—who at the very first moment of assured safety for themselves, began anxiously inquiring and searching among the rubbish for carpet bags and trunks which they had lost!

"A few, applied themselves to the work of deliverance, and toiled for five hours, before assistance came. The patriot Meagher was distinguished for his zeal in the work. His escape was one of the narrowest. The sole of one shoe was taken off completely, and his coat torn from his back, yet he was scarcely perceptibly bruised. His hat and shawl he afterwards gave to some of the wounded, and when he arrived with whatever substitute for his lost garments he could procure, covered with blood and clay, he looked as though he had come from a well-fought field.

"The dead, as fast as extricated, were lain together, and covered with canvas. Their lot seemed happy compared with the wounded, who were yet waiting death in agony. Boards were laid upon the top of the car seats, and the cushions placed upon them for the wounded. Thither they were conveyed, as easily as possible. Some who were so mangled as not to hope, and hardly to desire life, resolutely stifled any expression of pain, and sought to give their deliverers their thanks and gratitude, while others scarcely perceptibly injured, were both loud in their complaints and difficult to please.

"A young man from the East, whose leg was terribly broken, never uttered a sigh while waiting his turn, and moaned but once when being removed. '*Must* I lose it!' said he, in a subdued voice, as he gazed on the shattered limb; and that was all. An elderly lady of great size, crushed beyond hope of recovery, wished not to be taken into the cars, but calmly await death where she was. 'Gentlemen,' said she expostulating mildly, 'you will find it very difficult; I weigh two hundred and forty pounds.' Her perfect coolness in such an awful moment was not surpassed on the field of Alma nor the deck of the Arctic. Her removal was indeed difficult, but it was accomplished.

"The conductor, an old and hitherto fortunate railroad employee, declared that 'this was the last of his railroading.' He had done.

"The ill-starred train being off its time, another was expected from each way every moment. Signal men were sent each way; but the terror, or some other cause, so influenced them that they could not be kept at their posts.

"Through all difficulties, however, the few whose nerve equalled the task toiled on until what human aid could do, was done. The friendly offices demanded by our common humanity are well discharged, the dead are committed to their mother earth by friendly, though stranger hands."

Another Fearful Railroad Calamity.

"CHICAGO, *Nov.* 3.—The passenger train for Rock Island, which left Chicago at 11 o'clock on Wednesday night, met with a most frightful accident, caused by the breaking of an axletree of the engine, when near the Minoka station, the result it is said, of running over a horse on the track. The engine and a portion of all the cars were thrown with great violence from the track, breaking the ribs of the engineer, and killing or wounding and scalding from thirty to forty first class passengers. The citizens of Joliet promptly rendered all the assistance in their power to the wounded. Physicians who were present say that at least ten or twelve of those scalded will die within twenty four hours. At the latest accounts all the suffierers had been removed to a large stone building on Scott street, in the village of Joliet, and the employees of the Railroad Company, as well as the citizens of the village, were useing every effort to alleviate their sufferings.

"It appears that when the engine was thrown off the track the two forward passenger cars were hurled on top of it, and the steam escaping was driven with tremendous force through the dense mass of human beings packed closely among the wreck of the cars. The engineer G. W. Brown, was fearfully scalded. His brother, acting as fireman, had both his legs broken. A gentleman named Carpenter, from Poughkeepsie, N. Y., was terribly burned and scalded: J. W. Albion of Morger county, Ohio, was also severely injured; [several names not clearly ascertained follow, then] Mrs. Cox of Washington co., Iowa, seriously injured; Margaret Laughlin of Gettysburg, Pa., seriously if not fatally injured. We have been unable to learn the names of the other sufferers, but are assured, on what we have reasons to believe to be respectable authority, that the whole number of passengers who were seriously wounded is not under forty. We shall endeavor to get more full details without delay. The conductor of the train, Mr. Van Burket, escaped with very slight injury. When our messenger left the scene of the disaster, at 10 o'clock yesterday forenoon, several of those who were scalded remained insensible, and others were writhing in their last agonies."

Excuses for not Attending Church:

OF THOSE WHO ARE WITHOUT EXCUSE.

No other time for myself.
Mean to have a walk into the country.
No fresh air but on Sundays.
Caught cold last night at a party, intend nursing myself to-day.
Don't like a Liturgy—always praying for the same thing.
Don't like extempore prayer—don't know what is coming.
Don't like an organ—it's too noisy.
Don't like singing without music; makes one sad.
Can't bear an extempore sermon—too frothy.
Dislike a written sermon—too prosing.
Nobody to-day but our own minister.
A stranger to-day—don't like strangers, always so much to say.
Can't keep awake when at Church—snored aloud last time I was there—shan't risk it again.

Four Questions.

A SINNER out of Christ is all on the side of sin; he is dead while he lives, and is apt to say, "Peace, Peace," while God says "there is no peace." Ask these short questions, whereby to know whether your heart be truly changed:—

Hath thine heart been turned into sorrow for sin?
Hath thine sorrow been turned into prayer?
Hath thine prayer been turned into faith?
Hath thy faith issued universal tenderness and obedience?

Missionary Kilmany.

Foreign News.

HALIFAX, *Nov.* 9.—The steamship *America*, Capt. Leitch, from Liverpool at 11 o'clock on the morning of the 28th ult., has just arrived at this port en route for Boston.

The *America* passed Oct. 29, off Tuskar, the steamer *Chadian*, bound in; Nov. 3, 11 A.M., lat 49 54, lon 31 07, ship *America*, from Montreal, bound East.

The *America* sailed from Halifax, about half-past 9 P.M., for Boston.

The steamship *Atlantic* arrived off Holyhead at noon on Wednesday, 25th, but could not enter the Mersey until three o'clock next morning. Our correspondent says that no one had the enterprise, during those fifteen hours to send off a boat to inquire further after the news respecting the loss of the steamship *Arctic*.

The steamship *St. Louis* sailed from Southampton on the 25th for New York. The propeller *Alps*, from New York, arrived at Kingstown, Ireland, on the 23d, via Halifax, with troops, and at Liverpool on the 25th.

Ship *Triton*, from Glasgow for Boston, was abandoned at sea, Oct. 11. Crew saved and taken to Havre by the *North Wind*.

The *London Times* says—"We are informed that Mr. Soule, the American Minister at Madrid, was on Tuesday, the 24th, refused permission to pass through France, on his return from England to Spain."

The *London Post*, in announcing officialally the acquisition by the United States of Samana, says:—"It amounts virtually, if not absolutely, to an annexation of St. Domingo. The acquisition by the United States of so important a position in the West Indies—a position threatening on either hand the Spanish Islands of Cuba and Porto Rico, and so directly affecting the British West Indian possessions, cannot be received with indifference."

The clipper ship *Vision* had arrived at Liverpool in 103 days from Hong Kong, with the first cargo of new teas.

THE WAR NEWS.—There is nothing important via St. Petersburg. We learn from Sebastopol, 21st, that the operations of the besiegers continue, and that their fire is effectually answered. The fortifications of Sebastopol are said to be but little damaged.

TREBIZOND, *Oct.* 9.—The Abasia chiefs have refused to receive Schamyl's envoy. Hafiz Pasha has consequently cut of all communication with the coast of Abasia.

PARIS.—There is yet no confirmation that the Russians had entered the Dobrudscha. The movement is therefore doubted. Sir John Burgoyne had on the 11th fixed sites for batteries, which, when completed, would command the shipping, and was expected to destroy them. They are to be mounted with four, eight, and ten inch guns, and are about 1000 yards from the vessels.

A Russian war steamer has been captured by the fleet.

The *Moniteur* contains an account of a victory over the Russians near Gumeral. They lost thirty guns and all their baggage. A Russian General was killed. The Turks began to besiege the citadel of Gumri, when the Russian corps, the same which had defeated the Turks at Bayazid, advanced from Erivan to its rescue. They were, however, repulsed, and shut up in a defile, where they suffered a considerable loss.

DETAILS OF NEWS FROM SEBASTOPOL.—Sebastopol is not yet taken. The latest accounts show that 20 days had elapsed between the departure of the troops from Balaklava and the opening of their fire upon Sebastopol. Both French and English had their batteries ready on the 15th, and on the 17th the fire was opened on the place, both from land and sea, and the bombardment continued until night. The Russians lost five hundred in killed and wounded. The Russian Admiral Kooniloff was killed. The Russian fortifications are said to have suffered very little. Next day, the 18th, the bombardment was resumed from the land batteries only.

Russian accounts say that the garrison made frequent sorties.

When the mail left Constantinople on the 16th, five steamers had arrived from Balakava, with men wounded in repelling a sortie of twenty thousand Russians from Sebastopol.

Generals Raglan and Canrobert had formally summoned Sebastopol to surrender, requiring the women, children and sick to be sent away, and flags to be hoisted on hospitals.

So far as is known, the Russian army is concentrated on the upper Belbec, and already numbers 45,000 men.

The allied armies are divided into a seige army and an army of observation. The latter is posted on the extensive table land which separates Balakava from Sebastopol, accessible only from two points, the ravine of Tchernaya on the northwest and the pass of Balaklava on the southeast. This position is defended by sixteen redoubts.

The Russians are hovering on the outside of the positions of the allies. On the 7th they made a strong demonstration on the northwest extremity of the camp, but they were kept in check by the artillery, and retired without giving battle.

On the 2d, 5th and 11th, the garrison of Sebastopol made sorties, and destroyed some small works. On the evening of the 5th, a convoy of 4000 Russians succeded in entering Sebastopol. The city does not appear to be surrounded yet, but only menaced on two sides.

The allies now number 110,000, and 8000 French were ready to embark from Marseilles on the 21st; 8000 Turks were ready to leave Varna for the Crimea.

Letters of the 12th say that the nature of the ground around Sebastopol—hard rock covered with about a foot of earth—renders scientific approaches impossible; that the allies have, however, three hundred guns on battery, and after a few days bombardment will attempt to storm the fortress.

The garrison of Sebastopol is estimated at 40,000 men who have plenty of ammunition and supplies. It is supposed that, even if the allies should carry the town, the Russians could make a protracted resistance in Forte Constantine.

It is true that the Russians have sunk eight ships across the channel, seven hundred yards wide, and that a line of battle ships is anchored close to the shore completing a strong barricade. Altogether, the prospect of a speedy fall of Sebastopol is not so favorable to the allies, notwithstanding the intelligence of the victory is hourly expected by the people of England and France.

Admiral Nachimoff, who commanded at Sinope, is commandant of Sebastopol. He has issued an address to the garrison, saying that he will defend the place to the last, and any one is welcome to shoot him if he don't.

Advices from Constantinople to the 14th, say that the Russians had retaken Eupatoria, and that the English garrison of five hundred men had retired with the loss of one gun. The report is denied in the English papers.

An allied force under Gen. Bosquet and Achmet Pasha, had been sent to Perekop to prevent the advance of the Russians. Heavy rains had retarded their march, but the weather was again fine.

A rumor became current in the allied camp on the 11th, that the Russian army from Simpherepol, would attack Balaklava, and that the Greeks would simultaneously fire the town. The Greeks were accordingly expelled.

THE DANUBE.—There is no doubt that the Russians have entered the Dobrudscha in force, but the details are wanting.

AUSTRIA.—Affairs look black between Russia and Austria. A great council of war had been held in Vienna, at which the Emperor presided. Baron Hess was present. It is reported that Austria summons Russia to withdraw from the frontier of Gallicia.

The whole Austrian army is to be put upon a war footing, and the garrison of Vienna has orders to be ready for marching at forty-eight hours' notice. Russia, in the meanwhile, continues to menace the frontiers of Austria.

Austria has just concluded an immense financial operation, by which she has transferred to a company of capitalists, represented by Messrs. Andre, of Paris, and Sina & Estreles, of Vienna, railroads constructed and worked by Government in Hungary and Bohemia. The company pays 200,000,000 francs, on which the Government guarantees five per cent.

RUSSIA.—The Czar has gone to Warsaw. His eldest son takes command of the Royal Guards. General Rudiger commands the Grenadiers.—Prince Paskiewitch is commander-in-chief of the army of the West. All are concentrating on the Austrian frontier. Little doubt is entertained at Vienna that ere long actual hostilities will take place.

PRUSSIA.—Austria has returned an answer to the last despatch of the Prussian government, repeating that Austria will adhere inflexibly to her policy expressed in the note of 30th Sept. The action which Prussia would take was looked for with anxiety.

The Prince of Prussia has accepted the command of the federal fortress of Mayence.

THE BALTIC.—On the 10th, Admiral Napier's fleet in the Baltic fired a salute of twenty-one guns in celebration of the victory of the allies at Alma. The Russian fleet in Revel also fired a salute, they likewise claiming the victory.

The British fleet is to leave the Baltic at the

Digitized by the Center for Adventist Research

end of November, returning in squadrons to Portsmouth, Sheerness, Plymouth and Cork.

Five floating batteries and twenty gun boats drawing four feet of water, are building in England for spring operations.



The Advent Herald.

BOSTON, NOVEMBER 18, 1854.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE PROPHECY OF ISAIAH.

CHAPTER LII.

Break forth into joy, sing together, ye waste places of Jerusalem
For the Lord hath comforted his people, he hath redeemed Jerusalem.—v. 9.

By a personification, the very ground, till then desolate and waste, is called on to rejoice over the restoration of God's people.—Read (Isa. 51:3.) To "break forth" into joy, is a metaphor expressive of the utterance of sudden and irrepressable exclamations of joy.

The Lord hath made bare his holy arm in the eyes of all the nations:
And all the ends of the earth shall see the salvation of our God.
—v. 10.

To make bare the arm, is put by substitution for the visible manifestation of the means by which God would rescue his people. The figure is taken from the act of the warrior, when dressed after the Oriental manner:—see the following from Gowett's "Christian Researches."

"The loose sleeve of the Arab shirt, as well as that of the outer garment, leaves the arm so completely free, that in an instant, the left hand passing up the right arm makes it bare; and this is done when a person, a soldier for example, about to strike with the sword, intends to give the arm full play. The image represents JEHOVAH as suddenly prepared to inflict some tremendous, yet righteous judgment, so effectual 'that all the ends of the earth shall see the salvation of God.'"

The "eyes" of the nations, are put by metonymy for their sight.

By a metaphor, the most distant nations are denominated the "ends" of the earth; and by a metonymy, "salvation" is put for the manner in which it is effected. It is described by John in Rev. 19:11-20; and in 2 Thess. 1:7-10. This will be visible to all; for John said, (Rev. 1:7,) "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him."

Depart ye, depart ye, go ye out from thence.
Touch no unclean thing; go ye out of the midst of her,
Be ye clean, that bear the vessels of the Lord.—v. 11.

This is an apostrophe to the subjects of this salvation, and is put by substitution for a disenthrallment from the defilements of the world on the part of those who receive or preach the gospel. Said Paul (2 Cor. 6:17, 18.) "Come out from among them, and be ye seperate, saith the Lord, and touch not the unclean thing; and I will receive you; and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighy."

The illustration is drawn from the departure of Israel from Egypt, when the holy things were borne by the priests.

For ye shall not go out with haste, nor go by flight:
For the Lord will go before you; and the God of Israel will be your rereward.—v. 12.

When Israel left Egypt, they fled in haste. Ex. 12:33, 34, 39. "The Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men. And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders. And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened: because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victuals."

Unlike that departure, the saints will be protected by Jehovah in their final deliverance, for which the Lord,s going before and being their rereward are put by substitution. 1 Thess. 4:16, 17.—"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

The figure is drawn from the departure of Israel from Egypt, when (Ex. 14:19, 20,) "the angel of God which went before the camp of Israel, removed, and went behind them; and the pillar of the cloud went from before their face, and stood behind them: and it came between the camp of the Eyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night."

"Will be your rereward," is in the margin, will "gather you up."

Behold, my servant shall deal prudently,
He shall be exalted and extolled, and be very high.—v. 13.

This passage, and to the end of the next chapter, has been very uniformly applied, by Jews before the birth of Christ and ever after, and by all evangelical Christians, to the Messiah. Shall "deal prudently," is in the margin, "shall prosper," "Exalted" and be very "high," elevations in space, are by substitution illustrative of the regard which shall be extended to him and the position he should occupy in the government of the universe. Phil. 2:9-11—"Wherefore God also hath highly exalted him, and given him a name which is aboye every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

As many were astonished at thee;
His visage was so marred more than any man,
And his form more than the sons of men:
So shall he sprinkle many nations;
The kings shall shut their mouths at him:
For that which had not been told them shall they see;
And that which they had not heard shall they consider.
—vs. 14, 15.

In proportion to the astonishment described in v. 14, so were the results to be as in v. 15. The mere fact of astonishment, does not indicate whether it is through admiration or abhorrence: but what follows in the next chapter, shows that it is the latter. Wm. Lowth supposes, and perhaps not incorrectly, that Christ's outward appearance, as here described, was that exhibited on the cross when he was borne down with the griefs and sorrows of the world. Then all manner of ignominy was heaped on him, (Matt. 27:39-42,) "And they that passed by, reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him."

They were astonished that one in such condition, should have laid claim to be the Son of God.

To "sprinkle many nations" is a substitution of the atonement which his death should effect for them and the results that should follow. The figure is taken from acts of purification in use in the Levitical ceremonies. Heb. 9:13, 14—"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God."

For the kings to "shut their mouths at him," is put by substitution for their silence when they should recognize the fulfillment of the predictions respecting him. They would have no arguments to offer in opposition to his claims. Job 29:8-10—"The young men saw me, and hid themselves: and the aged arose, and stood up. The princes refrained talking, and laid their hand on their mouth. The nobles held their peace, and their tongue cleaved to the roof of their mouth."

CHAPTER LIII.

Who hath believed our report?
And to whom is the arm of the Lord revealed?
For he shall grow up before him as a tender plant,
And as a root out of a dry ground: he hath no form nor comeliness;
And when we shall see him, there is no beauty that we should desire him.—vs. 1, 2.

The interrogations in v. 1, imply that few would believe, or recognize the fulfillment of this prediction in the corresponding event. It is quoted by the inspired Evangelist as fulfilled in the rejection of Christ by the Jews: John 12:37, 38.—"But though he had done so many miracles before them, yet they believed not on him: that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?" The apostle also refers to it when he says (Rom. 10:16,) "But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report; *i. e.*, our "preaching," as in the margin; or our "doctrine" as it is in the margin of (Isa. 53: 1.)

By an eliptical metaphor, Christ is denominated the "arm of the Lord"—he being the instrumentality by which the mercy of Jehovah is manifested in the conversion of sinners. His being "reviled" is his being recognized as the Christ, which can be done only by the revelation of the Spirit. 1 Cor. 12:3—"No man can say that Jesus is the Lord, but by the Holy Ghost." Matt. 16:16, 17—"Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." 1 John 5:1 "Whosoever believeth that Jesus is the Christ, is born of God."

The unprepossessing appearence of the Saviour is illustrated by similees, in his comparison to "a tender plant," and to a "root out of a dry ground," —"root," being put by a synecdoche for the entire plant, which growing in a barren soil looks withered and gives little promise of life or fruit. The Saviour is elswhere described (Isa. 11:1,) as "a rod of the stem of Jessa, and a Branch out of his roots,"—which illustrated his coming from a family that had sunk into comparative obscurity; but the figures here, in connection with what follows, evidently have reference to his personal appearance—to the outward circumstances with which he was surrounded. There was nothing about him to indicate that he was the King of kings, and the Saviour of the world. Phil. 2:6-8. —He "being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

It is remarkable that the New Testament makes no referance to the personal appearance of Christ. We know nothing respecting the size and height of his person, or the color of his complexion, eyes or hair, so that all attempts to portray him on canvas or in marble are entirely fanciful. The only pretended ancient description of him, is the following, which was first heard of more than 1500 years after his death, and has been abundantly proved to be spurious. It purports to have been written by "Publius Lentulus," (of whom history makes no mention, to Tiberius Cesar; but it is evidently the fabrication of a Papist.

"There has a man appeared here, who is still living, named Jesus Christ, whose power is extraordinary. He has the title given to him of the great prophet; his disciples call him the Son of God. He raises the dead, and heals all sorts of diseases. He is a tall, well proportioned man; there is an air of serenity in his countenance, which attracts at once the love and reverence of those who see him. His hair is of the color of new wine; from the roots to his ears, and from thence to his shoulders, it is curled, and falls down to the lowest part of them. Upon the forehead it parts in two, after the manner of the Nazarenes. His forehead is flat and fair, his face without any defect, and adorned with a very graceful vermillion; his air is majestic and agreeable. His nose and his mouth are very well proportioned, and his beard is thick and forked, of the color of his hair; his eyes are gray and extremely lively; in his reproofs he is terrible, but in his exhortations and instructions amiable and courteous: there is something wonderfully charming in his face, with a mixture of gravity. He is never seen to laugh, but he has been observed to weep. He is very straight in statue; his hands are large and spreading, and his arms very beautiful. He talks little, but with great gravity, and is the handsomest man in the world." *Bible Repos. Vol. 2. p. 368.*

THE ABRAHAMIC INHERITANCE.

"THE PRESENT JEWS NOT THE LAWFUL HEIRS OF THE ABRAHAMIC WILL: Letters to a Millenarian. By Rev. A. Williamson, Pastor of the Presbyterian Church of Chester, N. J. New York: Published by M. W. Dodd, corner of Park Row and City Hall Square. 1853."

A REVIEW OF THE ABOVE. By David N. Lord—Art. VI. in the January number of the Theological and Literary Journal. 1853.

The following article was written more than a year since, but its publication was defered.

We commenced the perusal of Mr. Williamson's "Letters," anticipating a clear and forcible argument in defence of the Scriptural application of the promise of Abraham; but our expectations were not fully realized. While the author has a perception of truth, he seems not to have defended his views in the most logical manner, nor to have expressed himself in the most happy terms.

Mr. Lord in his review, in some particulars replies to the "Letters" in a very just and conclusive manner; but on other points he assumes positions that appear as irreconcilable with Scripture as does the position of Mr. Williamson.

The word "covenant" expresses very clearly the Abrahamic promise; and Mr. W., very unhappily, as it strikes us, substitutes the word "will" for it. If the things promised were a legacy bequeathed by Abraham, the term would not be inappropriate; but the promise to Abraham, and to his "seed" made by the ever living God is not elucidated by the word "will" which is of no force while the testator liveth. Its use was probably suggested by the unhappy rendering in Heb. 9:15-18, where "testament" is substituted for covenant, and which is there spoken of as requiring the death of the testator:" but the sense of that passage, as shown by Drs. Clark, Macknight, and others, is that where there is a covenant, to make it binding, the death of the victim by which they covenant, is necessary—Christ being the victim which gives efficacy to the new covenant, as the divided animals, between the pieces of which were passed a "smoking furnace and a burning lamp," (Gen. 15:9-18,) gave efficacy to the oath by which God confirmed his promise to Abraham.

Treating the promise as a "will," supposes the death of the Testator: but as a "covenant," only supposes the death of the covenanting victim. To carry out his idea of a will, Mr. Williamson goes into a consideration of the descent of property, and the conditions by which the transmission of estates may be diverted from direct to collateral issue, or may be limited to a portion of the natural heirs. As the Abrahamic inheritance is to be bestowed in accordance with Scriptural declarations, such a comparison is not analagous to the subject, and does not make more simple the point at issue, viz.: "Who are, at present, the recognized seed of Abraham to whom the promises belong!"

"Now the Lord had said unto Abram, Get thee out of thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed. So Abram departed, as the Lord had spoken unto him, and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. And Abram passed through the land into the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him."—Gen. 12:1-7.

Here it is specified, 1st, That Abraham was to be blessed personally, without its being particularly specified in what respect, except that he was to have a great name, to be a blessing to those who blessed him, and to be the father of a great nation, —all of which has been fulfilled.

2d. All the families of the earth were to be blessed in him, without its being specified how, or to what extent. But Paul says of it. (Gal. 3:8,) "The scripture, foreseeing that God would justify the heathen, through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." This will have had its fulfillment, when they shall come from the east, west, north, and south, and sit down with Abraham in the kingdom of heaven. Matt. 8:11.

3d. The plain of Moreh was promised to Abraham's seed.

"And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as dust of the earth: so that if a man can number the dust of the earth, then shall thy seed be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee."—Gen. 13:14-17.

1. There had now been no limits assigned to the land promised to Abraham's seed and it extended, apparently, in each direction as far as Abraham might be pleased to journey. It is not impossible that Paul refers to the unlimited extent of this grant when he speaks of Abraham as the heir of the world: "For the promise that he should be the heir of the world or to his seed was not to him through the law, but through the righteousness of faith."—Rom. 4:13.

2. The possession of the promised land, is here

Digitized by the Center for Adventist Research

declared to be eternal. The promise, therefore is not fulfilled by any *temporary* residence, however long that may have been, for the rightful inheritwill possess it forever.

3. Its possession is declared to be eternal to *Abraham*, as well as to his seed. It is no more eternal to the one than to the other; and as it cannot be fulfilled to Abraham without his resurrection from the dead, the same event is necessary for its fulfillment to the dead of his "seed."

"After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. . . . And he brought him forth aboard, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldeans, to give thee this land to inherit it. And he said, Lord God, whereby shall I know that I shall inherit it? And he said unto him, Take me a heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. And when the fowls came down upon the carcasses, Abram drove them away. And when the sun was going down, a deep sleep fell upon Abram; and lo, a horror of great darkness fell upon him. And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation which they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. And it came to pass, that when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river Euphrates."—Gen. 15:1, 5-18.

We here learn 1st, that Abraham's seed is declared to be an innumerable multitude. If this has respect merely to his natural descendants, it has been fulfilled according to the words of Paul: "Therefore sprang there even of one, and him as good as dead, so many as the stars in the sky in multitude, and as the sand which is by the seashore innumerable."—Heb. 11:12.

2. That when the Lord made known the number of his seed, Abraham was not at all incredulous: "he believed the Lord; and He counted it to him for righteousness." But when God says I will "give *thee* this land to inherit it," Abraham demanded a *pledge* of the promise, "And he said, Lord God, *whereby* shall I *know* that *I shall inherit it?*" He needed that God should confirm his gracious promise with an oath.

On this point we have the testimony of an inspired commentator. "For when God made promise to Abraham, because he could swear by no greater, he sware by himself, saying, Surely blessing, I will bless thee and multiplying I will multiply thee. And so after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."—Heb. 6:13-18. So God ordered the slaying of the victims, and affirmed his promise with an oath.

3. There is here given the additional intimation that Abraham should die previous to his inheritance of the land; and that the seed of Abraham should be strangers in a land not theirs, and should be afflicted 400 years, and should return in the fourth generation to that land—all of which have been literally fulfilled.

On this point, Mr. Williamson attempts to found an argument against the *literal* fulfillment of Scripture, by the fact that Jacob's seed were in Egypt but 215 years, and that Moses says they went out of Egypt at the end of 430 years. But Paul (Gal. 3:17,) shows, that the last date was reckoned from the promise; and the affliction evidently did not begin with Jacob's going to Egypt, but with the persecution of Isaac 30 years after the promise—leaving no point to Mr. Williamson's inferance.

"And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram; but thy name shall be Abraham: for a father of many nations have I made thee: and kings shall come out of thee. And I will make thee exceeding fruitful, and I will make nations of thee; and kings shall come out of thee. And I will establish my covenant between me and thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations. This is my covenant, which ye shall keep, between me and you, and thy seed after thee; Every man-child among you shall be circumcised."—Gen. 17:1-10.

Here the previous promises are confirmed; but there stand out the *conditions* on which the covenant is based: "Walk before me and be thou perfect, *and* I will make my covenant between me and thee," vs. 1, 2; "*Thou shalt keep* my covenant, therefore, thou *and thy seed* after thee in their generations."

The questions now to be settled are—

1. What is it to inherit the land forever?

2. Who are entitled to its possession?

1. Thus to inherit it, is to enjoy no temporary residence in that land; for Abraham dwelt there but had no inheritance in it. Stephen said to the Jews that God removed Abraham "into this land wherein you dwell. And he gave him none inheritance in it, no not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child."—Acts 7:4, 5.

CHRONOLOGY OF THE JUDGES.

An article by Eld. Crowel, in another column, dissents from the idea of an error of 100 years, in 1 Kings 6:1. But if there is none, then there must be admitted an error of 100 years in Paul's statement of the time of the Judges; and there is the same defference due to the Greek of the New Testament that there is to the Hebrew of the Old. It gives the sceptic no advantage to admit the mistake of a *transcriber*. We read in 2 Kings 8:24-26, that Ahaziah was "two and *twenty* years old" when he began to reign; but in 2 Chron. 22:2, that he was "*forty* and two years old." Dr Clark says, "I am satisfied the reading in 2 Chron. 22:2, is a *mistake*;" and Calvert adds: "Which is most dangerous to acknowledge, that *transcribers* have made *some* mistakes in copying the sacred books, or to acknowledge that there are contradictions in them, and then to have recourse to solutions that can yield no satisfaction to any unprejudiced mind."

In this discrepancy between the text of Kings and Chronicles, the admission of a mistake is necessary, whether painful or otherwise: and it can be no more so in 1 Kings 6:1, than in 2 Chron. 22:2. Nor is it any more painful to admit such a mistake respecting the Old Testament, than it is respecting the New; but according to our correspondent, Paul was in error not only in respect to the 450 years of the Judges, but of 20 years in ascribing 40 to the period from the time of Samuel to the death of Saul.

The great question however, here at issue is, whether the periods of the several captivities may be considered as included in those of the Judges. It is said of Samson, that he "judged Israel *in* the days of the Philistines twenty years;" but of the other judges this is not said. On the contray the phraselogy of the texts as much represents them and the captivities as *successive*, as it does Samson and the Philistines *contemporary*. And therefore the synchronisim of the latter is no argument for that of the former.

To show that they are successive, we have only to read:

"The children of Israel did evil in the sight of the Lord. . . . .Therefore the anger of the Lord was hot against Israel, and he sold them into the hand of the king of Mesopotamia." Jud. 3:7,8.

The children of Israel served Chushan-rishathaim eight years. . . . . "And when the children of Israel cried unto the Lord, the Lord raised up a deliverer to the children of Israel, who delivered them, even Othniel the son of Kenaz." Jud. 3: 8,9.

"And the land had rest forty years. . . . :And the children of Israel did evil again in the sight of the Lord, and the Lord strengthened Eglon, king of Moab, against Israel." vs. 11, 12.

"So the children of Israel served Eglon the king of Moab eighteen years. But when the children of Israel cried unto the Lord, the Lord raised them up a deliverer, Ehud, the son of Gera." vs 14, 15.

"So the land had rest eighty years. . . . .And the children of Israel did evil again in the sight of the Lord, when Ehud was dead. And the Lord sold them into the hand of Jabin, king of Canaan." Jud. 3:30, and 4:1, 2.

"Twenty years he mightily oppressed the children of Israel . . . . . And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time . . .And Deborah said unto Barak, Up; for this is the day in which the Lord hath delivered Sisera into thine hand. . . .So God subdued on that day Jabin the king of Canaan." vs. 3-23.

"The land had rest forty years. . . . .And the children of Israel did evil in the sight of the Lord: and the Lord delivered them into the hand of Midian seven years." Jud. 5:31; 6:1,

"The Lord looked upon Gideon, and said, Go, in this thy might, and thou shalt save Israel from the hand of the Midianites." 6:14. "Thus was Midian subdued before the children of Israel." Jud. 8:28.

"The country was in quietness forty years in the days of Gideon. . . . And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim." 8:28, 33. "And all the men of Shechem gathered together, and all the house of Millo, and went and made Abimelech king." Jud. 9:6.

When Abimelech had reigned three years over Israel, then God sent an evil spirit between Abimelech and the men of Shechem. . . .And he died." Jud. 10:1, 2.

"After Abimelech there arose to defend Israel, Tola. . . .And he judged Israel twenty and three years, and died." Jud. 10: 1, 2.

"After him arose Jair, a Gileadite, and judged Israel twenty and two years. . . .And Jair died." vs. 3, 5.

"The children of Israel did evil again in the sight of the Lord, . . . And he sold them into the hands of the Philistines. . . . .They vexed and oppressed the children of Israel eighteen years." vs. 6, 8.

Here the Lord raised up Jephthah, who, being demanded by the children of Ammon that he should restore the land to them that Israel took from them when they came out of Egypt, replied: "While Israel *dwelt* in Heshbon and her towns, and Aroer and her towns. and in all the cities that be along by the coast of Arnon, three hundred years, why therefore did ye not recover them within that time?"—Jud. 11:26. To the beginning of the captivity, of which they were just delivered, from the elders and anarchy, was three hundred and one years, according to this chronology.

"So Jephthah pssed over unto the children of Ammon to fight against them; and the Lord delivered them into his hand.—Jud. 11:32. "Jephthah judged Israel six years," 12:7.

After him Ibzan of Bethlehem judged Israel. . . And he judged Israel seven years."—Jud. 12:8, 9.

After him Elon, a Zebulonite, judged Israel ten years."—v. 11.

After him Abdon . . . judged Israel, . . . and he judged Israel eight years."—vs. 13, 14.

"The children of Israel did evil again in the sight of the Lord; and the Lord delivered them into the hands of the Philistines forty years."—Jud. 13:1.

During the bondage of forty years, Samson "judged Israel in the days of the Philistines twenty years."—19:20.

The above language gives a chronology precisely harmonizing with that of Paul; and as the excess is just 100 years over the text in Kings, the most simple way we have to harmonize it, is that given by the learned Dr. Hales and others, of admitting that transcribers have made the mistake of a single Hebrew letter for another, a ה for ז by which it reads the 480th instead of 580th year.

If our brother has any more light on the subject, we shall be happy to be put in possession of it.

A TOUCH OF THE SUBLIME.

A new paper has been started in New York, called the *Christian Spiritualist*, It is devoted to the spirit rapping cause,—As a specimen of the profundity, sublimity, and clearness of the writers of this paper we give the following from an article on "Spiritual Manifestations, explaining creations, subversions, redemptions and harmonies, and their relations to each other. With copious illustrations. Part 1.—Reasons and Religion: or the Bible Advocated:"

"Principles diverge as radii from centres or firsts toward circumferences or secondaries, in every aspect, whether religious, moral, intellectual, political, social or scientific. *One* and only *one* order, prevails in all the economies of the *one* infinite, as respects the universe, as a whole, and which prevails in the infinitesimal images, of which the Universe consists, as part of that whole. Near the centres, primaries, or most important parts of each and every thing, principles proximate, and are in greater harmony then nearer the circumference, and of course he who dwells in, or has his plane of thought and life, near the primary centre, or most important part, is in most principles, and in the best harmonies; while he who runs off upon one or two of the radii, or spokes of the wheel, removes from the centre or primary and from harmony. To do this, religiously, is sectarianism; morally, is fanaticism; philosphically, is dogmatism; scientifically are extremes. All extremes, even in the best principles, are destructive of harmony, and should in every case be carefully avoided, as all means between the extremes are nearer to the primaries, the sources of life and usefulness. A man throws himself out of the harmony, by running out upon one or two principles, to the neglect of others, even if it be upon the divine principle of harmony itself."

The transcendently sublime principles above laid down, are made, if possible, more clear by the following illustration:

"No. 7, *h*. A man may see two inharmonious men fighting, and if, in order to restore harmony, he commences to fight one or both, he put himself out of harmony."

After this let no one presume to say that the spiritualists talk nonsense.

FOREIGN NEWS.

New York, Nov. 12.—The Collins steamship *Atlantic*, Capt West, from Liverpool, arrived here at 2 o'clock this afternoon. She left Liverpool on Wednesday morning, Nov. 1. The Cunard steamship *Canada* arrived at Livorpool ou the morning of the 30th.

The *Atlantic* brings no news whatever relative to the missing passengers of the *Arctic*.

The siege of Sebastopol was progressing very favorably for the allied forces. Two of the outer forts of the place had been taken, and a breach had been effected in the walls of Sebastopol itself, but the breach was not sufficiently practicable for the fortress to be stormed.

Prussia had sent a note to the Emperor of Russia on the 23d of October, in which the Czar is urgently requested to accept the last proposition laid down by the four powers.

From the Crimea.—The intelligence of the commencement of active operations against Sebastopol, which was first received through a Russian channel, has now been confirmed on unquestionable authority. The fire was opened simultaneously upon the whole length of the French and English lines soon after midnight on the 17th ult,—just one month after landing at Old Fort.

Paris, *Oct.* 30.—The *Moniteur* says that intelligence has been received at Varna, brought by a French steamer, which left the Crimea on the 21st, confimatory of the news that the two outer forts had been destroyed, and that the batteries had effected a breach. The allied armies were watching the opening of a second breach in order to commence an assault.

A despatch was published at St. Petersburg, on the 29th inst., to the effect that the bombardment of Sebastopol continued on the 23d. The Russian loss was trifling. In a night sortie (the date of which is not given) 16 of the French guns were spiked. Lord Dunkellin, son of the Marquis of Clanricarde, was taken prisoner.

From the Danube.—It is stated that all the Turkish troops who are stationed at Tschernowada are withdrawing to Trajan's Wall, in order to prevent the advance of the Russians, who had entered the Dobrudscha.

From the Seat of War in Asia.—The Turks have had a victory in Asia. The Mushir of Van had attacked the Russian corps which covered Gumri, and completely dispersed it, with the los of its tents, baggage, and ammunition, and 30 guns A Russian general was killed. The Turks had began to besiege the citadel, when the Russian corps which had formerly beaten the Turks at Bayazid advanced to the rescue from Erivan. It was, however, completely repulsed and shut up in a defile, where it suffered considerable loss.

The Dedication of the Second Advent Chapel at Mount Holly, is on Thursday, Dec. 14th—the meetings to continue over the following Sabbath.

Digitized by the Center for Adventist Research

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from he friends of the *Herald*.

CHRONOLOGY OF THE JUDGES.

BRO. HIMES:—For some time past I have had a special interest in the history of the Church of God as developed in the book of Judges. The chronology of this book, I know, has long been a subject of controversy among the learned, and I believe is still an open question. Brother Bliss's little work on *Sacred Chronology*, I have studied with much pleasure and profit. But I have ever felt a chill of dread come over me, when I have thought of admitting an error of one hundred years in the transcribing of 1 Kings 6:1, in order to harmonize the Old Testament with itself, and with the statement in Acts 13th.* It is possible that such an error may exist; but I am reluctant to give the unbelieving caviler this advantage over the authenticity or reliability of the Old Testament. I love the holy book of God, and believe the "Kings English" as rendered from the *Hebrew* version will be found essentially correct in all things, not excepting chronology. According to your summing up of the time of the Judges, you conclude there must be an error of an hundred years in 1 Kings 6:1, where it is said the temple was built (the foundation laid) in the 480th year after the children of Israel were come out of Egypt. This was the opinion of M. Vossius and some other learned men before you. This position is taken to harmonize the sum, of the reigns of the various Judges, and the several captivities, with the time given in 1 Kings 6:1; viz., 479 years from the exodus to the building of the temple. Now, I am constrained to believe, that there is no such error here. I think the account given of the Judges will be found to be in perfect harmony with the account in kings.

The reckoning of the time of the captivities, in connection with the reign of the several Judges, is to my mind a manifest error. And it seems to me that any one that will bestow a sober second look at the subject, will see it so. It is evident that the Judges reigned *during* those captivities. Indeed, you admit this, in the case of Samson's judgship. Let any one look at the history of Samson, and they will see that Israel was in captivity during his entire reign of twenty years; and, if they had a judge during *one captivity*, why not in all their captivities? There is good internal evidence, that some of the other judges also ruled during the captivities. I believe there is no evidence that Israel was ever without a lawgiver or civil ruler, till their final dispersion by the Romans. This is the view the Jews themselves take of this subject, as I was informed by the learned Jewish Rabbi, Dr. Wise, of Albany, N. Y.

Now let us look at the table given in *Bliss's Chronology*, p. 74, leaving out the six captivities, and see what the sum will be. We have

From the distribution of the land to the death of Joshua, estimated at	19	years.
From his death to Othniel the first Judge,	11	"
Reign of Othniel,	40	"
" Ohud and Shamgar,	80	"
" Deborah and Barak,	40	"
" Gideon,	40	"
" Abimelech,	3	"
" Tola 23, and Jair 22,	45	"
" Jephthah,	6	"
" Ibzan 7, Elon 10, Abdon 8,	25	"
" Samson,	20	"
And we have the sum of	329	"
Now add 40 years for Eli, for he judged Israel all the days of his life,	40	"
From the entrance of the land to the distribution, (see *Bliss's Chronology*, p, 64,)	7	"
From the exodus to the entrance to the land,	40	"
Saul and Samuel, time not given in the Old Testament.		
David 40, Solomon 3,	43	"
and we have the sum of	459	"
Saul and Samuel	20	"
	479	"

And here we have the exact number of years from Egypt to the building of the temple in the 4th year of Solomon, 480th from the exodus. But, you ask, why give only twenty years to Saul when Paul gives him forty. I answer, that no person that reads the history of Samuel, Saul and David, carefully, can by any possible means give Saul so much as twenty years sole reign. And, as the Jewish chronology gives him only seven years, (and that seems as long as the history will allow,) I think it is dealing fairly with the subject to give him twenty in connection with Samuel. But you would ask again, how I would harmonize this account with the saying of Jephthah in Judges 11:26. That Israel had possessed the land of the children of Ammon three huudred years in his day. Let us see: Jephthah's reign began 285 years from the entrance of Israel into the land, reckoning exclusive of the captivities. Now we learn from Num. 21:21–25, that Israel "smote Sihon, King of Heshbon with the sword, and possessed his land from Arnon unto Jabbok. And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages thereof." This was done in Moses' day, some time before they passed over Jordan. And as we do not know how long before, and fifteen years is all that is wanting to make up the three hundred of Jephthah, it is fair to presume that it was as much as that.

This objection falls then, and the old Testament is seen to be in harmony with itself without admitting an error in either account. The word of the Lord is a tried word; and I believe the old Hebrew version will stand the fire of the severest criticisms, and come out of it shining brighter and brighter.

Now as the Old Testament accounts of this period is shown to be in harmony with themselves, there being nothing in the Old Testament to conflict with the statement in 1 Kings 6:1, that the temple was began in the 480th year after the exodus, we may fairly conclude that if there is error any where, we must look for it in some other place than this. At another time we will examine Paul's account of the period. Yours,

E. CROWELL.

"JUST LIKE THE OLD CHURCH."

THE adversary never made use of a taunt that better answered his ends than the above. Everything practised by the Protestant Church must be studiously avoided to escape the above named censure. But there are some that are learning not to be thus turned from righteousness by taunts; and it could have no effect upon any but from the fact, that to a very great extent, the idea has been obtained, that the Protestant Church is rejected of God, and that all her works are corrupt, and that she cannot do a good act. We have no plea to make for the faults of Christians of any order, neither would I be found magnifying the faults of any. It would be folly to say that any church was faultless, and more foolish still to say that the whole Church in all christendom for three hundred years had learned nothing good.

Now I advise all concerned to see if they can see any good thing in any of them; and as far as they follow Christ, follow their example. A very good rule in this matter is to inquire, 1, does such and such a policy work well for them to build them up, and to bring men under the influence of the gospel? 2. Does the word of God forbid it? I think that on these points we may judge with a little observation and study, so as not to be deceived, and by choosing the good, and refusing the evil, we may be benefited by the wisdom and toil of the Church in her endeavors to do good. Undoubtedly they have wrong views on many subjects, and it leads in some cases, to bad results; yet being well engrafted into their systems of policy are not easily renounced. But we are a free people, and now is the time for us to make an improvement over and above all that others have done. If we cannot excel, let us not take a position disastrous to ourselves. The Church in her organization and discipline, undoubtedly, might better her case; for instance, let her throw away her voluminous creeds, and make the Bible alone the standard, and true piety a test of fellowship, and then, instead of trying to increase her numbers with so little regard to purity, as in many cases is too evident; let her see that Bible discipline is enforced, and although it would lessen her numbers, yet it would increase her moral power and strength, and in the end she would have more real dependence from her members than now, and it would not be as disastrous as many imagine; for many only live as they do because the church allow it. But as soon as discipline was enforced, many of the now careless would immediately take their place among the better portion, confess their negligence, and perform duty as Christians, and converts would be multiplied, far exceeding the present ratio. And if this is true in their case, then is it not best for us to take a stand on a scriptural organization with our members, known, not only to ourselves, but to the world; and our officers as the Scriptures name them, in their places as need requires, and urge our pastors to duty, and our membership to faithfulness. I would also direct the attention of our brethren to the importance of direct effort for revivals of religion. I am convinced that this is due to ourselves, and the world around us, and now is a favorable time of the year; churches should arrange and carry forward a revival effort for days, and in many cases, for weeks, and in those efforts see that the great practical duties of members of the church are impressed on converts, and then they will be enduring, and of service to themselves and others.

The various branches of the Church will soon begin this work among them, and shall we not be as active as they for the salvation of perishing sinners. They will swell their numbers by their efforts, and it is right they should; and if we are Christians we shall rejoice to see souls converted and gathered into the church to be cared for, and saved from ruin. A word to the wise is sufficient.

I. H. SHIPMAN.

New York, Nov. 6th, 1854.

Letter from W. H. Eastman.

BRO. HIMES:—I have finally concluded to comply with the request of the brethren in Cabot, Vt., and become their pastor for a season. In leaving Whitefield and vicinity, where I have lived and labored for nearly three years past, I have left brethren and friends for whose prosperity and eternal salvation, I ever hope to cherish the warmest desires.

We have enjoyed many precious seasons with them, in administering the word, and the ordinances of the Church,—in meeting for social worship at the weekly prayer meetings, and at their domestic altars. And although our prosperity was not so great as we had desired, yet I trust there are souls who will be saved in the day of the Lord Jesus, as the fruits of our labors among them.

We enter upon our new field of labor, we are glad to say, with encouraging prospects. Our meetings are becoming more interesting, and are attended with a good degree of conviction. The brethren are buckling on their armor anew, being resolved on victory. At our last prayer meeting, two resolved to leave the world and follow Christ. We are expecting a visit from you, at your earliest convenience.

We desire the prayers of our brethren abroad, that our labors may be blest to the edification of the church, and the salvation of many souls. With our hearts united in the love of Christ, as a church, with the word of God on our side, and aided by the prayers of the faithful, what presumptuous mortal shall pretend to set bounds to our prosperity. May God speed the right.

W. H. EASTMAN.

Cabot, Vt., Nov. 7th, 1854.

DENNIS AND THE PRIEST.

A DIALOGUE.

"GOOD morning! Dennis."

"Good morning! your Reverence."

"What is this they say of you, Dennis? I am told you have been to hear the preaching of the soupers."

"You have been told the truth, your Reverence."

"And how could you dare to listen to hereties?"

"Please your Reverence, God is not a heretic; and it is the Word of God, the Bible, that they read."

"Aye,—the Bible explained by a minister?"

"No, your Reverence; the Bible explained by itself; for when it is allowed to speak, it explains itself without any assistance from any other quarter; and in the very act of reading it, we allow it to speak."

"But, after all, the minister preaches; and he insists on your believing what he preaches?"

"No, your Reverence; the preacher tells us not to believe on his word, but when we go home to take the Bible and examine whether it contradicts or confirms what he has delivered from the pulpit."

"But, don't you see this is a mere sham; and that you, the common people, cannot examine the Holy Scriptures, so as to judge whether they confirm or contradict what the preacher says?"

"At that rate, your Reverence, St. Luke made fools of the common people; for the preacher pointed out to us a passage in the Bible which mentions that the Bereans compared the preaching of the Apostle Paul with the Holy Scriptures; and more than that, St. Luke commends them for doing so."—Acts 17:11.

"Admirable, Master Dennis! you are quite a Doctor of Divinity! You know as much as a whole Synod of Bishops! Your decisions will be equal to those of a General Council!"

"No, your Reverence; I make no pretentions to judge for other persons; but I take the liberty of judging for myself. God inspired the Bible: I read his inspired word, and that is all."

"But you are not able to understand it."

"The proof that I can is, that I really do understand it. I understand very well an almanac made by an ordinary man. Why should I not understand the Bible, which has God for its author? Cannot God express what he means as well as a mere mortal? Besides, the Bible speaking of itself, says it is 'a light.'"—Psa. 119:105.

"Dennis, you are obstinate and conceited."

"Your Reverence, if he is obstinate who never changes his opinion, it is you who are obstinate; but as for me, I found myself in a bad road and changed for a better, that is all. I have never pretended to be infallible."

"You are very conceited to think that you know so much more than others."

"Others are not very humble in thinking they know more than God; but it is to God and not to my fellow-men that I hold myself responsible."

"I must tell you that if you go on reasoning in this way, I shall not admit you to confession."

"I confess myself."

"Not to me, at all events."

"No; but to God."

"To God!"

"Yes; to God, who declares in the Bible that, 'if we confess our sins, he is faithful and just, to forgive us our sins.'"—1 John 1:9.

"The Church will not marry you."

"I will get married elsewhere."

"The Church will not bury you."

"I shall not trouble myself about my dead body, if I save my soul."

"You will be excommunicated!"

"No matter, if I am received by God."

"No prayers shall be offered for you."

"I shall pray for myself."

"No masses will be said for you to release you from Purgatory!

"They would be of no use; for I reckon on going to Paradise."

"To Paradise, do you!"

"Yes; to Paradise."

"How do you know that?"

"Why, thus: I read in the Bible that the thief when hanging on the cross at the right hand of Jesus, after having confessed his sins to Jesus Christ, who is God, said to him, 'Lord remember me!' 'And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.'—Luke 23:41–43. If, then, a penitent malefactor could be pardoned by believing on Jesus Christ, I cannot see why, if I repent, and trust in the same Saviour, I may not equally obtain salvation; and the proof that my hope is well founded lies in what I have read in the same blessed book, that 'God so loved the world that he gave his only-begotten Son, that whomsoever believeth in him should not perish, but have everlasting life.'—John 3:16. But as I make a part of the world here spoken of, it follows, that if I believe, I shall be saved."

"But while you are waiting to go to Paradise, you must live in this world, and I tell you plainly, that you will lose your livelihood by joining these heretics. No one will have anything to do with you."

"I trust in Him who gives us 'day by day our daily bread;' and if God be for me, what can all those do who are against me?"

"You will be a laughing-stock to everybody."

"And what will that signify? Was not Jesus mocked and set at nought?"

"Everybody will shut their doors against you!"

"Jesus Christ had not where to lay his head."

"You will be called an apostate!"

"Was not St. Paul the greatest of apostates at his conversion?

"Everybody will take pleasure in refusing to do you a kindness!"

"The world persecuted the Master, and therefore may well persecute his disciples; and the more I am persecuted for my faith, the more I shall feel that I am truly a disciple of Christ."

"Well! we shall see how long you will hold out! First of all, no one will give you any work."

"And what next?"

"No one will admit you under their roof!"

"And what next?"

"No one will have anything to do with you either in buying or selling."

"And what next?"

"No one will receive you into their society."

Digitized by the Center for Adventist Research

"So then the whole world will conspire against me!"

"Certainly!"

"And who will be at the head of the conspiracy!"

"Who! who! what does that signify!"

"At all events, whoever he may be, you may tell him that he is not a Christian, for Christ commands us to forgive offences, while this man indulges in revenge. Jesus commands men to love one another, and this man appears quite disposed to hate me. Should he happen to be a priest, you may tell him that his prototypes were members of the Sanhedrim, who, through hatred, condemned Jesus to death. Should he be an Ultramontane, you may tell him that I am astonished at nothing done by him and by those who invented the Inquisition. Lastly, should it be yourself, be assured that your vengeful spirit is to me the best proof that you are not in the truth. Christ said, 'Forgive,' and you take vengeance. Christ said, 'Teach all nations,' and you refuse even to let them read the Bible. Christ said, 'Freely ye have received, freely give,' (Matt. 10:8); and you sell,—not, indeed, the Gospel, for that you conceal,—but you sell your masses, your prayers, your dispensations, your rosaries, your tapers, your indulgences, your baptisms, your interments; but as for me, I can make shift to do without your wares, while I apply to that God who gives heaven gratuitously."

"Gratuitously!"

"Yes, gratuitously! and this it is that vexes you! For when a blessing is bestowed gratuitously, the concurrence of those who sell is not wanted. Yes, gratuitously! this one word is ruinous to all your schemes. God gives, and you sell. God pardons, and you punish. God loves, and you hate. How can you expect that we should not go to God, or wonder that we do not come to you! But act toward me just as you please; I have learnt not to fear those who can kill the body; but only to fear those who can destroy the soul; in other words, I stand in no awe of you."

"You are an insolent fellow."

"I am not; but I have the courage to speak the truth."

"You are impious."

"I have been so, while bending the knee before images of wood or stone; but I have ceased to be so, since I have believed in the living God, and trusted only in my Saviour."

"You are a miserable wretch."

"Yes, a miserable sinner; but a penitent and humble sinner, I trust, whom God has pardoned."

"You will always be a ——."

"What I *shall* be, I do not know, but I know what I *wish* to be. I wish for the future to live in purity, because it was precisely my sins that crucified the Saviour. I wish to be sincere, just, and charitable, because Jesus has been so good as to give me everything. Allow me to tell you what kind of person I am. When persons love me I love them in return; when they do me a favor I wish to return it two-fold; the more generous others are towards me the more grateful I feel. Well! and has not God been generous to me more than I have words to express? He has granted me pardon, and heaven, and eternity. Thus my heart bounds with joy, and I am ready to do all that God requires of me; but what he requires of me is most delightful. It is to love him and love my brethren,—to love even you, Reverend Sir."

"I do not want your love."

"I shall not the less pray for you."

"I do not want your prayers."

"See the difference between us, your Reverence. I love you, and you hate me. I offer you my prayers, and you refuse me yours. But Jesus Christ has said, 'By their fruits ye shall know them: do men gather grapes of thorns or figs of thistles?'—Matt. 6:16. Judge now, Reverend Sir! which of us, you or I, is the disciple of Jesus Christ!"

WAR IN THE LIGHT OF HUMANITY.

No one can read the following without emotion, and without having his sense of the horrors of war increased. It is from an English sailor to his wife, describing his sensations on killing a man for the first time, and is copied from the *London Inquirer*:

"We dispersed a few yards distance from the beach, to keep the coast clear whilst the boats' crews made prizes of the guns. The enemy had the advantage of the wood, and also knowing the country well, and a troop of them showed in in advance. We were ordered to fire. I took steady aim and fired on my man at about sixty yards. He fell like a stone. At the same time a broadside from the ——— went in amongst the trees, and the enemy disappeared, we could scarce tell how. I felt as though I must go up to *him*, to see whether he was dead or alive. He lay quite still, and I was more afraid of him lying so, than when he stood facing me a few minutes before. It's a strange feeling to come over you all at once that you have killed a man. He had unbuttoned his jacket, and was pressing his hand over the front of his chest, where the wound was. He breathed hard, and the blood poured from the wound and also from his mouth every breath he took. His face was white as death, and his eyes looked so big and bright as he turned them and stared at me—I shall never forget it. He was a fine young fellow, not more than five-and-twenty. I went down on my knees beside him, and my breast felt so full, as though my own heart would burst. He had a real English face, and did not look like an enemy. What I felt I never can tell, but if my life would have saved his, I believe I should have given it. I laid his head on my knee, and he tried to speak, but his voice was gone. I could not tell a word he said, and every time he tried to speak, the blood poured out so, I knew it would soon be over. I am not ashamed to say that I was worse than he, for he never shed a tear, and I couldn't help it. His eyes were closing when a gun was fired from the———to order us aboard, and that roused him. He pointed to the beach, where the boat was just pushing off with the guns, which we had taken, and where our marines were waiting to man the second boat, and then he pointed to the wood, where the enemy was concealed—poor fellow, he little thought how I had shot him down. I was wondering how I could leave him to die and no one near him, when he had something like a convulsion for a moment, and then his face rolled over, and with a sigh he was gone. I trust the Almighty has received his soul. I laid his head gently down on the grass and left him. It seemed so strange when I looked at him for the last time—I somehow thought of every thing I had heard about the Turks and Russians, and the rest of them—but *all that* seemed so *far off*, and the dead man *so near!*"

Mr. Layard.

At a meeting in which he was presented with the freedom of the city of London, Mr. Layard said, in regard to his Assyrian researches:

"Doubtless, if I had undertaken these excavations and researches with no other end than gratifying an idle curiosity, or an ordinary spirit of enterprise, I should be utterly unworthy of the honor you have shown me. I trust they were embarked in for a higher motive. Archæology, if pursued in a truly liberal spirit, becomes of the utmost importance, as illustrating the history of mankind. I confess that, sanguine as I was as to the results of my researches amongst the ruins on the Tigris and Euphrates, I could not, nor, indeed, probably could any human being, have anticipated the results which they produced. I do not say this in self-praise—I consider myself but as an humble agent, whose good fortune it has been to labor successfully in bringing about those results. I could not doubt that every spadeful of earth which was removed from those vast remains would tend to confirm the truth of prophecy, and to illustrate the meaning of Scripture. But who could have believed that records themselves should have been found, which, as to the minuteness of their details and wonderful accuracy of their statements, should confirm almost word for word the very text of Scripture? And remember that these are no fabrications of a later date, in monuments centuries after the deeds which they professed to relate had taken place, but records engraved by those who had actually taken part in them."

Romish Propaganda.

It will be of interest to our readers to note what this engine for putting forward Romanism is doing and where. It is principally worked in Europe, whence it obtains its largest supplies. A writer to the N. Y. Evangelist says the annual report of the Propaganda has been published. The figures it presents are worth studying. The receipts of the Propaganda amount to the sum of 3,335,149 francs. France alone has given 2,364,148 francs. After France come the Sardinian States, for the sum of 257,114 francs, Prussia for 200,998 francs; the British Isle for 193,746 francs. Belgium is on the fifth line, its contribution is 150,629 francs.

Adding to the receipts of 1853,	f 3,953,149
The balance of 1852,	1,245,112
The total is,	5,198,262
Then come the expenses for the year 1853:	
Missions in Europe,	936,121
" Asia,	1,440,510
" Africa,	342,700
" America,	1,089,428
" Oceanica,	413,787
Expenses for printing the "Annals," &c., in France and foreign countries,	172,638
Ditto of administration in France and foreign countries,	32,089
Total of expenses for the year 1853 alone,	4,427,278
Balance of excess of receipts for the first payments to the missions of 1854,	670,988
Sum total,	5,198,261

The "Annals of the Propaganda of the Faith" are issued every two months to the number of 172,000 copies — viz,: in French, 106,500; in English, 16,000; in German, 15,200; in Spanish, 1,200; in Flemish, 4,800; in Italian, 24,300; in Portuguese, 2,500; in Dutch, 200; in Polish, 500.

PALESTINE.

BY J. G. WHITTIER.

Blest land of Judea! thrice hallowed of song,
Where the holiest of memories pilgrim-like throng;
In the shade of thy palms, by the shores of thy sea,
On the hills of thy beauty, my heart is with thee.

With the eye of a spirit I look on that shore,
Where pilgrim and prophet have lingered before;
With the glide of a spirit I traverse the sod
Made bright by the steps of the angels of God.

Blue sea of the hills! in my spirit I hear
Thy waters, Gennesaret, chime on my ear;
Where the Lowly and Just with the people sat down,
And thy spray on the dust of his sandals was thrown.

Beyond are Bethulia's mountains of green,
And the desolate hills of the wild Gadarene;
And I pause on the goat-crags of Tabor to see
The gleam of thy waters, O dark Galilee!

Hark, a sound in the valley! where, swollen and strong,
Thy river, O Kishon, is sweeping along;
Where the Canaanite strove with Jehovah in vain,
And thy torrent grew dark with the blood of the slain.

There, down from his mountain stern Zebulon came,
And Naphtali's stag, with his eye-balls of flame,
And the chariot of Jabin rolled harmlessly on,
For the arm of the Lord was Abinoam's son!

There sleep the still rocks and the caverns which rang
To the song which the beautiful prophetess sang,
When the princes of Issachar stood by her side,
And the shout of a host in its triumph replied.

Lo, Bethlehem's hill-side before me is seen,
With the mountains around and the valleys between;
There rested the shepherds of Judah, and there
The song of the angels rose sweet on the air.

And Bethany's palm-trees in beauty still throw
Their shadows at noon on the ruins below;
But where are the sisters who hastened to greet
The lowly Redeemer and sit at his feet?

I tread where the twelve in their wayfaring trod:
I stand where they stood with the chosen of God—
Where His blessings were heard and his lessons were taught,
Where the blind were restored and the healing was wrought.

O, here with His flock the sad Wanderer came—
These hills He toiled over in grief are the same—
The founts where He drank by the wayside still flow,
And the same airs are blowing which breathed on his brow.

And throned on her hills sits Jerusalem yet,
But the dust on her forehead, and the chains on her feet;
For the crown of her pride to the mocker hath gone,
And the holy Shekinah is dark where it shone.

But wherefore this dream of the earthly abode
Of humanity clothed in the brightness of God?
Were my spirit but turned from the outward and dim,
It would gaze even now on the presence of Him!

Not in clouds and in terrors, but gentle as when,
In love and in meekness, he moved among men;
And the voice which breathed peace to the waves of the sea,
In the hush of my spirit would whisper to me!

And what if my feet may not tread where he stood,
Nor my ears hear the dashing of Galilee's flood,
Nor my eyes see the cross which he bowed him to bear,
Nor my knees press Gethsemane's garden in prayer:

Yet, Loved of the Father, Thy Spirit is near
To the meek, and the lowly, and penitent here;
And the voice of thy love is the same even now,
As at Bethany's tomb, or on Olivet's brow.

O, the outward hath gone!—but, in glory and power,
The Spirit surviveth the things of an hour;
Unchanged, undecaying, its Pentecost flame,
On the heart's secret altar is burning the same!

Frailties.

"As I grow older I grow more lenient to the sins of frail humanity. The man who loudly denounces, I always suspect. He knows too much of crime who denounces a fellow-creature unheard—a knowledge can only be obtained by criminality itself. The hypocrite always strives to divert attention from his own wickedness, by denouncing unsparingly that of others. He thinks he shall seem good in the exact ratio as he makes others seem bad." Goethe.

RELIGIOUS READING,

OF THE BEST DESCRIPTION.

The various Books, written and published, by the truly eloquent and learned Scotch Divine, the present minister of Crown Court, London, Rev. John Cumming, D. D., are attracting wide-spread attention, and are being perused by hundreds of thousands of admiring readers, on both sides of the Atlantic. For simplicity and elegancy of diction, and holy fervor, we doubt if they are excelled by any writer, living or dead. Their influence, whenever and by whomso ever read, can be only good. No Christian's Library is complete, if destitute of these books. Their titles are as follows:

Benedictions, or the Blessed Life.
Voices of the Day.
Voices of the Night
Voices of the Dead.
The Church Before the Flood.
The Tent and the Altar.
Scripture Readings on Genesis.
Romanism and Tractarianism.

To be followed by Readings on Exodus and Leviticus. And by the New Testament Readings at convenient intervals.

The religious community, particularly the religious press, has spoken in high terms of commendation of these excellent works, as follows:

Thousands will thank Jewett & Co. for putting this series of volumes within their reach. Would that the whole community were reaping the benefit they are fitted to impart.
Christian Mirror, Portland, Me.

The choicest and richest illustrations of sacred truths are here found grouped together in the most interesting and attractive form.
The Wesleyan, Syracuse, N. Y.

It it difficult to say whether this and the author's other works are more distinguished for splendor of diction, elevation of thought, or depth of evangelical and devout feeling. They are adapted to be universally popular and useful. Albany Argus.

Elevated in thought, attractive in style, and devotional in tone, these volumes must command attention, and will become favorites with the Christian reading community.
The Presbyterian, Philadelphia.

As a writer he is prolific, and his books have an immense sale. His style is clear and unaffected, and his pages breathe a spirit of warm evangelical piety. Vermont Chronicle.

It will do the heart and head good to read Dr Cumming's writings. They will have an extensive circulation, and cheer many a pilgrim on his way to heaven. Canada Christian Advocate.

There is a freshness, and beauty, and spirituality about all Dr. Cumming's productions that we have met with, which cannot fail to give them favor with the man of taste, as well as the true Christian.
Puritan Recorder, Boston.

Jewett & Co., publish nothing but works of the most admirable character. In these volumes, by the Rev. Dr. Cumming, they have supplied a want which the religious world has long felt.
Schenectady Reporter.

We know few books so enriched with thought and so pervaded with genial Christian feeling as those of Dr. Cumming.
Latheran Observer, Baltimore.

In noticing the first volume of the series of which these beautiful volumes form a par, we have already expressed our very high estimate of Dr. Cumming and of his works.
Congregationalist, Boston.

These volumes of the reprint of Dr. Cumming's works will be received with great satisfaction by all who are familiar with his ripe genius and high Christian culture. Evening Traveller, Boston.

All of Dr. Cumming's writings are eloquent, soul-stirring, stimulating, pregnant with admirable suggestions, and filled with profitable instruction. Zion's Herald, Boston.

The works of Dr. Cumming breathe a most heavenly spirit. No one can read them without feeling himself elevated and incited to new duties and a higher state of Christian feeling.
Mass. Life Boat.

If Dr. Cumming can preach as he can write, there is no cause for wonder that he draws crowds of admiring hearers.
Salem Observer.

Published by JOHN P. JEWETT & CO., Boston, JEWETT, PROCTOR & WORTHINGTON, Cleveland, Ohio.
And for sale by all Booksellers. 3m Sept. 9.



AYER'S PILLS.

A new and singularly successful remedy for the cure of all Bilious diseases—Costiveness, Indigestion, Jaundice, Dropsy, Rheumatism, Fevers, Gout, Humors, Nervousness, Irritability, Inflamations, Headache, Pains in the Breast, Side, Back, and Limbs, Female Complaints, &c., &c. Indeed, very few are the diseases in which a Purgative Medicine is not more or less required, and much sickness and suffering might be prevented, if a harmless but effectual Cathartic were more freely used. No person can feel well while a costive habit of body prevails; besides it soon generates serious and often fatal diseases, which might have been avoided by the timely and judicious use of a good purgative. This is alike true of Colds, Feverish symptoms, and Bilious derangements. They all tend to become or produce the deep-seated and formidable distempers which load the hearses all over the land. Hence a reliable family physic is of the first importance to the public health, and this Pill has been perfected with consummate skill to meet that demand. An extensive trial of its virtues by Physicians, Professors and Patients, has shown results surpassing anything hitherto known of any medicine. Cures have been effected beyond belief, were they not substantiated by persons of such exalted position and character as to forbid the suspicion of untruth.

Among the eminent gentlemen to whom we are allowed to refer for these facts, are

Prof. Valentine Mott, the distinguished Surgeon, of New York City.

Doct. A. A Hayes, Practical Chemist of the Port of Boston, and Geologist for the State of Massachusetts.

Ira L. Moore, M.D., an eminent Surgeon and Pphsician, of the City of Lowell, who has long used them in his extensive practice.

H. C. Southwick, Esq., one of the first merchants in New York City.

C. A. Davis, M.D., Sup't and Surgeon of the United States Marine Hospital, at Chelsea, Mass.

Did space permit, we could give many hundred such names, from all parts where the Pills have been used, but evidence even more convincing than the certificates of these eminent public men is shown in their effects upon trial.

These Pills, the result of long investigation and study, are offered to the public as the best and most complete which the present state of medical science can afford. They are compounded not of the drugs themselves, but of the medicinal virtues only of Vegetable remedies, extracted by chemical process in a state of purity, and combined together in such a manner as to insure the best results. This system of composition for medicines has been found in the Cherry Pectoral and Pills both, to produce a more efficient remedy than had hitherto been obtained by any process. The reason is perfectly obvious: while by the old mode of composition, every medicine is burdened with more or less of acrimonious and injurious qualities, by this each individual virtue only that is desired for the curative effect is present. All the inert and obnoxious qualities of each substance employed are left behind, the curative virtues only being retained. Hence it is self-evident the effects should prove as they have proved more purely remedial, and the Pills a surer, more powerful antidote to disease than any other medicine known to the world.

As it is frequently expedient that my medicine should be taken under the counsel of an attending Physician, and as he could not properly judge of a remedy without knowing its composition, I have supplied the accurate Formulæ by which both my Pectoral and Pills are made to the whole body of Practitioners in the United States and British American Provinces. If however there should be any one who has not received them, they will be promptly forwarded by mail to his address.

Of all the Patent Medicines that are offered, how few would be taken if their composition was known! Their life consists in their mystery. I have no mysteries.

The composition of my preparations is laid open to all men, and all who are competent to judge on the subject freely acknowledge their convictions of their intrinsic merits. The Cherry Pectoral was pronounced by scientific men to be a wonderful medicine before its effects were known. Many eminent Physicians have declared the same thing of my Pills, and even more confidently, and are willing to certify that their anticipations were more than realized by their effects upon trial.

They operate by their powerful influence on the internal viscera to purify the blood and stimulate it into healthy action—remove the obstructions of the stomach, bowels, liver, and other organs of the body, restoring their irregular action to health, and by correcting, wherever they exist, such derangements as are the first origin of disease.

Being sugar-wrapped they are pleasant to take, and being purely vegetable, no harm can arise from their use in any quantity.

For minute directions, see the wrapper on the Box.

Prepared by JAMES C. AYER, Practical and Analytical Chemist, Lowell, Mass. Price, 25 cents per box; five boxes for $1.

Sold by J. Barnet, Boston, Mass. and by all Druggist every where. [Jly1-6m.

Digitized by the Center for Adventist Research

Contents of this No.

MISCELLANEOUS.		EDITORIAL.	
Ext mporaneous Preachiag..	361	The Prophecy of Isaiah.....	364
Character vs. Wealth.....	361	Abrahamic Intelligence.....	364
A Visit to Dr. Duff's English School in Calcutta.....	362	Chronology of the Judges...	365
		CORRESPONDENCE.	
The Priest's Curse.....	362	Chronolgy of the Judges....	366
The Dilemma of Mohummedan ism.....	362	Just like the Old Church....	366
		Letter from W. H. Eastman.	366
An Interesting Letter	362	Dennis and the Priest	366
Disaster on the Great Western Railway	363	War in the Light of Humanity	367
Another Fearful Railroad Calamity	363	Mr. Layard.....	367
		Romish Propaganda.....	367
Foreign News.....	363	Palestine (poetry).....	367

ADVENT HERALD.

BOSTON, NOVEMBER 18, 1854.

PROPOSITION OF ELDER J. COLE,

To be one of twenty to raise one thousand dollars to aid me in my missionary labors, and the Herald.

Jonathan Cole	$50.
S. F.	50.
John Smith:	50.
L. H. Smith	50.

PROPOSITION OF INDIVIDUALS,

To be one of two hundred to raise one thousand dollars for the Office.

Mrs. S. Mann	$5,00
E. Clark	5,00
A. F. Ober	5,00

RELIGIOUS TOLERATION.

THE *Freeman's Journal* some time since, contained a paragraph denying that the *St. Louis Shepherd of the Valley* had ever published articles denouncing the principles of religous toleration, and asserted that the United States Senators who commented on its alleged opinions had been misled. The following from a recent number of the *Shepherd of the Valley*, reiterating and defending its previously expressed sentiments, tends to convict the *Journal* of making statements which facts will not sustain. Bap. Memorial.

"Well, then, is this doctrine of toleration a Christian doctrine or is it not? Does it come from heaven or hell—from God or the devil! Do we see anything of it in the Bible, in the fathers, in the actions or writings of the saints, in the treaties of the doctors of the church? Was it heard of before the birth of Protestantism? Has it not been condemned by the council of Constance and repeatedly by the Supreme Pontiffs? Is it anything more than a convenent theory got up, that the Catholics living amongst Protestants may meet with less ill will? Are not the French Philosphers and their disciples its most zealous advocates? Has it ever had any more than a theoretical existance, except where it has been practically impossible to carry into active operation the principles which it condemns? Was St. Thomas right when he said that, 'It is a much worse thing to corrupt the faith by which life is given to the soul, than to falsify money, which is an assistance to the temporal life?' Did he reason correctly from these premises when he argued that temporal princes might justly punish convicted heretics? Is it not a boast that the church never changes? And is not her history an open book which all may read which we could not chose if we would, and of which we have no cause to be ashamed?

"We still say, however, we are not in favor of roasting heretics; and that, if this sort of work is to be revived—though in our miserable times it is quite impossible, since men have no belief which they care to propagate, or for which they dare endure—if persecution is to be renewed, we should rather be its victims than its agents; but we are not, therefore, going to deny the facts of history, or to blame the saints of God and the doctors and pastors of the Church, for what they have done and sanction. We say that the *temporal punishment of heresy is a mere matter of expediency*: that Protestants do not persecute us here, simply because they have not the power; and that *where we abstain from persecuting them, they are well aware that it is merely because we cannot do so, or think that by doing so we should injure the cause that we wish to serve.*"

Scene in a Camp Meeting.

A CORRESPONDENT of the New York *Daily Times*, in giving an account of a Camp meeting lately held at Port Chester, relates the following incident, which affords a melancholy example of human fanaticism and folly. Such things are disgusting to men of common sense. And what wonder that outsiders, who suppose this to be Gospel religion, turn from it with contempt, and become skeptics and scoffers.

"Many of the converted and the anxiously inquiring prostrated themselves at the altar, and gave evidence of the strength of their emotions. We observed one lady, over whose head twenty summers had scarcely passed, who was evidently most earnestly exercised. She fell into the arms of her female friends, wailing and laugling by turns, clapping her hands in extacy, and occasionally undergoing a violent spasm, which gave opportunity for the renewed exhortations of the brethren, and the narration of a remarkable incident by one of the chief exhorters. 'My brethren,' said he, 'the case of this young lady whom you now see before you, filled with the Holy Ghost, reminds me of a very interesting case, similar in its nature to this, which transpired four years ago at a camp meeting which I attended. A young lady was leaning on the elbow of a gentleman, and was laughing at the scenes before her, when suddenly she was touched by the Divine fire, and began to jump up and down. She jumped three feet straight up in the air, and kept on jumping till it took three men to hold her. This, my brethren, was a remarkable instance of the way that God deals with us.'"

Titles in the Turkish Empire.

THE very frequent use of the words, "Sultan," "Porte," &c., in the newspapers publishing accounts of affairs in Turkey at the present time, are erroneously understood by many persons.

"The Sublime Porte," is the official title of the Government of the Ottoman Empire, and not the title of any officer of the Government, as many suppose it to be.

The Ottoman Empire is called Sultan, or Grand Sultan, or Grand Seignior, according to the fancy of the person speaking or writing. They all mean the same thing.

Pasha is the governor of a province, and according to the importance of his province, he is distinguished by one or two or three tails. Every Pasha has his own army in his own province, distinct from the great army of the Empire. A Pasha with three tails has the power to punish with death any agent who seems to threaten the general safety.

Bey is a sub-governor under the Pasha.

The Divan is the Council of State, and consists of the principal ministers.

The Reis Effendi, is high chancellor of the Empire, and stands at the head of all the body of attorneys—which body is thought to contain the best informed men of the nation.

Cadi is a sort of judge, or justice of the peace. To order the bastinado on common people, to impose a fine on a rich Greek or European, to condemn a thief to be hanged, is about all the duty of an ordinary Cadi. Boston Transcript.

SUICIDE BY ACCIDENT.—A boy about ten years of age hung himself in his father's cellar Tuesday evening. He had gone off with a gun against his father's consent, and on his return he said that he would go down into the cellar and make believe hang himself, so that his father would not punish him. His father came home in an hour, and, upon going into the cellar, found his son hanging, dead. He had mounted upon a cask and fastened a rope about his neck, and it is supposed that the cask fell over and the little fellow was left suspended. Prov. Journal.

THE Election for state officers, in Massachusetts, has just resulted in the choice of Henry J. Gardner for Governor by some 50,000 majority—the result of a mystical organization, spoken of in the papers as the "Know Nothings."

Special Notice.

THE DEDICATION.—The new chapel at the corner of Hudson and Kneeland Streets, in this city will be opened for public worship on Wednesday, Dec. 6th, at half past 2 o'clock, P.M.; services will be continued over the Sabbath. We cordially invite all our bretheren and friends from all parts of the country to participate with us in this feast of the dedication. It will continue four days.

We ask the prayers of all the brethren and sisters, that the blessing of God may attend our meeting, and that it may be a *feast* indeed.

The stockholders will hold a meeting at the time, of which due notice will be given.

IMPORTANT PUBLICATIONS.

Memoir of William Miller.—Price, in cloth, $1; gilt, $1,50. Postage, 19 cents.

Bliss's Commentary on the Apocalypse.—Price, in cloth, 60 cents. Postage, 12 cents.

The Inheritance of the Saints, or, the World to Come. By H. F. Hill. Price, in cloth, $1; gilt, $1,37. Postage, 16 cents.

Fassett's Discourses on the Jews and the Millennium Price, 33 cents. Postage, 5 cents.

DR. CUMMING'S WORKS.—By Rev. John Cumming, D. D., F. R. S. E., minister of the Scottish church, Crown Court, London. Viz:

	Price.	Postage.
Benedictions,	,75.	,15.
On the Apocalypse (1st Series)	"	,21.
" " " (2d ")	"	,22.
" *Daniel*	"	,20.
" *Genesis*	"	,16.
" *Exodus*	"	,18.
" *Miracles*	"	,19.
" *Parables*	"	"
" *Romanism*	1,00.	,24.
Church before the Flood	,75.	,17.
Voices of the Night	"	,13.
" *of the Day*	"	,15.
" *of the Dead*	"	"
Tent and the Altar	"	,16.
Minor Works (1st series)	"	,20.
" " (2d ")	"	,19.

REV. H. BONAR'S WORKS.

Story of Greece. Price, 30 cents. Postage, 7 cts.

Night of Weeping. Price 30 cents. Postage, 7 cts.

Morning of Joy. Price, 40 cents. Postage, 8 cts.

Eternal Day. Price, 50 cents. Postage, 11 cts.

Advent Tracts (in two vols.)—Containing twenty-one dissertations on nearly all the important subjects relating to the personal coming of Christ and the duties connected therewith. Price, 58 cents. Postage, 8 cts.

The Infidelity of the Times, as connected with the Rappings and the Mesmerists. And especially as developed in the writings of Andrew Jackson Davis. By Rev. W. H. Corning. Price, 38 cts. Postage, 6 cents.

"*Gavazzi's Lectures*," as delivered in New York city, reported by a Stenographer, and revised by himself, with a sketch of his life. Price, $1,00. Postage, 17 cents.

Infidelity; its Aspects, Causes, and Agencies: being the Prize Essay of the British organization of the Evangelical Alliance. By the Rev. Thomas Pearson, Eyemouth, Scotland. Price, $2,00.

The Advent Harp—Containing about five hundred hymns on the Advent of our Saviour and kindred subjects, together with over two hundred pieces of choice music. This work has been warmly commended wherever used, and is regarded as the only Advent hymn book published. Price, 60 cents. Postage, 9 cents.

Hymns of the Harp (without the music)—New editions of both just out. Price, 37 1-2 cts. Postage, 6 cents.

TRACTS.

The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age. $2 per hundred; 3 cents single.

The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. $2,50 per hundred; 4 cts. single.

First Principles of the Second Advent Faith. This tract is illustrated by copious scripture references. $2,50 per hundred; 4 cents single.

The Bible a Sufficient Creed. By Rev. Chas. Beecher Price, $2,50 per hundred; 4 cts. single.

Promises Concerning the Second Advent.—This little work contains daily food for the soul. Price, 50 cents per dozen; 6 cents single.

Phenomena of the Rapping Spirits.—This tract will be sent by mail, postage paid, at $3 per hundred, 30 copies for $1, or 4 cents single.

Eternal Home. By J. Litch. Price, $3 per hundred; 5 cents single.

Tracts for the Times—Nos. 1, 2, 3—"Hope of the Church"—"Kingdom of God," and, "The Glory of God filling the Earth." Price, $1,50 per hundred

Tracts for the Times—No 4—"The retern of the Jews." Price, $2 per hundred, 3 cts. single.

Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked. Price, $3 per hundred, 5 cts. single.

The Pauline Chart.—By J. W. Bonham. This is a very useful aid to the study of the book of

Kelso Tracts—Nos. 1, 2, 3, 4, 5, 6—"Do you go to the prayer-meeting?" "Grace and Glory," "Night, Day-break, and Clear-day," "The City of Refuge," "Sin our Worst Enemy, and God our Friend," "The Last Time." $1 per hundred—comprising an equal number of each.

Knowledge for Children—a package of twelve tracts Price, $1 per doz. packages; single package, 10 cents.

Prophetic View of the Condition of the Nations—which is immediately to precede the Second Advent. By N. N. Whiting. Price 4 cents, or $2,50 per 100.

The Personal Coming of Christ at the Door—Are you Ready? Price, $1 50 per 100, 3 cts. single.

Glorification. By Rev. Mourant Brock, M. A., of England. $2,50 per hundred; 4 cts. single.

The Lord's Coming a Great Practical Doctrine. By the same author. $2,5 per hundred; 4 cents single.

The Second Advent Introductory to the World's Jubilee. A Letter to the Rev. Dr. Raffles, of England, containing a complete refutation of the popular notion concerning the millennium. $2 per hundred; 4 cents single.

The postage on the above tracts is one cent each.

Appointments, &c.

Providence permitting, I will preach at
Louden Village, 21st and 22d; Louden Ridge, 23d and 24th, and remain over the following Sabbath.
Lake Village, 28th; East Haverhill, 29th—will some brother call for me at the depot, on the arrival of the first train of cars from Lake Village, as above dated? Peacham, Vt., December, 1st; Cabot, Sabbath, 3d; Calais, 5th, 6th and 7th, as Elder Davis may arrange; Waterbury, Sabbath, 10th.
Week-day meetings at 7 o'clock, P.M., or as brethren in charge may think best. N. BILLINGS.

The Lord willing, I will preach at
Waterbury, Vt., Sunday, Nov. 12th; Westford, Mass., 15th; Lawrence, 16th; Auburn, N. H., 17th, and over the Sabbath; Sharon, Vt., 20th. L. D. THOMPSON.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

W. Wood—There is due from J. Libby, $2.75—sent books the 9th by express.

T. Smith—Received.

W. S. Howden—Sent to New Haven station, the 9th.

S. Mann—$5. You were credited to No. 763—Jan. 1, 1856.

P. Blood—$2. We credited J. Dickenson to 730. As you were already credited to Jan. 1, 1856, we credited the balance to M. Ray, which pays her to the same date. Last spring we credited you and her each $2.

BROOKLYN HOMŒOPATHIC PHARMACY,

Court-street, corner of Livingston,
BROOKLYN, L. I.

J. T. P. SMITH has for sale an assortment of Homœopathic Triturations, Tinctures, Dilutions and Pellets, including the higher attenuations.

Cases for Physicians and for Family use of various sizes and prices.

Pure Sugar of Milk, Alcohol, and Unmedicated Pellets, constantly on hand.

Homœopathic Arnica Plaster, a substitute for the ordinary Court Plaster, and an excellent application for Corns.

Country Orders promptly and carefully executed. oct.28

☞ The above medicines and books are for sale also at this office.

WOLSTENHOLME'S HELION LIGHT,

Or Self-Generating Gas Lamps

THIS Light is believed to be the best means of portable illumination that has ever been introduced to the public. It is thouht by good judges to be the most BEAUTIFUL, BRILLIANT, CHEAP AND SAFE. The subscriber has persevered unremittingly to attain a perfection in the Helion Light that should prevent an objection by the most fastidious and he thinks he has done it.

He is quite confident that his Light will commend itself no every observer, at first sight. But besides its beauty, its cost is very moderate, which is no small recommendation; a large centre-table lamp may be supplied with this splended Light for about one cent per hour. Its greatest recommendations however, is in this: IT IS SAFE. It has defied all his experiments,—he has tried many to explode it.

The surpassing splendor and moderate cost of this Light are recommendations which, in contrast with all other means of portable illumination, are sufficient to insure for it an extensive patronage,—but its safty also defies all contrast with others Fluids, and places the HELION LIGHT in a position of triumphant superiority.

Yet another, though the least recommendation of this Light, is that your large centre-table lamp, or the common work-lamp, when filled, will give a uniform blaze of brilliancy for 12 and 14 hours without the *slightest attention*, and until the last drop is consumed. It is thought it will compare well with every other Gas Light offered to the patronage of the public.

These Lamps in every style, with the Helion Spirit supplied to order in any quantity, by the subscriber at his manufactory, Gaspee-street, Providence, R. I. JAMES WOLSTENHOLME.
Sole Manufacturer.
Providence, June 30th, 1854. jly.29.t.f.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 46½ KNEELAND STREET, (UP STAIRS) BOSTON,

(in the building of the "Boston Advent Association," between Hudson and Tyler-streets—a few steps west from the Station of the Boston and Worcester Railroad.)

BY JOSHUA V. HIMES.

TERMS.—$1 per semi annual volume, or $2 per year, *in advance.*
$1.13 do., or $2.25 per year, *at its close.*
$5 in advance will pay for six copies to one person; and $10 will pay for thirteen copies.
Single copy, 5 cts.
To those who receive of agents, free of postage, it is $1.25 for twenty-six numbers, or $2.50 per year.

CANADA SUBSCRIBERS have to *pre-pay* the postage on their papers, 26 cts. a year, in addition to the above; *i. e.*, $1 will pay for twenty-three numbers, or $2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cts. postage on each copy, or $1.04 in addition to the $2, per year. 6s. sterling for six months, and 12s. a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the Herald, *if pre-paid* quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If *not* pre paid, it will be half a cent a number in the State, and one cent out of it.

To Antigua, the postage is six cents a paper, or $3,12 a year. Will send the *Herald* therefor $6 a year, or $2,50 for six months.

TO AGENTS AND CORRESPONDENTS.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.

2. Orders for publications should be headed "*Order*," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.

3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "*For the Herald.*" The writing should not be crowded, nor the lines be too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks, and disconnected and illogical sentences omitted.

4. Everything of a private nature should be headed "*Private.*"

5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state) be distinctly given.

Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.

Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

Agents.

ALBANY, N. Y.—W. Nicholls, 185 Lydius-street.
AUBURN, N. Y.—Wm. Ingmire.
BASCOE, Hancock county, Ill.—Wm. S. Moore.
BUFFALO, N. Y.—John Powell.
DERBY LINE, Vt.—S. Foster.
DETROIT, Mich.—Luzerne Armstrong.
EDDINGTON, Me.—Thomas Smith.
MILWAUKEE, Wis.—Dr. Horatio G. Yunk.
NEWBURYPORT, Mass.—Dea. J. Pearson, sr., Water-street.
NEW YORK CITY—Wm. Tracy, 246 Broome-street.
PHILADELPHIA, Pa.—J. Litch, N. E. cor. of Cherry and 11th streets.
PORTLAND, Me.—Wm. Pettengill.
PROVIDENCE, R. I.—A. Pierce.
ROCHESTER, N. Y.—Wm. Busby, 215 Exchange-street.
ROUGH AND READY, Hancock county, Ill.—Larkin Scott.
SALEM, Mass.—Lemuel Osler.
SHABBONA GROVE, De Kalb county, Ill.—Elder N. W. Spencer
SOMONAUK, De Kalb county, Ill.—Wells A. Fay.
SHEBOYGAN FALLS, Wis.—William Trobridge.
TAYLORSVILLE, Christian county, Ill.—Thomas P. Chapman.
TORONTO, C. W.—D. Campbell.
WATERLOO, Shefford, C. E.—R. Hutchinson, M. D
WEST ALBURG, Vt.—Benjamin Webb.
WHITE ROCK, Ogle county, Ill.—Elder John Cummings, jr.
WORCESTER, Mass.—J. J. Bigelow.
HOMER, N. Y.—J. L. Clapp.

RECEIPTS.

The No. appended to each name is that of the HERALD *to which the money credited pays. No. 669 was the closing number of 1853; No. 685 is to the end of the volume in June, 1854; and No. 711 is to the close of 1854.*

H. House, 729; W. Baird, 730; M. A. Ober, 4 Y. G's; A. G. Thomas, 730; C. D. Bryant, 728; J. Clark, 685—$1. due: H. P. Lougee, 704, and 25 cts. to W. H. E.; L. Bolles, 723; S. Ruggles, Esq., 730; E. G. Watkins, 730—each $1.

Mrs. M. Chandler, 768; R. F. Berry, 737; J. Fairbanks, 742, and $1,15 for sundries—sent; M. P. Smith, 756; W. Shapley, 737; J. Seely, 705; E. D Clark, 763; A. F. Ober, 750, and G.—each $2.

Mrs. J. Beckwith, 763—$3.

G. Tilley, 771; W. S. Willey, 792—each $4.

J. M. Wilson, 736—$5.

J. W. Woodworth, 763—$2,25.

Digitized by the Center for Adventist Research

ADVENT HERALD.



Luke 9:28-36

J. V. HIMES, Proprietor. "WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES." OFFICE, No. 46 1-2 Kneeland-street

WHOLE NO. 706. BOSTON, SATURDAY, NOVEMBER 25, 1854. VOLUME XIV. NO. 21

The True Motives of Evangelical Effort.

THE most popular argument against milenarian views is, that their prevalence would prove fatal to the missionary enterprise, by destroying the hope of the world's conversion. This argument takes it for granted that the big and ambitious hope for converting the world, is that which inspires every missionary, and influences the supporters of the missions; and this, as a matter of fact, we respectfully deny. It furnishes the point of many a missionary speech, and gracefully winds up many a report, but it can never be found operating in the hearts of men as a motive either to effect or sacrifice. We should consider the man who set out in any evangelical enterprise with this object in view, as a visionary enthusiast, who must either find another motive, or speedily abandon the effect in despair. Those who are making daily sacrifices and undergoing thankless and unrequited toil, are moved, not by the thought of the world's conversion, but by a Christ-like desire for the conversion of men and woman individually, and they think it joy enough, amid all their labors, if by any means, they may save some.

So far as the hope and promise of the world's conversion does influence the professing church, its influence appears to be in the highest degree disastrous to the church's spirituality and zeal. For it invests a work which demands the most self-denying and laborious zeal, with a romantic and unreal interest, such as, in matters of ordinary life, results in the most unprofitable and unpracticable day-dreaming. The work of the missionary abroad, and the evangelist at home, must be done among the repulsive details of individual ignorance, corruption and unbelief; and must advance, not by vast and imposing achievements on the great field of the world, but by slow and unnoticed steps in the highways and by-ways of human life. The heart that earnestly cherishes the hope of splendid victories, and that has been taught to believe that the gosple, ascending the car of modern improvement, is advancing speedily to the glory of a universal ascendency, must be chilled and blighted by the first glance at the actual condition, not of the heathen world, not of christendom so-called, but of the so-called evangelical churches, where we see nothing but a growing carnality and supineness, and here nothing but complaints of spiritual barrenness and leanness. The tone of exultation and self-laudation which is indulged in by those who advocate the splendid delusion, is alike inconsistant with what spiritually minded men know of our professing christianity, with the sad truth regarding human depravity, and with all that the word of God teaches us regarding the prospects of a suffering church and despised gospel. Over it all, we keenly feel that the honor of the Redeemer and the salvation of perishing men demand that views of a different order should prevail, and that motives of a more influential character must be urged, to give depth, earnestness and energy to the evangelical efforts of our churches, slumbering amid friends and neighbors for whose souls no man cares, and in the presence of a world groping its way through darkness to despair. Professing Christians need that their pity should be awakened, their love enkindled, their labors stimulated, and their indifference rebuked, in view of the actual and awful condition of men dead in trerpasses and sins; not that their vanity should be flattered, and their ambition fanned by the fictitious gloss that is spread over the pollutions of the present, or the darkness of the future.

The history of Christianity shews that it has always been preached with the greatest fidelity and success, when it was preached in the face of the most unrelenting hostility, when there was the least to encourage the hope of extended success, and when there was most to concentrate the efforts of the church on the less ambitious aim of individual conversation. Among Christian laborers, the most earnest and sustained activity has been put forth by humble men, in whose soul the fires of ambition were extinguished, whose views of the condition of men were the darkest, whose anticipations of success were the most abased, and who thought least of anything save the glory of the Redeemer and the conversion of the ungodly. We find ancient prophets delivering their messages with the complaint on their lips, "who hath believed our report?" and apostles preaching the gospel while they braved the rejection of the world and encountered shame, hatred and death. Our Lord sent them forth, not to an easy triumph, but as lambs among wolves; and in all the apostolic writings, we look in vain for a single expression that intimates an anticipated temporal triumph. Like their Lord when the apostles enjoy fidelity, and stimulate the zeal of other and more youthful preachers of the gospel, they do not cheer them on by assurance of drawing success, but set before them all the stern realities of a perishing world, a growing corruption, and an approching judgment. "I charge thee," says Paul to Timothy, "before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdon, preach the Word; be instant in season and out of season; reprove, rebuke, exhort with all long suffering and doctrine; but after their own evil desires, will they heap to themselves teachers, having itching ears: and they will turn away their ears from the truth; and be turned aside into fables. But watch thou in all things; endure afflictions; do the work of an evangelist; fulfil thy ministry."

In the same spirit of plain earnestness, must the churches in our day be urged to the accomplishment of a trying and toilsome mission, with a single eye to the glory of God. We would address ourselves to those who are new creatures in Christ, for no others have part or lot in this matter, and they apart from any argument or persuasion, have experienced the instinct of a new life, prompting them to speak because they have believed, and to commend the Saviour whose grace we have tasted. The love of Christ constrains them. It is a spontaneous impulse of the renewed life to seek to save the lost. And, in order to any advancement of evangelical zeal and effort, it behoves us, first and foremost, to begin at home with a more earnest and prayerful improvement of all the means of advancing a work of grace on our own hearts. All that promotes our spirituality and sanctification will strengthen our holy desires for the advancement of a work of grace around us. Our abiding union with Christ, our extended knowledge of him, and growing conformity to his image will nourish it. We must widen the separation between us and the world; cultivate the habit of walking by faith and not by sight, as pilgrims and strangers here, looking for a better country, that is an heavenly. And to this end, we must cut assunder all earthly alliances and aims in our religion; all sectarian and denominational ambition; all expectations of temporal triumph; all motives to religious zeal which find their origin and issue on this great day of the Lord. We must realize that we are not our own, but bought with a price; live with the appearing of the Lord constantly in view; and labor that, whether present or absent, we may be acceptable to him. Then, knowing the terror of the Lord, we must persuade men.

With special reference to the defections of the church in our day, we must seek more deep and searching views of the evil of sin; and more profound and abasing views of the guilty and undone state of man, which is too commonly obscured by flattering notions of man's glory, and the age's progress. We must bring sin into the light of the Divine holiness and love, shining from the cross; and in the same light, we must look into the dark depths where men lie, by nature children of wrath. We must see all of this first with reference to ourselves, looking into the hole of the pit whence we were dug; and seeing sin *in us*, exceeding sinful, that we may obtain enlarged views of the love bestowed on us, and a deepening sense of the preciousness of the salvation revealed to us.

We must seek more exalted views of the glory of his person and the perfection of his work. We must learn to magnify both the doctrine of the cross and the doctrine of the crown of Christ, and cherish a rapt and adoring love of him who, though unseen, is rejoiced in with joy unspeakable and full of glory. We must thus learn to court all things but loss, for the excellency of the knowledge of Christ Jesus the Lord. We must simplify our views of the way of acceptance in the beloved, amplify our views ot the distinction of our place in him, and expand our conception of the salvation which shall be brought to us at his appearing.

We must seek deeper views of the office of the Holy Spirit, and a more habitual sense of our dependence on Divine influence, instead of contending ourselves with sanctifying by this name, the ephemeral excitement of rare occasions of religious zeal. We must aim at a daily recognition of the Spirit as that in which we live; a daily consciousness of His indwelling in us, and a daily dependence on His presence with the Word as its vital and animating power.

We must rise to full conceptions of the glory and blessedness of adoption into the family of God; conformity to His image, and the inheritance incorruptible, undefiled and unfading, that is reserved in heaven for us. The glory which shall be revealed, the crown which shall be bestowed, and the kingdom which shall be enjoyed must shed a hallowing light over our every-day lives; that dead to the world and strangers to it, we may go up through the wilderness leaning on the arm of our beloved; looking for that blessed hope, and the glorious appearing of the great God and our Saviour—Jesus Christ.

Then we shall nolonger be misled by the secularized aspect of the church, as imposing corporation, destined to gather into its treasury the resources of human wisdom and industry; and to identify with itself the civilization, refinement and institutions of the world. We will no longer expend on the ambitious prospect of the temporal ascendancy of Christianity, sympathies which belong to a suffering church in a perishing world. The church will be seen as a company of cross-bearing pilgrims; chosen out of the world, in which it holds forth the word of life, to gather into itself those whom the Father hath given to its head; till they find their reward in the glorious manifestation of the sons of God.

Then, shall see the truth regarding the world and the churches' mission here. These views will tear off the veil of counterfeit virtue and delusive promise, and exhibit the world in naked pitifulness; now, as ever, guity and condemned —men everywhere ready to perish. We shall see men lying under the bar of a righteous sentence, the execution of which is stayed by the long suffering of God, who is not willing that any should perish, but that all should come to repentance. That which we call *time*, is not a shoreless expanse, through which human society advances on an interminable course of improvement; but a brief day of grace, which amid man's perversity, is hastening to a terrible close. In this light all of human enterprise, invention and industry, which does not bear on human salvation, is a vain inpertinence; the strife of parties, the war of nations, the rivalries of ambition, the competition of commerce—the whole toil and trouble in which men fret out a brief existance, is less than the pride of insects or the anger of atoms. Our business is not to lead the world in its fancied progress, but to preach the Word, instant in season and out of season. The world is not a theatre which man is to make illustrious by his achievments; nor the field which he is to beautify by his genius or ennoble by his powers; but the scene of his sin and shame, where one work is to make known the one way of life, comforted by the thought that God has chosen this scene of wrong and ruin, for the theatre on which he will display the exceeding riches of his grace, when he shall make all things new. For the fashion of the world passeth away. The cloud-capped towers of mortal strength; the gorgeous palaces of mortal pride; the dungeon of man's oppression; the lazar house of his misery; the house of his poverty; the den of his crimes—all—all "shall dissolve, and like the baseless fabric of a vision, leave not a wreck behind." Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and godliness, looking for and hastening to the coming of the day of God.

Waymarks in the Wilderness.

The Waldenses--Extraordinary Deliverance.

THE following interesting narrative is from the address delivered by the Hon. and Rev. Baptist, W. Noel, before a Meeting on the present state of the Waldensian Churches lately held in England. Mr. N. has recently visited them, and said:

"You are aware, most of you, that the Churches of the valley of Piedmont which I have lately visited, have existed from time immemorial, that their origin is not well ascertained, but that certainly they have been offering a practical protest against the abuses and errors of the Church of Rome since the eleventh century, and probably from an earlier period. I have lately visited all their parishes and churches, in company with M. Roussell, in a tour amongst them, during which he preached to to considerable congregations in every one of their temples. I should be in danger of wearying you by anything like a detail of what we met with on that visit, and I would rather, therefore, confine your attention to a single meeting which closed that tour, and at which my dear friend, Mr. Henderson, and several other English friends were present.

"There is a place at the head of one of their valleys, the valley of St. Martin, called the Balsille. It is a promontory that runs down from a high mountain, which is insulated and extremely precipitous on all sides. The mountain itself is called the mountain of the Quartre Dents, the mountain of the four teeth. The lower part of it, the Balsille is divided into two parts, one called the Chateau and the other the Fortin. This mountain stands between two torrents, which close just in front of it. At our place of meeting there was a beautiful lawn, with short grass intermingled with rocks of an undulating form. In front of the lawn is a precipice of about 200 feet in height; just above that precipice is a narrow ledge of level ground, called the Chateau, or Castle, and above that are the precipitous cliffs called the Fortin, which are four successive conical summits, exceedingly difficult of access. On the north-east there is a still higher mountain, of which the Balsille forms a part, and on the left a mountain called the Guignivert, about the same height. Above the Guignivert, and behind the Balsille, is a still higher mountain, eight or nine thousand feet high, the upper part of which is exceedingly precipitous.

"The neighborhood I have described was the scene of a very heroic defence about 200 years ago. Henri Arnaud, who was pastor and colonel of that people, at the head of 800 men, returned to their valleys, when the whole Vaudois nation had been banished thence. They had lost their valleys and homes, and were apparently expatriated for ever, when Arnaud, with these 800 men, determined at all events to recover their valleys and property. They came back without money, without resources or provisions, and in the face of a vast force they recovered valley after valley; but, at the same time, they were engaged in a strife so unequal, that it was probable, though their loss was very small compared with that of their enemies, that eventually they would be worn out and destroyed. At length Arnaud proposed to his men that they should not wander fron height to height, and engage in successive conflict any more, but concentrate their forces on this mountain, called

Digitized by the Center for Adventist Research

the Balsille, and there meet their enemies, and await the result of a general attack. There they encamped, and rendered the place strong by such sortifications as they were able to make, which would be nothing in modern warfare, but which were formidable at a time when canon was not brought to bear upon such fortresses. There these bold, brave, and pious men spent the whole of a severe winter in the midst of the deep snows which were surrounding them on every side, after having resisted several attacks made upon them in the autumn.

"At length, in the spring, it was announced to them that their enemies would return. Various offers were made to the Vandois to lay down their arms; they were promised pardon, and a sum of money each, if they would relinquish and give up their enterprise; but they were determined, by the help of God, to secure recovery of their vallies and the restoration of their families. They therefore announced that they meant to await their enemies, and at this time were reduced to about four hundred. Marshal Catinet, one of Louis XIV.'s best Generals, came to attack them with an army of nearly twenty thousand men. He filled the valley with troops, crowned every height with soldiers, and surrounded the Vaudois, so that it seemed impossible for them to escape, and then conducted a seige upon the Balsille, but with such ill-success that the French soldiers were mowed down by hundreds; and at length the indomitable Vaudois were completely victorious, and drove off the French army. Louis XIV., however, was not to be baffled by a few peasants, and Marshal Catinat did not mean to give up his enterprise because he was once defeated. He therefore left the command of his army to M. de Feuquieres, who returned to the attack at the head of 12,000 men. The soldiers filled the valley of St. Martin, crowned the neighboring hills with their forces, filled all the woods, and just opposite the chateau of the Balsille, placed a battery of cannon. The valley had never seen cannon before, and the Vaudois were ill-prepared to resist any such attack, A white flag was then hoisted by De Feuquiers, to announce that they should be forgiven if they would surrender; and afterwards a red flag replaced it, to announce that there would be no quarter if they did not surrender. They were then asked if they would yield, to which Arnaud and his men replied, that the cannon might fire, but their rocks would not be likely to be shaken by them, and that their hearts were like those rocks.

"But though they might be very bold, they were not able to resist the battery; it tore down their poor fortifications rapidly, and the soldiers of De Feuquieres ascended the Balsille by its only approach, which was a steep and glassy slope, on the southern part of the Chateau. At length with very little difficulty they entered into the fortress itself. Meantime the Vaudois, who had only lost a single man, retired to the Fortin, the sharp pinnacles behind. The Fortin had no means of defence; it was difficult of access, but as there was no water, and no means of living in the midst of the snows, the Vaudois, it was supposed, could not hold out; and the French, quite certain that their foes were in their hands, immediately announced that every man of them should be hung in front of the chateau the next day. On the following day the French mounted, with their usual gallantry, up those pinnacled heights, chased the Vaudois, and expected to take them prisoners; but when they had become fully possessed of the whole mountain of the Quatre Dents, and had the Fortine in their hands, without a single shot returned, they looked for their prey in vain, and did not find a single Vaudois there. Yet all around them were terrible precipices; every height of the country was filled with troops of the enemy's forces; at night, after those four hundred men had stood the whole day in battle, they knelt down on the ground, and implored the aid of God. Just at that time such a mist rose from the valley, boiling and curling up from beneath, as to hide them completely from the numerous watch-fires of the enemy, which were burning through the night, and which would have flashed upon them and left them no hope of escape. By the aid of that friendly mist they ascended a precipice with naked feet, which they could not have ascended with their shoes on—a precipice which no man has ever climbed besides, which not a man of the enemy would have dared to ascend, and which the chamois itself could not have climbed. They were in total darkness; they felt their way from rock to rock, and ascended, holding each other's hands. The next morning, when the mist cleared away, the French, thinking to find them on the Fortin, looked high in the clouds, above the Giugnivert, and saw those men cutting their way in the snow, on the highest point of the mountain beyond. God blessed them, and in ten days peace was made, and they were taken into service of the Duke of Savoy, as his favored troops, who before was, in conjunction with Louis XIV., seeking their utter extermination.

"It was a gallant defence and a remarkable escape which their meeting was called to celebrate. There is but one path to the spot at which the meeting was held.—The mountains and rocks are far too precipitous to be climbed any other way, at least without great difficulty. Along that path, from earliest dawn, there was a continuous flow of visitors. I awoke at half-past three, just as the first twilight was beginning to appear, and it was glorious to see the whole of that narrow pathwa ycrowded with visitors, climbing up the valley towards the Balsille. People were walking along the whole distance, as far as the eye could see, groping along the side of the mountain. At nine o'clockwe reached the spot, and I was forcibly reminded of the day on which the battle I have described to you was fought; for while the sun broke out above our heads, the mists such as those which shrouded Henry Arnaud and his friends seemed to hang over the Balsille, making it look as black as though it were the infernal region itself. As I approached the Balsille I could easily imagine with what terror the superstitious French soldiers would approach to the attack. It seemed as if the place was the very citadel of the Prince of Darkness, for the sunshine only made the shadows still deeper. However, on this day was no sign of conflict. We saw three thousand peasants assembled and seated on the grass in a beautiful theatre. There was a natural platform prepared by the rock on which we stood. It was a beautiful sight to see the place crowded, and the preparation made for the meeting.

"At nine o'clock the meeting was openod by one of the Vaudois pastors, a vice-moderator of the vallies, who expounded the order of proceedings, and gave out a hymn to be sung. A very earnest prayer followed, by another pastor named Malan. There was then a recital of the historical events which I have mentioned, extremely well drawn np by a Vaudois pastor of Turin, whose ministry among the Italians God has greatly blessed. The recital was listened to with great interest. He mentioned many things, showing the providential care of God over Arnaud and his men. It seems that when they returned from Switzerland they drove away the inhabitants who occupied their property before they could gather in their harvests. But they were so soon attacked themselves that they could not afterwards gather it in; so that in one of the vallies the snows came and completely buried the harvest before it could be gathered at all. In the winter, when they had taken possession of the Balsille, and had no provisions, being in danger of starvation, they returned to this valley, to see if they could find any; and to their surprise they found that the snows had melted, and that the harvests were ready for them, enabling them to live during the winter for several months. The people were invited to join in a hymn of praise, called the song of Balsille, and about a thousand voices joined in delightful harmony, to sing God's praise for the rescue of their fathers. The hymn contained such sentiments as these:

"It was here that our fathers, the true and the bold,
With myriads against them, but God on their side;
Superior to hardship and hunger and cold,
The crosses of Rome its armies defied.

Like Israel elected God's goodness to show,
They are saved by His care in each suffering time;
Their harvest they dug from the sheltering snow,
And climbed where the chamois would tremble to climb.

When the cannon had conquered their pinnacled height,
And nought was before them but death and despair,
They prayed to their maker that perilous night,
And he made them to triumph in answer to prayer.

And now when the signs of the terrible fray,
The bullets of France are found deep in the sod,
Each relic of battle should teach us to pray,
Each bullet remind us of duty and God.

Thou land of great actions, thou home of our sires,
High crags which have witnessed the toils of the brave,
Inspire us their children with ardent desires,
The foes of our faith to enlighten and save!"

The New Earth.

"The prevailing opinion in this country, probably, has been, and still is, that the destruction of the world described by Peter will amount to annihilation—that the matter of the globe will cease to be. But in all ages there have been many who believed that the destruction will be only the ruin of the present economy of the world, but not its utter extinction. And surely Peter's description does not imply annihilation of the matter of the globe. He makes fire the agent of the destruction, and, in order to ascertain the extent of the ruin that will follow, we have only to inquire what effect combustion will have upon matter. The common opinion is, that intense combustion actually destroys or annihilates matter, because it is thereby dissipated. But the chemist knows that no one particle of matter has ever been thus deprived of existence; that fire only changes the form of matter, but never annihilates it. When solid matter is changed into gas, as in most cases of combustion, it seems to be annihilated, because it disappears; but it has only asumed a new form, and exists as really as before. Since, therefore, biblical and scientific truth must agree, we may be sure that the apostle never meant to teach that the matter of the globe would cease to be, through the action of fire upon it; nor is there anything in his language that implies such a result, but most obviously the reverse."

Edward Hitchcock, D.D., L.L.D., late Pres. of Amherst Col.

"It cannot be thought that what is here said [in 2 Peter 3d Chap.] respecting the burning of the world is to be understood figuratively, as Wettstein supposes; because the fire is here too directly opposed to the literal water of the flood to be so understood. It is the object of Peter to refute the boast of scoffers, that all things had remained unchanged from the beginning, and that, therefore, no day of judgment and no end of the world could be expected. And so he says that originally, at the time of the creation, the whole earth was covered and overflowed with water (Gen. 1.), and that from hence the dry land appeared; and the same was true at the time of Noah's flood. But there is yet to come a great fire revolution. The heavens and the earth (the earth with its atmosphere) are reserved, or kept in store, for the fire, until the day of judgment, (v. 10.) At that time the heavens will pass away with a great noise, and the elements will be dissolved with fervent heat, and everything upon the earth will be burnt up. The same thing is taught in verse 12. But in verse 13, Peter gives the design of this revolution. It will not be annihilation, but we expect a new heavens and a new earth, wherein dwelleth righteousness, *i. e.*, an entirely new, altered, and beautiful abode for man, to be built from the ruins of his former dwelling-place, as the future habitation of the pious (Rev. 21. 1). This will be very much in the same way as a more perfect and an immortal body will be reared from the body which we now possess." Dr. Knapp.

Rev. Edward D. Griffen, D.D., late president of Williams College, Mass., says "A question here arises, whether the new heavens and new earth will be created out of ruins of the old; that is, whether the old will be renovated and restored in a more glorious form; or whether the old will be annihilated and the new made out of nothing. The idea of the annihilation of so many immense and glorious bodies, organized with inimitable skill and declarative of infinite wisdom, is gloomy and forbidding. Indeed it is scarcely credible that God should annihilate any of his works. It ought not to be believed without the most decisive proof. On the other hand, it is a most animating thought that this visible creation which sin has marred,—which the polluted breath of men and devils has defiled,—and which by sin will be reduced to utter ruin,—will be restored by our Jesus,—will arise from its ruins in tenfold splendor, and shine with more illustrious glory than before it was defaced by sin.

"After a laborious and anxious search for light on this interesting subject, I must pronounce the latter to be my decided opinion. And the same, I find, has been the more common opinion of the Christian fathers, of the divines of the Reformation, and of the critics and annotators who have since flourished. I could produce on this side a catalogue of names which would convince you that this has certainly been the common opinion of the Christian church in every age, as it was also of the Jewish."

Sermons, vol. 2. p. 450.

The Messiah, "finally, when the present course of the world shall have ended, will abolish even the outward consequences of the fall, the evil which sin has occasioned, and, after the utter extinction of the kingdom of darkness, glorify his kingdom on the renovated earth."

Reuel Keith, D D. Professor in Theological Seminary in Virginia.

"God will make, not the earth only, but the heaven also, much more beautiful than they are at present. At present, we see the world in its working clothes; but hereafter it will be arrayed in its Easter and Whitsuntide robes."

Martin Luther.

"If it be the purpose of God that the earth shall be subjected to a total conflagration, we perfectly well know that the instrument of such an event lies close at hand, and wait only the divine volition to burst out in a moment. But that would not be a destruction; it would be a mere change of form, and, no doubt, would be subservient to the most glorious results. 'We, according to promise, look for a new heavens, and a new earth; wherein dwelleth righteousness.'"

Scripture and Geology, by Rev. John Prye Smith D.D.

"This saith the Creator and Governor of the universe: 'Behold I make all things new!'—all which are included in that expression of the apostle, 'A new heaven and a new earth.' This is the introduction to a far nobler state of things, such as it has not yet entered into the heart of man to conceive,—the universal restoration. For 'we look,' says the apostle, 'for new heavens and a new earth, wherein dwelleth righteousness.'"

John Wesley.

"Very serious and impressive is the fact, that this idea of a radical change in our planet is not only predicted in the Scriptures, but that the earth herself, in her primitive rocks and varying formations, on which is lithographed the history of successive convulsions, darkly prophesies of others to come. The old poet prophets, all the world over, have sung a renovated world. A vision of it haunted the contemplations of Plato. It is seen in the half-inspired speculations of the old Indian mystics. The Cumæan sibyl saw it in her trances. The apostles and martyrs of our faith looked for it anxiously and hopefully. Gray anchorites in the desert, worn prilgrims to the holy places of Jewish and Christian tradition, prayed for its coming. It inspired the gorgeous vision of Augustine's 'City of God.' In every age since the Christian era, from the caves, and forests, and secluded 'upper chambers' of the times of the first mis ionaries of the Cross,—from the Gothic temples of the Middle Ages,—from the bleak mountain gorges of the Alps, when the hunted heretics put up their expostulations, 'How long, O Lord, how long!'—down to the present time,"

The Natural Responsibility of Man.

1. That man is a responsible being, is a truth assented to by the dictates of the natural conscience. The organization of civil society is based upon its admission, and it is pre-supposed in the giving of God's Supernatural Revelation.

2. The responsibility of man is founded on the necessary claim of the Creator, to the love and service of the creature; and, therefore, the obligation of man to serve God, cannot result from the terms of a mutual covenant; for that implies a voluntary contract between parties, into which they are at liberty to enter, or not, as theyplease. Now, doubtless, the act of creation, on the part of God, was perfectly voluntary, there being no cause of any thing He does, distinct from His own inherent Sovereignty. The act of creation, however, does not essentially include the obligation to reward the obedience of the creature; that obligation can exist only in consequence of a *promise* or *covenant* made in the exercise of Sovereign condescension.

3. With man, on the contrary, the case is different. The fact that existence has been bestowed upon him, bears with it, the inevitable necessity of submission to the will of Him from whom the existence has been received. With man is left no choice of independence of his Maker; besides obedience to the law of God, there can be but the one alternative, of suffering the penalty of transgression.

4. The condition of man's responsibility is the capability of moral action: the liberty of obeying, or of disobeying positive commands. In order to this, he was endowed with *intelligence* to perceive and understand his duty; with *conscience* to feel his obligation; together with *the capability of acting in reference to motives.* This moral constitution is pre-supposed in every case of positive law; and, consequently, if man had not been thus endowed, he could not have been the subject of that system of Divine moral government, under which he was placed at his creation.

5. From this view of the rights of the Creator, and of the moral constitution of man, the law of God for the government of man, must in its requisitions, be co-extensive with the whole original moral capacity; and must remain immutably in force, as long as a rational creature exists, that has derived his being from the Lord of all.

The Jerks.

From a forthcoming historical work entitled "the New Compendium of Methodism," by the Rev. J. H. Young.

"1803, August. What may be called a remarkable *excrescent feature* of the great revival in Tennessee and Kentucky, makes its appearance near Knoxville, in the former state. It consisted in violent agitation of the body, or spasmodic contraction of the different muscles, and soon became known as the 'jerks,' or 'jerking exercise.' It spread with much rapidity in the southwest, and principally among Presbyterians, Methodists, and Baptists; but it was not confined to these denominations, for Protestant Episcopalians, Independents, and even the quiet Quakers, did not escape the attacks of this singular physico-religious epidemic. The unconverted,—especially persecutors,—formal professors of religion, sometimes persons of nu-

Digitized by the Center for Adventist Research

doubted piety, and occasionally preachers as well as private members, shared in its glory or its shame. One writer mentions having passed a camp-ground where 'from fifty to one hundred saplings had been cut down breast high, for the people to jerk by!' Jerking was soon associated, among the more extravagant of the Presbyterians and Baptists, particularly in Kentucky, with violent *dancing*, *rolling* and *barking*, to the great injury of religion. How far these humiliating exercises were under the direction of Satan and the Shakers, remains to be revealed in the future; but it may be admitted that, although they were reproachful to religion, and for many years contributed to the discontinuance of camp-meetings in Kentucky, they were, nevertheless, overruled for good in some instances, and made to subserve the very cause they were intended to destroy."

Predictions of Malachi.

A CORRESPONDENT of Blackwood has made an admirable paraphrase of some of Malachi's predictions. There is life and spirit in the poems. It will not suffer by a second reading.

A sound on the rampart,
A sound at the gate,
I hear the roused lioness
Howl at her mate.
In the thicket at midnight,
They roar for the prey
That shall glut their red jaws
At the rising of day.
For wrath is descending
On Zion's proud tower;
It shall come like a cloud,
It shall wrap like a shroud,
Till, like Sodom, she sleeps
In a sulphurous shower.

For behold! the day cometh,
When all shall be flame;
When, Zion! the sackcloth
Shall cover thy name.
When thy bark o'er the billows
Of death shall be driven;
When thy tree by the lightning
Of death shall be riven;
When the oven unkindled
By mortal shall burn;
And like chaff thou shalt glow
In that furnace of woe;
And dust as thou wert,
Thou to dust shall return.

'Tis the darkness of darkness,
The midnight of soul!
No moon in the depths
Of that midnight shall roll.
No starlight shall pierce
Thro' that life-chilling haze;
Nor torch from the roof
Of the temple shall blaze.
But when Israel is buried
In final despair;
From height o'er all height,
God of God, Light of Light,
Her sun shall arise—
Her great Sovereign is there!

Then the sparkles of flame
From his chariot wheels hurl'd,
Shall smite the crown'd brow
And the god of this world!
Then, captive of ages!
The trumpet shall thrill
From the lips of a seraph
On Zion's sweet hill—
For, vestured in glory,
Thy monarch shall come,
And from dungeon and cave
Shall ascend the pale slave;
Lost Judah shall rise
Like a soul from the tomb!

Who rushes from heaven?
The angel of wrath;
The whirlwind his wing,
And the lightning his path;
His hand is uplifted,
It carries a sword;
'Tis Elijah! he heralds
The march of his Lord!
Sun, sink in eclipse!
Earth, earth, shalt thou stand,
When the cherubim wings
Bear the king of thy kings?
Wo, wo, to the ocean,
Wo, wo, to the land!

Tis the day long foretold,
'Tis the judgment begun;
Gird thy sword, thou most Mighty!
Thy triumph is won.
The idol shall burn
In his own glory shine!
Proud Zion, thy vale
With the olive shall bloom,
And the musk rose distil
Its sweet dews on thy hill;
For earth is restored,
The great kingdom is come.

The Invader Invaded.

NEVER in war has so powerful a nation as Russia suffered in so short a time such dishonor, defeat, and loss. A signal retribution seems to have attended the policy and the efforts of that power throughout the whole course of the campaign. The invader is himself invaded; his legions have been rolled back from the shores of the Danube to those of the Pruth; the evils he inflicted upon him, both in kind and in degree, and his prospects are for the moment gloomier than are those of the nations he so lately despised. The moral influence of the Autocrat is gone for ever, and that of his subjects, such as it was, has likewise perished. The Czar has been abetted by them in this invasion; it is not the Emperor only, but all Russia with which we are at war, however much we may read in the daily press of another purpost. There may be a reluctant acquiescence on the part of certain crafty diplomatists, especially just now that Russian statesmanship is so much disparaged; they may be, and doubtless there is, an opposition to the war among the commercial classes of St Petersburg, *because* their ports are blockaded, and their commerce shut up to the highway of Germany; but the objects of the war ard welcome to every true Russian. Nine hundred years ago a Russian chief led his hordes to the gates of Constantinople, and pillaged and burned its suburbs, and on retiring spread fire and havoc in his course, just as the Russian is proud of doing to-day. Silistria was the scene of Russian exploit before William of Normandy made the conquest of England, and again and again have the Greek Emperors recoiled before the barbarian followers of the Russ, and purchased an ignoble peace. Constantinople has been accustomed to tremble before the Muscovite, and to make any terms rather than incur his wrath. Christians or Moslems ruling there could never ignore the power, nor be indifferent to the continuity of the colossal northern empire. These true stories are dear to the shopkeeper in St. Petersburg, and the serf in the provinces, as well as to the official, the noble, the soldier, and the Czar, for whatever the Russians leaves unlearned, the exploits of his "holy Russian," from the remotest time, he is sure to know either by books or tradition. The government fosters an individious nationality, more than perhaps any other government ever did, and this is always calculated upon in the military enterprises of the Emperors. The clergy are, however, the chief instigators of all these modern incursions upon the South—to humble the Moslem, and erect the cross on St Sophia, is as earnest a motive with them as territorial aggrandizement with the Czar. The glories of a universal empire, and the universal establishment of the *Russo*-Greek Church, are the master-passions of the whole people, and this fact must be taken into the account, when we exact securities for the future. So far Russia has suffered terribly in pursuit of her dream of strangely blended glory and fanaticism. Whatever be the issue this season of the Baltic expedition, it has already not only blockaded the great outlet of Russia, but diverted thither armies that are now required in the Crimea, and upon the shores of the Euxine. Finland has been so menaced, and the feelings of her people against Russia so evoked, as to cause the utmost uneasiness at St. Petersburg among all classes of that city able at all to comprehend the crisis. The experiment, as we may best call it, at Bomarsund, has demonstrated to our great gunnery captain, Admiral Chads, that the mark which he so well knows how to hit, is likely to crumble beneath the stroke, instead of presenting the effectual resistance upon which he calculated; thus, no doubt is left that next spring Revel and Sweaborg are doomed, and the city of Helsingfors at the mercy of our fleets or our soldiers, while the Russian ships moored within her harbor must be ours, or sink in flames. If that fortress falls, it is a problem whether Cronstadt will ever be defended. We admit that if assault be delayed until next spring it may be still more strengthened, for the experience gained at the Aland Isles is not lost upon the Emperor any more than it is upon our own magnates, but no additional defences can make it impregnable, it must fall before the combined operations of military and naval attack. Sebastopol, ere these sheets reach our readers, will be begirt with the steel and flame of avenging hosts, or, already thus encircled, it may be that while our readers persue these columns the *true* tidings of victory to our arms are borne along the wing of the lightning to our exulting homes. The Circassian coasts and their fortresses, as well as the Crimea, are already lost to Russia, and now that a Turkish army penetrates into Bessarabia, the horrors of this war will, on many points, be showered upon the country of the aggressor himself, and the hoofs of invading squadrons already echo in the ears of Russian citizens, tread down the fields of Russian husbandman, and rest in their homesteads, just as did those of the wild Cossack by the inhabitants of contiguous territory. Already Russian recources and the pursuits of industry all through the empire have greatly suffered. The harvestman has been taken from the sickle to supply the ranks serried in war, or mowed down by the pestilence; and while southern Russia was laden with the ripening grain the hands that should secure the golden treasures have been stepped in blood or stiffened in death. The mercantile marine of Russia is captured or laid up like the fleets in her arsenals to rot; failures occur daily in what were the marts of commerce; the silver rouble is reduced one third in value, and the paper rouble two-thirds; forced loans empty the coffers of those who once were rich, and the treasury of the state is empty. Sixty thousand soldiers have blackened in death among the swamps of the Dobrudscha, or bleached upon the roads and plains of Wallachia, and tens of thousands more have perished in Crim-Tartary. Magazines, stores, fortresses, have been blown up or despoiled, their garrisons made fugitives or captives, and now the mightiest nations that ever raised the sword of battle are pointing it against the heart of Russia. Notwithstanding the lying and boasting which are worked as a system, by the proclamations of the Emperor, the despatches of the chiefs, and the columns of the *Invalide Russe*, the people are beginning to learn, within all the confines of the empire, that Circassian, Turk, Frank, and Briton are now on her soil; and that waste, dispersion, and seizure have swept around her shores, and are draining the reservoirs of her power. The invader is suffering as the invader. He sowed the wind, he reaps the whirlwind. He essayed to fling the lightning, it is discharged upon his own bosom. Thus will perish the authors and instruments of tyranny, until justice and freedom are avenged upon the earth, and an enlightened world shall learn war no more.

London Christian Weekly News, Oct. 17.

The Future.

"BUT as truly as I live, all the earth shall be filled with the glory of the Lord.—*Num.* 14:21.

This emphatic assurance should remove all doubts concerning the future state of our world. It is an answer to every possible objection. It is the settled decree of God. It comes from the holy Oracle, like a mid-day sun bursting through every cloud, and dispelling all darkness.

1. THE DIVINE PURPOSE.

1. It is unconditional.

2. It is certain as the existence of God. "As truly as I live."

It embraces the whole earth as the scene of its beneficence.

II. THE MODE OF ITS ACCOMPLISHMENT.

1. Law—the dispensation of typical ceremonies; Judaism conservative.

2. Gospel—the despensation of the Spirit; Christianity diffusive.

3. Empire—the dispensation of the universal theocracy; Christ's *will*, the world's code.

III. RESULTS OF ITS ACCCMPLISHMENT.

1. Paradise restored.

2. Christ rewarded.

3. The mystery of humanity solved.

THE CHURCH.

"Christ also loved the church, and gave himself for it: that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."—*Eph.* v. 25–27.

I. THE GIFT.

1. He gave Himself to a lowly condition.

2. He gave Himself to a suffering life.

3. He gave Himself to an ignominious death.

II. THE MOTIVE. It was love.

1. It was love to the guilty.

2. It was love to the polluted.

3. It was love to the dying.

III. THE PURPOSE.

1. That He might set it apart to the service of God—a *Church*.

2. That He might purify it from all iniquity.

3. That He might invest it with beauty and honor—a glorious Church without spot or wrinkle.

4. That it might be His own for ever—a Church presented to himself.

Inferences.

1. Are we members of this Church?

2. If so how secure is our position!

3. How immense our obligations!

IN every work that thou doest, and in every place that thou art; whithersoever thou goest, and wheresoever thou passeth be mindful of the end of life, and of the last hour which thou knowest not.

WHITHER fly I? to what place can I safely fly? to what mountain? to what den? to what strong house? what castle shall I hold? what walls shall hold me? whithersoever I go, myself followeth me: For whatsoever thou fliest, O man, thou mayest, but thy own conscience: wheresoever, O Lord, I go, I find thee; if angry, a revenger; if appeased, a redeemer: what way have I, but to fly from thee to thee; that thou mayest avoid thy God, address to thy Lord.

Foreign News.

NEW YORK, *Nov.* 16.—Cunard steamship *Asia*, Capt. Lott, from Liverpool at 11 o'clock on the morning of 4th inst, reached her dock here shortly after 9 o'clock this morning. She brings, 444 passengers. On the 5th inst, 2.15 A. M. passed steamship *Europa*, 8 miles north of Tuskar; 13th, 7 P. M., passed steamship *Pacific*, from New York for Liverpool. The propeller Charity, from Quebec, had arrived at Liverpool,

The following telegraphic despatch was received at the Foreign Office, just before the departure of the *Asia*, from Lord Stratford de Radcliffe:

CONSTANTINOPLE, *Oct.* 28—*midnight*. The captain of the English steamer *Transport*, which left Balaclava on the evening of the 26th, confirms to a great extent the information brought this morning by a French ship.

It appears that the Russians attacked the forts in the vicinity of Balaclava on the 15th, their number being about 30,000. The attack was unexpected. The Cossacks preceded the infantry. To resist them at first, were Ottoman troops and some Scotch regiments. The Turks gave way and even left their guns, which the Russians seized and turned against them. The Scotch, however, remained firm in their position.

The French took part in the affair, with admirable bravery. On the next day the position was attacked by 800 Russians, as well from the Sapastopol side as that of Balaclava. They were repulsed with great slaughter. The loss of the Russians must have been great,

It is affirmed that the fire of the batteries of the town had much slackened, and according to the reports of the wounded officers who had arrived at Ba-yuk-dere, the belief was still firmly entertained that Sabastopol would soon be in the hands of the Allies.

Among the names of the killed and wounded we find no general officer. S. DE REDCLIEEF."

Lord Dunkellin is promoted to Captain and Lieut. Colonel.

Up to the 25th of Oct. the seige and bombardment of Sebastopol continued with regularity and success, and the loss of life in the town of Sebastopol was so great that the air was said to be tainted by the number of unburied and putrifying dead.

Admiral Nachimoff had been killed by a shell. Lord Raglan is understood to be favorable to a prolonged bombardment in preferance to an immediate assult. On the other hand, the *Weiner Zeitung* publiches the following:

"Richeneff, Bessarabia, Oct. 29. On the 25th, Gen. Liprandi attacked the detached camp of the English, and took the four redubts which protested their position. The assailants, also took eleven guns. At the same time such a powerful cavalry attack was made that it probably cost the English half their light cavalry, Lord Cardigan, whg commanced the cavalry, escaped with great difficulty. Lord Dunkellen was taken prisoner by the Kussians.

Greek accounts from Odessa confirm this, and say that the English cavalry lost five hundred men.

It is certain that the Russians have received considerable reinforcements, and a still stronger corps was expected from Perekop.

In the recent attack made upon the forts at the mouth of the harbor of Sebastopol, the vessels of the allies were much damaged.

The British were said to be within three hundred yards of the Russian works, but the works were not strong enough, and had been much injured. A deserter stated that the Russian loss was very great.

The French division from the Piræus had passed the Bosphorus, to reinforce the besieging army.

The official despatches made no mention of Gen. Liprandi's alleged victory. The affair is understood to have taken place near Eupatoria, where the allies are on the look-out for the expected Russian reinforcement.

The English accounts say that their cavalry was attacked, but that the French advanced to their assistance, and the Russian retired.

Lord Dunkellin's family has been informed by the government that the report of Lord Dunkellin's capture by the Russians is not true, or, at least, very doubtful.

It is said that two Russian men of war, which had been careened over in the harbor, to serve as batteries, had been sunk by the allies.

Water was beginning to fail in Sebastopol.

Lord Raglan's chief interpreter, a Greek, had been sent to Constantinople for trial as a Russian spy.

Menschikoff reports officially that the Russian

Digitized by the Center for Adventist Research

loss at Alma was 4500 men; and that Fort Constantine had been much damaged, bastion No. 3 having had 33 guns dismounted.

Gortschakoff was apparently strengthening his position on the Danube.

Contradictory rumors are current as to the progress of negotiations, and Austria will centainly not, unless compelled, come to an open rupture with Russia until she is confident of the support of Prussia and the Germanic Governments. There is talk of a note from Count Nesslrode to Prussia, stating that Russia is prepared for all contingencies, and will, under all circumstances, maintian her traditional policy in the East.



The Advent Herald.

BOSTON, NOVEMBER 25, 1854.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and its truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE PROPHECY OF ISAIAH.

CHAPTER LIII.

He is despised and rejected of men;
A man of sorrows, and acquainted with grief;
And we hid as it were our faces from him;
He was despised, and we esteemed him not.—v. 3.

John 1:10, 11—"He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not." Luke 19:14—"His citizens hated him, and sent a message after him saying, We will not have this man to reign over us."

The Saviour's *joy* is nowhere referred to; but it is recorded (John 11:35,) that "Jesus wept." Also on the occasion of his last visit to Jerusalem, (Luke 19:41,) "he beheld the city and wept over it." In the garden, (Matt. 26:37,) he "began to be sorrowful and very heavy," and he said, "My soul is exceeding sorrowful, even unto death." He prayed, "O my Father, if it be possible, let this cup pass from me." And, (Luke 22:44.) "being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground." To hide the face from him, is put by substitution for a refusal to bestow on him a look of recognition and compassion.

Surely he hath borne our griefs, and carried our sorrows:
Yet we did esteem him stricken, smitten of God, and afflicted.
—v. 4.

"Surely," is a word of much emphasis—there being no possibility of a mistake. He suffered because of *our* sins, and not for any wrong of his own; and therefore we should not have hid our face, from him, as in v. 3. He bare our sins and carried our sorrows away into a land of forgetfulness, as was typified by the scape-goat. (Read Lev. 16:5-22.)

To "bare" our griefs, and "carry" our sorrows, are metaphors illustrative of his enduring in his own person the punishment due for our sins; and his being "stricken," and "smitten" of God, are put by substitution for the infliction on him of those sufferings.

This scripture is referred to in Matt. 8:16, 17—"They brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick; that it might be fulfilled which was spoken by Esaias the prophet, Himself took our infirmities, and bare our sicknesses." But it has a more full fulfilment in his death, as we read, Heb. 9:28—"Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." 1 Pet. 2:24—"His own self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness: by whose stripes we are healed."

But he was wounded for our transgressions,
He was bruised for our iniquities:
The chastisement of our peace was upon him;
And with his stripes we are healed.—v. 5.

"Wounded," is in the margin, "tormented." Rom. 4:25—He "was delivered for our offences, and was raised again for our justification."—1 Cor. 15:3—"Christ died for our sins according to the Scriptures." 1 Pet. 3:18—"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." By his sufferings satisfaction was made for God's broken law, so that the sins of penitent believers may be freely forgiven—without which salvation would not be possible for any." Rom. 3:23-26—"For all have sinned, and come short of the glory of God; being justified freely by his grace, through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."

All we, like sheep, have gone astray;
We have turned every one to his own way;
And the Lord has laid on him the iniquity of us all.
—v. 6.

By a simile, the failure of man to comply with the requirements of Jehovah are likened to sheep that have strayed away from the protecting care of their shepherd; and this acknowledgment of it is a penitent confession for sin. Thus David said, (Psa. 119:176) "I have gone astray like a lost sheep; seek thy servant." Peter said to those to whom he wrote in his 2d epistle (2:25) "Ye were as sheep going astray; but now ye are returned unto the Shepherd and Bishop [*episcopus*—overseer] of your souls." And Jehovah said to Ezekiel (34:6.) "My sheep wandered through all the mountains, and upon every high hill; yea my flock was scattered upon all the face of the earth, and none did search or seek after them." But when Jesus (Matt. 9.36,) "saw the multitude, he was moved with compassiou on them, because they fainted, and were scattered abroad, as sheep having no shepherd."

"Have gone astray," and "turned to his own way," are put by substitution for estrangement from God, and for pursuing a course of conduct chosen by each one for himself. And "iniquity" is put by a metonymy for the punishment due for our iniquity. In the margin it reads, The Lord "hath made the iniquity of us all to meet on him."

He was oppressed, and he was afflicted, yet he opened not his mouth:
He is brought as a lamb to the slaughter,
And as a sheep before her shearers is dumb,
So he openeth not his mouth.—v. 7.

Not opening his mouth, is put by substitution for not speaking,—his meekly dying for us, and his silence when questioned by the Jewish high priest, being likened, by similes, to the unresisting silence of a lamb when it is to be slaughtered, and of a sheep when being divested of its fleece. Matt. 26:62, 53—"The high priest arose and said unto him, Answerest thou nothing? what is it which these witness against thee? But Jesus held his peace." 27:12-14—"And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly." 1 Pet. 2:23—"Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously."

This portion of Isaiah was explained by Philip to the eunuch. Taking it for his text, he "preached unto him Jesus." (Read Acts 8:26-35.)

He was taken from prison and from judgment:
And who shall declare his generation?
For he was cut off out of the land of the living:
For the transgression of my people was he stricken.—v. 8.

The first part of this text reads in the margin, "He was taken away by distress and judgment, but, &c. (Read Acts 8:33.) The idea seems to be that by distress, suffering under a judicial sentence, his life was to be terminated. It does not appear that Christ was incarcerated in prison—the little respite from punishment, which such a confinement would give, not being allowed him.

"Who shall declare his generation!" is understood by Bishop Lowth to refer to the practice recorded in the Mishna, which states that before any person was convicted of a capital offence, proclamation was made before the prisoner by the public crier in these words: "Whosoever knows anything of this man's innocence let him come and declare it." There is no evidence that such proclamation was made in connection with the trial of the Saviour; although the Gemara of Babylon, written in the 2d century fabulously alleges that it was for a period of forty days!! Bishop Lowth supposes that the Saviour alluded to the neglect of the Jews to take this measure to ascertain his innocence, when (John 18:19, 21,) the high priest "asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I have said."

"Cut off," is a metaphor to illustrate that he was to suffer a violent death. Dan. 9:27—"After threescore and two weeks shall Messiah be cut off, but not for himself,"—suffering for our sins. "Was stricken" is put by substitution for put to death—The *mar. read.* is, "the stroke was upon him."

And he made his grave with the wicked, and with the rich in his death;
Because he had done no violence, neither was any deceit in his mouth.—v. 9.

Bishop Lowth renders this text: "And his grave was appointed with the wicked; but with the rich man was his tomb: although he had done no wrong, neither was there any guile in his mouth." Those who were punished with death among the Jews, were subjected to an ignominious burial. The Saviour was executed between two thieves, on a cross designed for the execution of a murderer; and it was doubtless intended that their bodies should be treated alike. John 19:31—"The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath-day, (for that Sabbath-day was an high day) besought Pilate that their legs might be broken, and that they might be taken away." But their ignominious purpose respecting the body of Jesus was divinely frustrated. Matt. 27:57, 58—"When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple: he went to Pilate and begged the body of Jesus. Then Pilate commanded the body to be delivered." John 19:39-41—"And there came also Nicodemus (which at the first came to Jesus by night) and brought a mixture of myrrh and aloes, about an hundred pounds weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified, there was a garden; and in the garden a new sepulchre, wherein was never man yet laid." Thus he received a burial such as is usually accorded to wealthy Israelites.

"Deceit" is put by a metonymy for expressions of deceit. 1 Pet. 2:21, 22—"Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth."

THE EARTH AND MAN.

"Man, at the first, had for his place this world, and, at the same time, for his privilege an unclouded fellowship with God, and for his prospect an immortality, which death was neither to intercept nor put an end to. He was terristial in respect to condition, and yet celestial, both in respect of character and enjoyments.

"The common imagination that we have of paradise on the other side of death, is that of a lofty ærial region, where the inmates float in ether, or are mysteriously suspended upon nothing; where all the warm and sensible accompaniments, which give such an expression of strength, and life, and coloring to our present habitation, are attenuated into a sort of spiritual element, that is meagre and imperceptible, and utterly uninviting to the eye of mortals here below; where every vestige of materialism is done away, and nothing left but certain unearthly scenes, that have no power of allurement, and certain unearthly ecstasies with which it is felt impossible to sympathize. The holders of this imagination forget all the while that there is no necessary connection between materialism and sin; that the world which we now inhabit had all the solidity and amplitude of its present materialism before sin entered into it; that God, so far, on that account, from looking slightly upon it, after it had received the last touch of his creating hand, reviewed the earth, and the waters, and the firmament, and all the green herbage, with the living creatures, and the man whom he had raised in dominion over them, and *he saw every thing that he had made, and behold, it was all very good.* They forgot that, on the birth of materialism, when it stood out in the freshness of those glories which the great Architect of nature had impressed upon it, that *the morning stars sang together, and all the sons of God shouted for joy.* They forgot the appeals that are every where made in the Bible to his material workmanship, and how, from the face of these visible heavens, and the garniture of this earth which we tread upon, the greatness and goodness of God are reflected on the view of his worshippers. No, my brethren, the object of the admirations we sit under is to extirpate sin, but it is not to sweep away materialism. By the convulsions of the last day it may be shaken and broken down from its present arrangement, and thrown into such fitful agitations as that the whole of its existing framework shall fall to pieces; and with a heat so fervent as to melt the most solid elements, may it be utterly dissolved. And thus may the earth again become without form and void, but without one particle of its substance going into annihilation. Out of the ruins of this sacred chaos may another heaven and another earth be made to arise, and a new materialism, with other aspects of magnificence and beauty, emerge from the wreck of this mighty transformation, and the world be peopled, as before, with the varieties of material loveliness, and space be again lighted up into a firmament of material splendor.

"It is, indeed, a homage to that materialism, which many are for expunging from the future state of the universe altogether, that, ere the immaterial soul of man has reached the ultimate glory and blessedness designed for it, it must return and knock at the very grave where lie the mouldered remains of the body which it wore, and there inquisition must be made for the flesh, and the sinews, and the bones which the power of corruption has, perhaps centuries before, assimilated to the earth around them, and then the minute atoms must be reassembled into a structure that bears upon it the form, and lineaments, and general aspect of a man, and the soul passes into this material framework, which is hereafter to be its lodging-place forever; and that not as its prison, but as its pleasant and befitting habitation; not to be trammelled, as some would have it, in a hold of materialism, but to be therein equipped for the sevices of eternity; to walk embodied among the bowers of our second paradise; to stand embodied in the presence of our God."

Chalmers.

LETTER FROM LONDON.

A correspondent of the Boston *Traveller* writing from London, Nov. 3d, says:

"Eleven years ago, theMarquis de Castine, in his work called "The Empire of the Czar," the result of observations made during a journey through Russia, drew the following dark picture of the Ruler of that country:—"I have no more hesitation, no more uncertainty of opinion as regards the character of the Emperor Nicholas; my judgment of that Prince is at length formed. He is a man of talent and resolution: it needs that he should be, to constitute himself the gaoler of the third of the globe; but he wants magnanimity; the use that he makes of his power only too clearly proves this to me. May God pardon him! happily I shall never see him again. * * * *

"His resentment is implacable; with hatred so strong, he may be a Sovereign, but he cannot be a great man. The great man is mereiful, the political character is vindictive; vengeance reigns; pardon converts. The existing crisis appears to justify this estimate; and though sufficiently beset, nothing has yet happened so decisive as to humble and change the nature of the Giant, who would war against Fate itself.

"In the absence of direct despatches from the Crimea, public opinion is much agitated, and the public funds more or less affected by sinister rumors, which may, without exception, be traced to Greek commercial sources, abroad and in London. The Greeks do not disguise their partiality towards Russia, and their wish that the Czar may be victorious. As a means (so far) to this end, they daily circulate news favorable to the side they espouse, and the merchants and money jobbers speculate on the impression they have produced, as they are more or less believed, and besides their own fabrications, they pretend to pin their faith to the veracity of the accounts from St. Petersburg, or elsewhere, which chime in with their projects and desiderata. Thus they hold that the garrison of Sebastopol have, in several sallies, destroyed a French battery, and spiked 19 guns and mortars; and been even more successful against the English, not only overthrowing their siege works, but defeating their cavalry in the field at Balaklava, with great loss.

"To counteract those Greek *on dits*, and another of a surprise at Eupatoria, we know that the Russians acknowledge the loss of 4500 killed and wounded at the Alma; that the joint bombardment by the allied fleet and land forces which began on the 17th, was very destructive and cost the enemy two Admirals, Kornileff killed and Nachinoff wounded, if not dead (a righteous fate for the heroes of Sinope); and that up to the 25th, when the Trent steamer left, and reached Varna on the 25th, the siege continued to be regularly pressed in spite of natural and strategic difficulties and the brave defence of the army-garrison. The despatches expected by Government do not reach later than this; nor is there any certain intelligence beyond the foregoing date. But, as every hour may bring the authentic details of the fighting during the week after the operations commenced, and perhaps a day or two farther particulars, it may be that a postscript will convey some interesting matter.

Digitized by the Center for Adventist Research

"Five o'clock. We have no more authentic news from the seat of war. The *Times'* Vienna correspondent repeats the rumor of Gen. Liprandi having carried the fortifications at Balaklava and killed 500 of the British cavalry—and states that the French works at Sebastopol had been found too week, enough perhaps to furnish grounds for Menschikoff's version of the operations, and the English had pushed their approaches to within 300 yards of the enemy. It is evident that Sebastopol must be a mass of ruins, and hardly possible to be retained much longer even as the head quarters of an army. The prudence of persevering in the terrible bombardment, instead of sacrificing lives, in an assault, cannot be questioned. The place will soon be virtually extinguished; and then it will be seen whether the combatants, re-inforced as they have been on both sides, will try the issue of a campaign in and for the Crimea.

"Cholera and Typhus, we are sorry to say, continue to do their fatal work. The deaths of many gallant officers are announced by every arrival.

"The rise in the corn market appears to have received a small check; and more home-grown new wheat is coming in, so that in spite of all the excesses, it is to be hoped that the price of the staff of life may be kept within reasonable bounds, and the consumption of the laboring classes and the poor. These, with pinched provision and empty stomachs, can hardly be expected to be satisfied with the meagre assurance, that though the late harvest was one of super-abundance, there was so much of exhausted granery stock to replace, that it was not only neutralized but immediately followed by an extensive rise. So, when the preceding supplies were almost exhausted, the wheat ranged at 50s, but when fully replenished, and a large proportion over, it advanced 20 per quarter! This is queer and not convincing logic. The comparative failure in American breadstuff produce is utterly inadequate to more than a very partial rise; and the simple truth is, that the expectation of war prices, and the ability to hold back for them, is quite enough to account for the tampering with a trade in which such vast combinations and monopolies prevail.

"The Liverpool failures, and their effect on the great Provision Houses in England, Ireland and America, continue to occupy much public attention, and are generally attributed to gigantic speculations founded on Bill accommodations, which brought on the crash at the first pinch. The balance against the firm of W. Oliver is given out to be £113,000, and flattering hopes are held out of favorable realization: but meanwhile the mischief is done, and the wide-spread ramifications of the evil causes not only a commercial paralysis, but much distress throughout this important branch of commerce.

"Kossuth is at present domiciled at his residence in St. John's Wood, about a mile from Hyde Park Corner. He is living retiredly but sees a good many of his political friends, and it is understood is not without carrying on intrigues in Germany, through numerous agents attached to the revolutionary cause." P. T. O.

MY JOURNAL.

Wednesday, *Sept.* 13*th.*—Took cars in company with Elder Osler for the Champlain Camp meeting; we arrived at Rouse's Point in the evening and put up with brother W. Weeks.

Thursday, 14*th.*—Went on to the camp ground and prepared for the meeting, which opened on the 15th. I gave the discourse from Rev. 2:4—"Nevertheless I have somewhat against thee, because thou hast left thy first love." At the close, a large number spoke, some confessing and others giving a good testimony for the truth. The work of God began to revive, and from this meeting there was a steady increase of love and power in the meetings until the close.

Saturday, *Sept.* 16*th.*—Was a good day, three discourses were given by Elders Farrar, Osler and myself, and some were awakened and confessed the Lord.

Sunday, *Sept.* 17*th.*—There was a very large attendance, and a solemn and attentive audience during the day. Many were impressed with the importance of personal religion, which was manifested in after meetings.

Monday, 18*th.*—Was a day of victory and a number were converted. All hearts were cheered with the songs of new born souls.

Tuesday, 19*th.*—The meetings increased in interest and power, a number converted, and six baptized. We had a glorious season at the water. One young lady was converted at the time on the banks of the river, and has become a bold advocate of the cause.

Wednesday, 20*th.*—The meeting increased in power and interest beyond any previous day. Eight more were baptised, about fifteen converted, and at the closing service, forty came to the altar for prayers. We were obliged to close the meeting at this time, though all were anxious for its continuance. We felt sadly about it, but engagements at New Haven, prevented a longer stay. So we formed the parting circle in which brethren and sisters, and many of the citizens united. It was a scene of surpassing interest. We parted in the hope

"Soon to meet again,
Meet ne'er to sever;
Where peace will wreath her chain,
Round us forever."

During the entire meeting fourteen were baptised, sixteen were received into the church, and thirty or more converted, We left the meeting in charge of Elder Dudley, who baptized others and continued the meetings for a time.

This people need a good pastor, may God give them one "after his own heart."

Thursday, *Sept.* 21*st.*—Brother Clark kindly took us to the depot at Rouse's Point, where we took cars for New Haven, and arrived at noon. We held meetings on the 22d, 23d and 24th. Several were awakened and converted to God. Brother Osler and myself were obliged to leave before the meeting closed. Brother Farrar remained and sustained it to the end. The season was a refreshing one.

I returned home September 24th, to remain for a time with the church, and attend to duties of the office and new chapel.

From Sept. 24th to Oct. 22d, I preached regularly in Chardon Street Chapel. October 22d, we closed our labors in that consecrated place. We left with a little remnant, and commenced in our new place of worship at the corner of Kneeland and Hudson Street. The Chapel not being finished, we began in the vestry which was dedicated Oct. 29th. The meetings were well attended on that day, as also on the succeeding Sabbath. All hearts were filled with joy and hope. We truly "thanked God, and took courage."

Tuesday, *Nov.* 7*th.*—I left home to fill an appointment in Richmond Me. I spent this evening with Elder Pearson, in Newburyport; the Hall being engaged for other purposes, I did not preach. Brother P. is prospering in his work. The church there are united, stable-minded, and settled in the Advent faith and hope.

Wednesday, *Nov.* 8*th.*—I spent in Portsmouth. During the day visited a number of families, some of whom were tried, and afflicted, to whom I administered the consolations of the gospel. In the evening preached in the Advent chapel to a full and candid audience. The *time* message of '54 was received with favor by many in this place. But they received kindly from me a close, practical discourse from Num. 14:24—"But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it."

Thursday, *Nov.* 9*th.*—Took the cars for Richmond, Me. Brother Osler joined me at Portland, and we arrived at R. in time for the evening service. We were very kindly entertained on our arrival by brother Wm. C. Hall, at the village.

The meetings continued four days, and were of much interest and importance to the cause. The number was not large, but many of the faithful and true hearted were there. We were of "one heart." Brother Wellcome, the Secretary of the Conference has given an account of the meeting, which will be found in another column. I regretted that brother Osler and myself were prevented by the storm from giving two discourses on our true position on the *time*. They have had as much as they desired the year past on the *time*, of the advent this year, and would have been glad to have heard on the true position of Adventists on this point. We may yet do this, when it will be as well appreciated as now. *There is good evidence to believe in the immediate coming of Christ.* The fact that the recent times set by presumptuous persons for the coming of our Saviour have passed, does not effect the substantial reasons of the iminency of that event. The "Lord is nigh, even at the door." The Adventists are more than ever settled in this great and glorious truth.

The Maine Conference will no doubt meet again in a few months, when it will be more fully attended by the friends of the cause. Let them keep up good courage.

During the Conference, by request of the citizens in Richmond village, I gave a discourse on *Romanism*. It was largely attended. The American party are triumphant here.

Monday, *Nov.* 13*th.*—By special request I gave a discourse on *Romanism* in Hallowell. We had good attendance in City Hall, and were well received by the citizens, as well as by the Adventists. I was cordially received by Dr. Smith and family, as always, as also by the "little flock" who are striving to live and maintain the cause.

Tuesday, *Nov.* 14*th.*—Came to Portland, and having a few hours before the meeting, I visited a number of families, and had pleasant interviews with old friends. The '54 message has had quite a run here, much to the sorrow of many of the true hearted and faithful Adventists. But they have never left the cause, although for a time they have kept back till the tide of excitement was over. They expressed to me much confidence and hope relating to the cause in P., which they are still determined to maintain. They only need a faithful pastor.

I gave a discourse on Heb. 11:7—"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith," to a very full house, "who received the word" with interest.

Wednesday, *Nov.* 15*th.*—Returned to Boston, where I shall be confined mostly for the present.

I shall be glad to hear from the friends of the cause, what is the state of the cause among you, and what are its wants? Let us all arise and enter anew upon our work. Brethren and sisters who have been disappointed should not be disheartened; cheer up. The good land is just in view. "He that is to come, will come, and will not tarry." Have patience.

A DISGRACEFUL AFFAIR.

Hartford, Ct., *Nov.* 18.—This city this morning has been the theatre of the most intense excitement, growing out of the refusal of a Roman Catholic Bishop to allow the remains of Father Brady to be buried near the church. In consequence of some difficulty, the Bishop had suspended Brady, and the treatment which the latter had received is believed to have induced the disease of which he died. The people, siding with their former pastor, determined that he should be buried near the church as he had requested, and yesterday afternoon dug a large place for the purpose of building a receptacle for the coffin.

This morning the whole was found to have been filled up by order of the Bishop, but the people were not to be defeated, and despite the efforts of the Bishop and Priests, succeeded in again opening the hole. The Bishop then refused to open the church for the performance of the funeral services, but after an hour's delay the people again succeeded and the church was opened, when it was found that the alter had been so fixed that the mass could not be celebrated.

But the people again triumphed and had things put to rights, and now, 12 o'clock, a priest from one of the adjacent villages, a friend of the late Father Brady, is saying mass.

The streets in the neighborhood of the church have been filled all the morning with an excited multitude.

Some particulars of the former history of the man seems necessary to a proper understanding of the peculiar scene sat his funeral, in which, it will be remembered, the Catholic rebelled against the dictum of the Bishop, and insisted upon burying their lamented friend and teacher according to the dictates of humanity and the teachings of their better natures.

Father Brady has been in Hartford 18 years, during which time he had the satisfaction of seeing a small society increase to one of immense size under his personal labors The *Courant* says that Father Brady "has uniformly shown himself on the side of temperance, good order, and subjection to the law. He has kept the peculiar characters of some of his congregation from any intrusion on the rights of others, and has won the respect of the members of other denominations by the good influence he has exherted over the turbulent, and by the peace of society which he has preserved."

The deceased had purchased him a house, and had succeeded in erecting a splendid stone cathedral. The *Courant* says:

"When the Bishop of Hartford arrived among us, he required, as we understand, the surrendry of all the church property to himself, which, we believe, Mr. Brady granted. He further demanded that Father Brady should give up his house in Talcott street, and live with him in Church street. This Father Brady refused to do, and a long and bitter controversy ensued. At one time Father Brady in endeavoring to enter the cathedral for some religious purpose, was forbidden by the sexton and a personal recontre ensued, for which Father B. was suspended from his office as Parish Priest.

"It was for a long time hoped that he would be restored, but on the Sabbath before the last, it was announced that another man would take his place.

"This blow to all the hopes and aims of his whole life weighed heavily upon him, and, the cholera intervening, he died on Thursday night, after an illness of 24 hours."

Father Brady, previous to his death, indicated the spot where he would be buried, in front of the Cathedral, and here his parishioners determined that his remains should be deposited. This the Bishop resisted, and the scenes occurred which have been correctly reported by the telegraph.

Letter from Eliza Clark.

Bro. Himes: I subscribed for your paper at the Conference in Lowell, in the summer of '41. And I have not yet seen the time, that I felt as though I could do without it. And you may expect me to be a constant subscriber, as long as I am able to read it, and pay for it. To my mind, it is the best paper in the land: and I have long felt that there should be some extra exertions made by the friends of the cause, for its support. Was glad to see the proposition of brother Cole, and Smith, to raise money, to relieve you from your embarresment. There are many that are able, and I doubt not willing, to pay fifty dollars: and there are still many more that are not able to pay so much, that will gladly pay five dollars. I cheerfully send you my name, to be one of the two hundred, to raise a thousand dollars; and also the name of sister Abby F. Ober. And believing that what we do, must be done soon; we send you—enclosed the ten dollars. And now dear brethren and sisters, let us come up to this work in earnest, not only by giving our money, for the support of the cause, but let us aid by our prayers, and let those that are capable enrich the columns of the *Herald*, with the productions of their pen. Will not those *Watchman*, that have left the walls on account of poor health, favor us occasionally with a word of encouragement in this trying time? Finally brethren, let us do what we can, that it may be said unto us, in that day, Well done good and faithful servant. Pray for me and mine, that we may be premitted,—though all unworthy—to meet you, and all the dear saints in the Kingdom of God. Your sister, hoping for redemption at the coming of Christ. Eliza Clark.

Manchester, N. H., Nov. 13, 1854.

An Enquiry.

In Daniel 9:25 we read as follows: "Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem unto Messiah the Prince, shall be seven weeks and threescore and two weeks."

Now can the termination of these 69 weeks or 483 years have a later date than the crucifixion, or A.D. 34? And if not, does it not follow that the 2300 days, must have ended at least 3 years since, admitting their connection with the 70 weeks?

An Inquirer.

Ans. They could not have reached to the crucifixion: for they only extend to Messiah the Prince, who was recognized as such at his baptism. Also this crucifixion was to be in the *midst* of the 70th week, and transpired three and a half years after the Divine public recognition of the Messiah. The 490 weeks could extend only to A.D. 34; and from that time to the present is over 1820 years.

The Dedication will be remembered by our brethren and friends—December 6th at 2 o'clock. We shall be most happy to see all interested. And though our means of accommodation are very limited, we shall do the best we can, and all we can to accommodate.

Brethren will come directly to the chapel, and call at 46 1-2 Kneeland Street, (up stairs).

J. V. Himes.

Note from S. Foster.

Bro. Himes:—The propositions of brother Cole, and Smith, to raise $2,000 are good. I hope the friends of the cause will make up the first and second. Twenty to pay $50. each—$1,000; two hundred to pay $5. each—1,000. I claim the privilege in *each case*. Yours Truly,

Nov. 16*th* 1854. S. Foster

Alonzo Jones of Worcester Vt., last week, accidently discharged his gun so that the charge of shot entered his mouth and lodged in his brain. He was alive at last accounts, but was not expected to survive.

"The Abrahamic Inheritance."—This article commenced in our last, will be continued in the next *Herald*.

Digitized by the Center for Adventist Research

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from he friends of the *Herald*.

CONFERENCE OF ADVENTISTS IN MAINE,

was holden in Richmond, Nov. 9th, 10th, 11th and 12th.

ACCORDING to previous appointment the Conference convened at the "Reed" meeting house, Nov. 9th, at 7 o'clock P.M. An able and truly important discourse was delivered by brother J. V. Himes, founded on Num. 14:24—"But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went, and his seed shall possess it." The leading sentiments dwelt upon were, the importance of "following the Lord fully," in the meekness and confidence of the spirit of Christ, in harmony with the divine arrangements; together with the blessed results of so doing.

FRIDAY MORNING.

Nov. 10th.—Conference met at 7 1-2 o'clock, and listened to a well arranged discourse, by brother L. Osler, from Eph. 5:16, "Redeeming the time because the days are evil." Practical Christianity, while surrounded by evil, was forcibly urged upon us, as an indispensable duty. The days too were noticed as being the "last," and full of evil.

AFTERNOON.

At 2 o'clock, brother Himes gave us a sermon founded on Psa. 133, "Behold how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments. As the dew of Hermon, and as the dew that descended from the mountains of Zion, for there the Lord commanded the blessing, even life forevermore." This was a sermon not soon to be forgotten by those who heard. It came with such spirit and power, breathing the spirit of the fulness of the gospel of Christ, as to lodge in the hearts of the brethren and sisters, and good will follow as the fruit.

EVENING SESSION.

At half past 6 brother Osler preached a valuable and comforting discourse to the saints, but a solemn and impressive warning, to ungodly evil working persons, and sinners, founded on 1 Peter 4:15–17, after which a season was occupied in exhortation, by various brethren and sisters.

SATURDAY.

Nov. 11th.—At 9 o'clock P. M. met for prayer and conference, but the time was mostly occupied by one who had no interest in our Conference, until 11 o'clock, when brother Himes preached from Heb. 11:7, much to the strengthening of the faith, and confirming the hopes of the church. This was by the Holy Spirit, made a heart searching sermon.

AFTERNOON SESSION.

At 2 o'clock P. M. Conference met to hear "Reports of Churches and families abroad."

The ministers present at Conference were brethren N. Smith, L. L. Howard, R. R. York, J. Partridge, and I. C. Wellcome of Maine, J. V. Himes and L. Osler of Massachusetts. Before the session to hear reports of churches, however, brethren Howard, York and Partridge left to fill their Sunday appointments. It being very rainy, many, from various parts of the country, who intended to be present, were prevented the pleasure. A larger number were present than we expected. Conference organized, after prayer, by the choice of brother N. Smith, as Chairman and I. C. Wellcome, Secretary, when the following reports were received:

Richmond.—Brother Bates remarked, that their meetings had been more fully attended the past year, but less spiritual, some things had distracted them, &c., so he had not attended the meetings much for some time past. Brother Bailey said, We have two meetings a week, good union among ourselves, there is a difference of opinion on time, but this ought not to seperate us. God has blessed us, and we have had many good seasons. The Lord's supper is neglected. We differ about church order, but we mean to live and serve God, and gain the kingdom when Jesus comes.

Brother L. Curtis said, God's house is a house of order, I am interested in the cause, but I wish to see things go on in Bible order.

Bro. Umberhind said, We have had some blessed meetings this year. I love the sentiment we have been hearing preached at this meeting, "think, and let think." We want to learn all we can, and have love and fellowship, and labor together for souls till Jesus comes, to give us the kingdom.

Bro. Wm. C. Hall said, We need to be united in our labors, we had some good meetings; some have been very strong on the new time movement, and some probably too much influenced by the no-work doctrine, and some other things. Brethren Wellcome and Smith have preached to us some during the last summer, which I think has had a good effect among us.

Hallowell.—I. C. Wellcome said, We have a few brethren and sisters in H. who love the Lord, and serve him, and they are holding fast whereunto they have attained. We organized a church of 11 members, and mean to live in the order of the gospel, we have about as many more with us, who are afraid of organization lest we shall go too far. During last winter our congregations were good; the Lord converted some, reclaimed some, and convinced some Christians, of the truth of the Advent near. Since then we have moved our meetings twice, our congregations small, our social meetings very good, we are well united, and mean to "hope unto the end." The calls from abroad are so numerous that brother Smith and myself are away much of the time. I am fully satisfied that not much permanent good can be done, without following the Bible rule of organizing.

Bro. N. Smith said, We are well united and mean to stand ready constantly, for the coming of the Lord. Some among us are partial believers in the time. The time argument has been presented among us. I thought their was a probability that there might be something in the 5:19 argument, but that argument failed. I have had no confidence whatever in their new argument—on the types.

Topsam.—Bro. George Howland said, We have no meetings; we have sometimes tried to maintain meetings, have started three, but could not sustain them. There are but few of us, we sometimes attend other meetings and we find some among them who love the doctrine of Christ's coming, and love to have us speak of it. There are a few of us now who wish to start a meeting if we could maintain it, and have order in worship.

Newcastle.—Bro. T. Hanley said, The Advent people are my people, I mean to live with them. In our place there are three families of believers, we are well united, we meet every Sunday, and read the Word, and pray, and sometimes read a sermon, have had no preaching among us for a long time, except one Sunday, brother Wellcome preached to us and baptized two young men, our brethren. We are in full faith on the duty of church order.

Litchfield.—Bro. S. Mitchell said, We have generally come to Richmond to the monthly meetings, there are a few of us who are trying to live for the kingdom, I have been favorable to the time, I confess I thought there was something in it; but we dont want to divide, I believe their is no need of it, we ought to be united to serve God.

Brother C. H. Robinson said, We want to see union and order and work together. Have had but little preaching. Brethren Smith and Wellcome have preached to us some, we have had some good meetings.

Brother N. Smith said, I have preached at Litchfield some, there is a prospect of good among them. Though the time folks do not attend the meetings much, there is generally a good congregation, the last time I preached there, eleven testamonials followed the sermon.

Paris.—Sister Knight said, I am glad of the privilege of being here, I am still looking for the Lord, I love the doctrine of the Lord's coming. The cause in Paris has long since been distracted, and destroyed, by errors taught among us, a few are left who love to look for Jesus. Have no preaching except brother Wellcome has been along and preached a few times in our house. We have the *Herald* and it is not large enough, I read it through too soon, sometimes I read it through twice. I mean to live for the Lord. Brethren Ezra H. Dorrs and Wm. C. Hall spoke next on the general interest of the cause, and need of faithful laborers to advance it.

Gardiner.—Bro. N. Smith said, I have preached some in Gardiner. There are a few brethren there, but the cause is not prospering. At the Ripps district, there is some prospect of good, they want more preaching.

Portland.—Brother L. Osler said, I preached in P. on my way to this Conference; the old brethren in the cause are still united, those who have always sustained the cause. They authorized me to say that they sympathize with this Conference and wish to be remembered by us here, they have given way, for the present, to the "last cry" influence, but intend to resume their labors and reorganize a Church, and labor on, "if God permits."

A numbers of other places would have been reported by those who had labored through this part of the State, but there was not time to do so.

On motion, it was voted that this Conference adjourn to meet again, at the call of the Chairman and Secretary, at such time and place as they shall appoint. We may have our next Session in Portland, should time allow us to do so.

EVENING.

It being very stormy we held social meetings at the several houses where the brethren put up, one of which I know to be very good.

SUNDAY.

Nov. 12th.—At half past 10 o'clock A. M., brother Himes preached an able, practical discourse, from Neh. 3:28–30. He entered largely into the importance of our being, living, working Christians, for the benefit of ourselves, our families, neighbors and the world, to secure the salvation of sinners.

AFTERNOON.

Brother Osler preached a deeply interesting and important sermon founded on 2 Tim. 1:14—"Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." His leading ideas were, the truth and divine authority of the Scriptures, the principle of literal inserpration, the importance of sound doctrine, in distinction from "turning God's words upside down." The storm continuing, our public meetings closed with this service, and we held social meetings in the evening at several houses. The one we attended at the house of brother Umberhind, was of a very interesting and profitable character.

Thus closed another gathering of faithful, and true hearted believers in the speedy coming of our blessed Lord, to give all his disciples a home where parting scenes will not be known. The meeting was one well calculated to advance the cause of God. The delegation was not large, but it was of that character which gave the fullest evidence that the cause of our soon coming Lord, lives, in the hearts of a people in Maine, who will not be easily turned aside from the work assigned them by the great head of the Church. We were happily disappointed in finding, after so many cross winds, such oneness of faith and unity of heart, such desire for united and systematic co-operation to labor on, in patience and hope, for the salvation of sinners, and the farther advancement of truth among Christians, while we wait for the Lord. Our preaching and devotional exercises, and business transactions were entirely harmonious, comforting, strengthening, and united in their tendency, producing a healthy, and we trust, a lasting impression on those without, and strengthening union and confidence among ourselves, dispersing a thick cloud of jealousy and prejudice gathered from the elements of a poisoned moral atmosphere. May the Lord enable us to labor on in unity and love, with heavenly wisdom, and a zeal worthy of our cause, until our Lord and Master shall come "to give us an inheritance among all them that are sanctified."

N. SMITH, *Chairman*.
I. C. WELLCOME, *Secretary*.
Hallowell Nov. 14th, 1854.

REMEDIAL WATERS.

MR. EDITOR.—Having leisure time I visited this far-famed watering place, remaining a few hours, over one train of cars on my way from Fort Ann to Waterford. This beautiful village is situated about thirty miles at the north from Albany, and is quite easy of access being the terminus of a number of railroads from different sections of the country. My curiosity very naturally led me to visit the Springs so celebrated, which are found in a valley in the rear of "Broadway" running through the village north and south. Among the Springs tubed and in use are High Rock, Congress, Hamilton, Putnam's Congress, Pavilion and Empire; others however of less note are situated in, and adjacent to Saratoga. Respecting the history and medicinal ingrediants of these waters, some thoughts and facts elicted from "Allen's Analysis" (a small work published in this place, from the pen of a resident and consulting physician,) may not be uninteresting to your readers.

It appears that their early aboriginal history is veiled in obscurity, without a traditionary legend even to convey to civilization the savage notions of their origin and healing virtues. In this place undoubtedly the Red man of the forest, herbiverous animals of the American wilds, and the marine birds of passage would come to supply themselves with saline substances, said to be so accessory to the development of a healthy physical system. "But the year 1707 formed a new era in the history of these fountains. It introduced them with many of their savage uses to the whites, whose spirit of contention and enterprise had caused a general survey of the American wilds, and planted military forts and primary settlements along the shores of the principal lakes, and the banks of the main rivers of the country. During this year, Sir William Johnson of revolutionary memory, became a subject of disease, and a participator in pure savage hospitality and skill in the remedial use of the water. Being beyond the reach of common means of relief, he applied to his red friends for council and assistance. They advised the water of the High Rock Spring, as the means within their reach and knowledge, best calculated to furnish the required aid. And as was customary with them they carried out their precepts in their practice. They placed him upon a litter, and bore him upon their shoulders from Johnstown, Montgomery county, via Ballston Lake to the High Rock fountain—thereby giving the very best evidence in their power of their knowledge of, and confidence in the prescription which they had made their white friend. And there, at the fountain head, they administered to him the sparkling water from the rock, to his perfect relief and cure. From Johnson the knowledge of his cure was communicated to all the surrounding settlements of whites; who in turn visited the Spring and used it as a remedial agent, with corresponding success. From the time of Johnson's celebrated visit, these Springs have been annually visited by the wise, the curious, the diseased, and the fashionable—every year increasing the number of strangers above that which preceeded it—until it has become one of the most fashionable watering places on the globe." It is said for the first twenty-five years after their discovery by the whites, their remedial agencies were often tested by personal experience, yet why they exerted a sanative influence over diseased organs, giving them health for disease, buoyancy of spirits for dejection of mind, vigor for debility, but little was known. They began to be prescribed by physicians, and a thorough examination of their chemical composition was commenced. They are found to contain "Chloride of Sodium, Carbonate of Soda, Hydriodate of Soda, Carbonate of Lime, Sulphate of Lime, Carbonate of Magnesia, Sulphate of Magnesia, Carbonate of Iron, Bromide of Potash and Sulphur; and in a gaseous state, Carbonic Acid, and Sulphuretted Hydrogen." These waters when properly used, are said to be useful in cases of Chronic Rheumatism, Cutaneous diseases, Billious diseases, Scrofula, Gravel, Cholorosis," &c., also cases of "long standing debility and depraved general health. Patients whose digestive organs have been impaired by disease, enfeebled by excess, or exhausted by the toil of accumulated years, find in them an agent which will relieve the organs, without first increasing the existing debility." They prove equally efficacious in winter as summer. Invalids find relief also in judiciously using them for bathing. Owing to the Carbonic Acid gas, the water as a drink is rendered lively, and probably when accustomed to their use, palatable, in a greater degree then when indulging in the initiatory drink. They have a smart pungent taste. Such is a very brief sketch of one of natures productions, and judging from what is said respecting the "Congress" that "no place or country is there so remote, either on this continent or the other, that it does not send representatives to partake of its beautiful and exilerating water as it flows from the fountain," for the happiness of man. Many however, it is to be feared, while they participate in the blessing, think but little of the "giver of every good and perfect gift."—James 1:17.

And here permit me in connection with this outline, to call attention to those healing, exhilerating, and satisfying "waters" (Isa. 55:1), which when compared with those alluded to, are as the *substance* to the shadow. But few however realize this fact. Saratoga invites thousands, especially of the rich and affluent—God invites *all*, the poor, needy and despised of all colors and pations, as well as the wealthy. "Ho *every one* that thirsteth, come ye to the waters." The former invites with money—the later, "without money and without price." "Whosoever will, let him take the water of life *freely*."—Rev. 22:18. The waters of the former may protract life for a time only—those of the later give *eternal* life. Says the Saviour, "Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give, shall be in him a well of water springing up into everlasting life."—John 4:14. Those

Digitized by the Center for Adventist Research

of the former may cleanse the physical system from its impurity to a certain extent—those of the later will cleanse the soul from its moral impurity, and finally the body from *all* physical impurity, quickening it into immortality. "If the spirit" (answering and the "rivers of living water."—John 7:38, 39,) "of Him who raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies *by His spirit* that dwelleth in you."—Rom. 8:1. Again, "Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, who shall *change our vile body* that it may be fashioned like unto His glorious body."—Phil. 3:20, 21. O ye seekers after health, while it may be proper for you, in securing the desired object, to seek those remedies which perish with the using, as Paul desired Timothy (1 Tim. 6:23), yet remember these only give temporary relief at best, often fail even to do that, and sometimes render the patients worse, by the prescriptions of unexperienced and short sighted physicians, remember there is "balm in Gilead," an experienced, far-sighted, and all powerful physician there, and if you continue to apply the remedy from the fountain head—the source of all good you will eventually find the long-sought blessing in a land of untold happiness and delight where "the inhabitants shall not say I am sick."—Isa. 33:24. Come, then, fellow sinner to the fountain of living waters, tarry not upon the desert mountains of unbelief, linger not in the valley of pollution, or beside the poisonous stream of sin and death, but come and plunge into the "fountain opened to the house of David and the inhabitants of Jerusalem for sin and for uncleanness." (Zech. 13:1),—"plunge beneath the purple gore, and wash your robes in the blood of the Lamb; so shall you be a King and a Priest unto God and the Lamb, and eventually reign on the (new) earth."—Rev. 5:9, 10.

J. P. F.

Saratoga Springs, Nov. 9th, 1854.

PRAYER.

"Pray without ceasing."—(1 Thess. v. 17

Prayer was appointed to convey
The blessings God designs to give:
Long as they live should Christians pray,
For only while they pray they live.
Hart.

Prayer is a retirement from earth to attend on God, and hold correspondence with him that dwells in heaven. The things of the world, therefore, must be commanded to stand by for a season, and to abide at the foot of the mount, while we walk up higher to offer up our sacrifices as Araham did, and to meet our God. Watts.

In every storm that either frowns or falls,
What an asylum has the soul in prayer!
Young.

In the absence of the sun, the mild and peaceful radience of the moon enlivens our path. Let devotion spread a cheering light over your darkest hours. "The Queen of Night," says Bowdler, "unveils its full beauty, when the hours of joy and lustre have passed away, pouring as it were, a holy light through the damps and darkness of adversity." Thus will constant prayer cheer the darkest season of affliction. Bickersteth.

The best means of keeping near to God is the closet. Here the battle is won or lost. Payson.

In this valley of sorrow and strife,
Prayer shall rise with my earliest breath;
It shall mix in the business of life,
And soften the struggles of death.
Cunnigham.

"As the hart panteth after the water brooks, so panteth my soul after thee, O God. When shall I come and appear before God?"

Prayer is the most secret intercourse of the soul with God, and, as it were, the conversation of one heart with another. Dr. A. Clark.

Angels are around the good man, to catch the incense of his prayers; and they fly to minister kindness to those for whom he pleadeth. Tupper.

Prayer is not eloquence, but earnestness; not the definition of helplessness, but the feeling of it; not figures of speech, but compunction of soul.
Hannah More.

O Thou by whom we come to God,
The Life, the Truth, the Way;
The path of prayer Thyself hast trod—
Lord teach us how to pray!
Montgomery.

Lip labor, though it be ever so well labored, if it be at all, is lost labor. M. Henry.

"Is any among you afflicted? let him pray."—(James v. 13.)

THE REDEMPTORISTS.

The New-Orleans *Creole*, a paper which is rendering efficient service in the cause of Protestantism, contains the following article on the subject of the Redemptorists, a corps of young priests who have been perambulating the country, endeavoring to get up a Romish Revival.

"The Redemptorist Fathers.—In January last we announced the advent of this order of priests in the Crescent City; and during the four months ensueing, we noted their progress. Now that they have long since departed for other fields, it it well to keep them in mind. To help us bear them in mind, they have left behind a little tract—for Romish priests do not object to tracts, provided their hierarchy have the censorship of the press that issues them. The one lying before us is entitled—'*Remembrance of the Mission* opened at St. Patrick's Church, New Orleans, January 15, 1854, by the Redemptorist Fathers.' This tract is so small and comprehensive, that we copy it entire, as follows:

"'*Prayer for the Perseverance.*—Oh! Mary, Mother of God, and my own beloved Mother! I cast myself at thy feet to thank thee for all the graces which thou hast obtained for me during this Holy Mission. Oh! how sweet it is to remember all those eternal truths which enlightened my mind, inflamed my heart, and taught me to prepare for death and judgement! How joytul was that first moment, when I resolved to change my life and keep the commandments of God! How great the peace of heart after I had made that sincere confession of all my sins. Never shall I forget that delightful hour when I recommended my soul and salvation to thy motherly care, that solemn hour when I renewed the vows of my baptism, and then received the Papal Benediction, with the plenary Indulgence of the Church. How happy would I be, could I persevere in that same state until the last breath of life! But, alaa! the world is full of dangers; Satan is seeking always to ensnare my soul, and the fraility of the human heart is so great! Oh! no, Mother of God! I cannot persevere by my own strength. I should fall into mor tal sin—and oh! if that sin should be my last, and remain unforgiven.

"'Therefore, oh Mother of God! take my heart into thy keeping, and maintain me in these my firm resolutions. Never will I sin any more. Never will I utter sinful words; never will follow dangerous amusements, keep evil company, or expose my soul to the occasions of sin, and so lose again all the fruits ot my conversion. Now I am a child of God; Jesus Christ, thy Divine Son, is my friend, the angles are companions, I am a dear child of thine. Oh, Holy Lady! keep me ever in thy loving heart! Maintain, then, these resolutions in my soul. Pray for me, thy child, to Jesus, thy Divine Son, and should ever Satan come to seduce my soul, then I will pray to thee.

"'Oh, Mother! help me; watch over me; support me; never let my soul be separated from Jesus Christ, thy Son, and my Redeemer.

"'*Remember, Dear Christian*! 1. To keep the promises and good resolutions you have made during the Mission.

"'2. To pray three Hail Marys morning and evening in honor of the purity of the Blessed Virgin.

"'3. To maintain in your heart a devotion to the Holy Rosary.

"'4. And never forget the acts of a good Christian, recommended to you so often during the Mission.

"'*Daily acts of Christian life, as usually recommended by the Redemptorist Fathers in their Missions.*

"'*In the morning*. 1. When you awake, give your first thoughts to God, saying—'Oh! my God, I give myself entirely to Thee!'

"'2. Getting out of bed, make the sign of the cross, and say 'In the name of the father, and of the Son, and of the Holy Ghost—Amen.'

"'3. When you are dressed, kneel down and say your morning prayers; add three Hail Marys, in honor of the purity of the B. Virgin Mary.

"'*During the day*. 1. When you are tempted to anger, say, 'Oh! my Mother.'

"'2. If bad thoughts come into your mind, say quickly—'Jesus and Mary help me!'—Repeat the Hail Mary, or some other prayer, till you have banished them.

"'3. Before you begin your work, say, 'All for Thee, Oh! Lord—Oh! my Jesus, all for Thee!'

"'4. Before meals say—'Bless us, Oh, Lord! and these thy gifts which we are about to recieve from thy bounty, through Christ our Lord—Amen.'

"'5. After Meals say—'We give Thee thanks, Almighty God, for all thy benefits, who livest, and reignest, world without end—Amen.'

"'*At night*. 1st. Kneel down and make the sign of the cross, as in the morning, 'In the name of the Father, and of the Son, and of the Holy Ghost—Amen.'

"'2. Say then, 'Oh! my God, give me grace to know wherein I have offended Thee, and give me a perfect sorrow for my sins.'

"'Then you must pause a little to see what sins you have committed during the day—afterwards ask pardon for the faults you have discovered by making an act of Contrition. Then make acts of Faith, Hope and Charity, and say your evening prayers.

"'When in bed, fold your arms in the form of a cross, and say before you sleep, 'It is appointed for me once to die, and I don't know *when, nor where, nor how*—but what I do know is, that if I die in mortal sin, *I am lost*.'

"'And then if you are in mortal sin, resolve to go and confess as soon as possible.'"

OBITUARY.

To the Rev. J. V. Himes. Dear Sir:—At the request of the widow and friends, as well as the deceased himself, Dr. Horatio G. Vunk, of this place, who died October 29th, 1854, I send you the following particulars respecting him, to be published in the *Advent Herald*, as he was one of your agents.

Dr. H. G. Vunk, was born at Hardwich, Otsego county, N. Y., Sept. 14th, 1827, and died at Milwaukee, Wis., October 29th, 1854, of inflamation of the bowels. He removed from Little Falls, Herkimer county, N. Y., and came here three years ago. During the past summer his health has not been very good, and he was taken with the above disease October 23d, which terminated in his death on the 29th, leaving a widow and one child seven months old, and other friends to mourn his loss. Our acquaintance with the deceased has been very short. We came here some six or seven weeks ago and being a stranger, had no more acquaintance with him than with many others. Being, however, some acquainted with his parents who are members of the Methodist E. Church in this place, we were requested to go and pray with him before he left the shores of time. This was on the 28th Oct. We went, conversed and prayed with him; during our conversation he often said that "he had been a great sinner" fearing that the "eleventh hour was past;" after presenting the case of the thief upon the cross to him, he did not know but that he could find mercy. We urged him to much prayer, and especially to present faith, as in all probability he could not recover. The next day, the 29th, being Sabbath, we could not call again, because of public duties, till in the afternoon, which we did and after prayer again, he requested to be baptized. Being an adult we asked him if he knew that God for Christ's sake had forgiven his sins? he answered, "I do." Having to go home to attend my sick wife and also to get our discipline, we informed him that he should be baptized when we returned. We came back and a few friends being present, we engaged in earnest prayer for the baptism of the Holy Spirit. He was then baptized by sprinkling, as immersion was out of the question in this instance, and a blessed time we had, the Lord witnessing with the Spirit to the soul of our dear friend that he was forgiven and accepted of God in Christ. He immediately said "Bless the Lord," and added, "I could never say that before," and "bless the Lord," again. Having to leave for our evening engagements, we bid him good bye with a glad, though sorrowing heart, when he said "The Lord bless you." During the remainder of the time that he lived he was often heard and found engaged in prayer. After giving directions respecting the funeral and place of interment, exhorting his companion to "bring up their child in the nurture and admonition of the Lord," with composure of spirit he fell asleep in Jesus. The expression of praise "Bless the Lord," was very frequent with himafter his baptism, so I am informed by his friends. His remains were interred on the 1st of November at Polk, Washington county, Wis. Being satisfied in our own minds of an entire change having taken place in the above friend, we hesitate not to say that though 'tis a solemn thing to die, yet death to him, was no doubt an eternal gain, and always will be to those who humbly repent of sin, believe on the Lord Jesus Christ as their Saviour from sin. If the blessed Redeemer of our souls said to the penitent upon the cross "This day shalt thou be with me in Paradise," and this was a brand plucked from the fire, will he not say to this one likewise "Thy sins being forgiven, thou also shalt be with me where I am." May the consolations of God the all wise Being, be granted unto the bereaved one, whose trust is in him who hast said that he would be "a Father to the fatherless and a God to the widow." Yours Respectfully,

R. Blackburn.

Pastor of the M. E. Church,
Grove Street, Milwauke, Wis.

Died, in this town on the 27th of March last, Sarah Jane, only daughter of brother Nathan and sister Clarissa Doolittle, aged 8 years and 4 months. Also on the 10th of October last, Lewis M. only son of brother and sister Doolittle, aged 15 years and 2 months. Thus by permission of their Heavenly Parent, who does not "afflict willingly or grieve the children of man," our brother and sister are left alone to finish "life's uneven journey." But they sorrow not as those who have no hope, for they believe their children will come again from the land of enemy. Their son although not a professor of the religion of Jesus previous to his last sickness, was ever a kind and dutiful child, and during the illness of 10 days, which resulted in his death, he gave the most cheering evidence of that change of heart which alone can prepare us for the kingdom of God, so that when asked if he would wish to recover his reply was he had no choice, only to be prepared for the will of God concerning him. You will gratify the feelings of our brother and sister by publishing in connection with this notice the following lines:

Ah, they are gone, there enshrouded they lie;
Hushed are their voices, and clouded their eyes;
Cold are their forms and all motionless now,
Death's fatal seal enstamped on their brows.

Mournful we gazed on the face of the dead;
Many the tears that in sorrow we shed;
Deep was the anguish there rending the heart,
Sad was the hour that saw them depart.

Slowly away moved the burial train,
Severed those links in affections fond chain;
Low in the earth they have laid them to rest,
Precious the treasure enclosed in its breast.

Peaceful their slumbers, O sweet their repose,
Safe from life's turmoil, its cares and its woes;
Short is the silent embrace of the tomb,
Hope pointing upward disperses the gloom.

Soon will the King in his glory descend,
Triumph o'er death, and the grave's fetters rend,
Kindred and friends shall we meet as they rise,
Bright and immortal ascending the skies.

Mt. Holly, Nov. 13th, 1854. D. B.

RELIGIOUS READING,

OF THE BEST DESCRIPTION.

The various Books, written and published, by the truly eloquent and learned Scotch Divine, the present minister of Crown Court, London, Rev. John Cumming, D. D., are attracting wide-spread attention, and are being perused by hundreds of thousands of admiring readers, on both sides of the Atlantic. For simplicity and elegancy of diction, and holy fervor, we doubt if they are excelled by any writer, living or dead. Their influence, whenever and by whomsoever read, can be only good. No Christian's Library is complete, if destitute of these books. Their titles are as follows:

Benedictions, or the Blessed Life.
Voices of the Day.
Voices of the Night
Voices of the Dead.
The Church Before the Flood.
The Tent and the Altar.
Scripture Readings on Genesis.
Romanism and Tractareanism.

To be followed by Readings on Exodus and Leviticus. And by the New Testament Readings at convenient intervals.

The religious community, particularly the religious press, has spoken in high terms of commendation of these excellent works, as follows:

Thousands will thank Jewett & Co. for putting this series of volumes within their reach. Would that the whole community were reaping the benefit they are fitted to impart.
Christian Mirror, Portland, Me.

The choicest and richest illustrations of sacred truths are here found grouped together in the most interesting and attractive form.
The Wesleyan, Syracuse, N. Y.

It it difficult to say whether this and the author's other works are more distinguished for splendor of diction, elevation of thought, or depth of evangelical and devout feeling. They are adapted to be universally popular and useful. Albany Argus.

Elevated in thought, attractive in style, and devotional in tone, these volumes must command attention, and will become favorites with the Christian reading community.
The Presbyterian, Philadelphia.

As a writer he is prolific, and his books have an immense sale. His style is clear and unaffected, and his pages breathe a spirit of warm evangelical piety. Vermont Chronicle.

It will do the heart and head good to read Dr Cumming's writings. They will have an extensive circulation, and cheer many a pilgrim on his way to heaven. Canada Christian Advocate.

There is a freshness, and beautv, and spirituality about all Dr. Cumming's productions that we have met with, which cannot fail to give them favor with the man of taste, as well as the true Christian.
Puritan Recorder, Boston.

Jewett & Co., publish nothing but works of the most admirable character. In these volumes, by the Rev. Dr. Cumming, they have supplied a want which the religious world has long felt.
Schenectady Reporter.

We know few books so enriched with thought and so pervaded with genial Christian feeling as those of Dr. Cumming.
Lutheran Observer, Baltimore.

In noticing the first volume of the series of which these beautiful volumes form a par, we have already expressed our very high estimate of Dr. Cumming and of his works.
Congregationalist, Boston.

These volumes of the reprint of Dr. Cumming's works will be received with great satisfaction by all who are familiar with his ripe genius and high Christian culture. Evening Traveller, Boston.

All of Dr. Cumming's writings are eloquent, soul-stirring, stimulating, pregnant with admirable suggestions, and filled with profitable instruction. Zion's Herald, Boston.

The works of Dr. Cumming breathe a most heavenly spirit. No one can read them without feeling himself elevated and incited to new duties and a higher state of Christian feeling.
Mass. Life Boat.

If Dr. Cumming can preach as he can write, there is no cause for wonder that he draws crowds of admiring hearers.
Salem Observer.

Published by JOHN P. JEWETT & CO., Boston, JEWETT, PROCTOR & WORTHINGTON, Cleveland, Ohio.
And for sale by all Booksellers. 3m Sept. 9.



AYER'S PILLS.

A new and singularly successful remedy for the cure of all Bilious diseases—Costivness, Indigestion, Jaundice, Dropsy, Rheumatism, Fevers, Gout, Humors, Nervousness, Irritability, Inflamations, Headache, Pains in the Breast, Side, Back, and Limbs, Female Complaints, &c., &c. Indeed, very few are the diseases in which a Purgative Medicine is not more or less required, and much sickness and suffering might be prevented, if a harmless but effectual Cathartic were more freely used. No person can feel well while a costive habit of body prevails; besides it soon generates serious and often fatal diseases, which might have been avoided by the timely and judicious use of a good purgative. This is alike true of Colds, Feverish symptoms, and Bilious derangements. They all tend to become or produce the deep-seated and formidable distempers which load the hearses all over the land. Hence a reliable family physic is of the first importance to the public health, and this Pill has been perfected with consummate skill to meet that demand. An extensive trial of its virtues by Physicians, Professors, and Patients, has shown results surpassing any thing hitherto known of any medicine. Cures have been effected beyond belief, were they not substantiated by persons of such exalted position and character as to forbid the suspicion of untruth.

Among the eminent gentlemen to whom we are allowed to refer for these facts, are

Prof. Valentine Mott, the distinguished Surgeon, of New York City.

Doct. A. A Hayes, Practical Chemist of the Port of Boston, and Geologist for the State of Massachusetts.

Israel. Moore, M.D., an eminent Surgeon and Pphsician, of the City of Lowell, who has long used them in his extensive practice.

H. C. Southwick, Esq., one of the first merchants in New York City.

C. A. Davis, M.D., Sup't and Surgeon of the United States Marine Hospital, at Chelsea, Mass.

Did space permit, we could give many hundred such names, from all parts where the Pills have been used, but evidence even more convincing than the certificates of these eminent public men is shown in their effects upon trial.

These Pills, the result of long investigation and study, are offered to the public as the best and most complete which the present state of medical science can afford. They are compounded not of the drugs themselves, but of the medicinal virtues only of Vegetable remedies, extracted by chemical process in a state of purity, and combined together in such a manner as to insure the best results. This system of composition for medicines has been found in the Cherry Pectoral and Pills both, to produce a more efficient remedy than had hitherto been obtained by any process. The reason is perfectly obvious: while by the old mode of composition, every medicine is burdened with more or less of acrimonious and injurious qualities, by this each individual virtue only that is desired for the curative effect is present. All the inert and obnoxious qualities of each substance employed are left behind, the curative virtues only being retained. Hence it is self-evident the effects should prove as they have proved more purely remedial, and the Pills a surer, more powerful antidote to disease than any other medicine known to the world.

As it is frequently expedient that my medicine should be taken under the counsel of an attending Physician, and as he could not properly judge of a remedy without knowing its composition, I have supplied the accurate Formulæ by which both my Pectoral and Pills are made to the whole body of Practitioners in the United States and British American Provinces. If however there should be any one who has not received them, they will be promptly forwarded by mail to his address.

Of all the Patent Medicines that are offered, how few would be taken if their composition was known! Their life consists in their mystery. I have no mysteries.

The composition of my preparations is laid open to all men, and all who are competent to judge on the subject freely acknowledge their convictions of their intrinsic merits. The Cherry Pectoral was pronounced by scientific men to be a wonderful medicine before its effects were known. Many eminent Physicians have declared the same thing of my Pills, and even more confidently, and are willing to certify that their anticipations were more than realized by their effects upon trial.

They operate by their powerful influence on the internal viscera to purify the blood and stimulate it into healthy action—remove the obstructions of the stomach, bowels, liver, and other organs of the body, restoring their irregular action to health, and by correcting, wherever they exist, such derangements as are the first origin of disease.

Being sugar-wrapped they are pleasant to take, and being purely vegetable, no harm can arise from their use in any quantity.

For minute directions, see the wrapper on the Box.

Prepared by JAMES C. AYER, Practical and Analytical Chemist, Lowell, Mass. Price, 25 cents per box; five boxes for $1.

Sold by J. Barney, Boston, Mass. and by all Druggist everywhere. [Jly1-6m.

Digitized by the Center for Adventist Research

Contents of this No.

MISCELLANEOUS.
The True Motives of Evangelical Effort..... 369
The Waldenses—Extraordinary Deliverance..... 369
The New Earth..... 370
The Natural Responsibility of Man..... 370
The Jerks..... 370
Predictions of Malachi..... 371
The Invader Invaded..... 371
The Future..... 371
Foreing News..... 371
EDITORIAL.
The Prophecy of Isaiah..... 372
The Earth and Man..... 372
Letter from London..... 372
My Journal..... 373
CORRESPONDENCE.
Conference Report..... 374
Remedial Waters..... 374
Prayer..... 375
The Redemptorists..... 375
OBITUARY.
H. G. Vunk..... 375
S. J. Doolittle..... 375
A disgraceful Affair..... 373
Letter from Eliza Clark..... 373
Agents..... 376
Great Britain..... 376

ADVENT HERALD.

BOSTON, NOVEMBER 25, 1854.

PROPOSITION OF ELDER J. COLE,

To be one of twenty to raise one thousand dollars to aid me in my missionary labors, and the Herald.

Jonathan Cole	$50.
S. F.	50.
John Smith	50.
L. H. Smith	50.
S. Foster	50.

PROPOSITION OF INDIVIDUALS,

To be one of two hundred to raise one thousand dollars for the Office.

Mrs. S. Mann	$5.00	*Paid.*
E. Clark	5.00	"
A Subscriber	5.00	"
A Subscriber	5.00	"
S. Foster	5.00	"
L. Edwards	5.00	"

Agents.

AN EFFORT TO INCREASE OUR SUBSCRIPTION LIST.

Several names among our list of agents have been omitted of late; but it was not intended to leave them out permanently, the list being shortened merely to make room for other matter. We wish to add to the present one, and soon to publish a full list of agents, and would like to have every advent minister become actively and responsibly, one of these. We also want an efficient agent in every town where it is possible We are not particular whether they are male or female. Those who volunteer and feel an interest in the cause, make the best agents. We shall be glad to hear from any who feel this interest, and will enter upon the work of doing their part in raising a thousand new subscribers by the first of February, 1855.

We wish to add yet another class of persons who can do much for us: we refer to our paying subscribers. If each of these would make an effort to get *one*, and succeed, it would place us beyond want. Who will go about this work? Who will go about it *now?* Who will undertake it with a determination to succeed? Shall we not hear soon? You may all speak at once, if you please, in this case, we will give due attention.

Those who obtain the largest lists will be proportionally remembered.

The following is our present list of agents which we wish to enlarge and perfect:

Albany, N. Y.	W. Nicholls, 185 Lydius-street.
Bascoe, Hancock county, Ill.	Wm. S. Moore.
Buffalo, N. Y.	John Powell.
Cabot, (Lower Branch,) Vt.	D. M. P. Wallace.
Cincinnati, O.	Joseph Wilson.
Danville, C. E.	G. Bangs.
Dunham, C. E.	D. W. Sornberger.
Durham, C. E.	J. M. Orrock.
Derby Line, Vt.	S. Foster.
Detroit, Mich.	Luzerne Armstrong
Eddington, Me.	Thomas Smith.
Hallowell, Me.	I. C. Wellcome.
Hartford, Ct.	Aaron Clapp.
Homer, N. Y.	J. L. Clapp.
Lockport, N. Y.	R. W. Beck.
Lowell, Mass.	J. C. Downing.
Low Hampton, N. Y.	D. Bosworth.
Newburyport, Mass.	Dea. J. Pearson, sr., Water-street.
New York City	Wm. Tracy, 246 Broome-street.
Philadelphia, Pa.	J. Litch, N.E.cor. of Cherry and 11th streets.
Portland, Me.	Alex. Edmunds.
Providence, R. I.	A. Pierce.
Rochester, N. Y.	Wm. Busby, 215 Exchange-street.
Salem, Mass.	Lemuel Osler.
Shabbona Grove, De Kalb county, Ill.	Elder N. W. Spencer
Somonauk, De Kalb county, Ill.	Wells A. Fay.
Sheboygan Falls, Wis.	William Trowbridge.
Taylorsville, Christian county, Ill.	Thomas P. Chapman.
Toronto, C. W.	D. Campbell.
Waterloo, Shefford, C. E.	R. Hutchinson, M. D.
White Rock, Ogle county, Ill.	Elder John Cummings, jr.
Worcester, Mass.	J. J. Bigelow.

A Good Hint.—The celebrated *John Angell James* in a communication to the *British Banner*, made the following sensible remark:

"Why should students, whatever their taste, capacity, and aptitude, all be drilled after the same fashion, and kept four or five years dogging at the languages, of which they are never likely to make anything, and are thus, in some cases, prevented from becoming good preachers, by being made bad scholars. I do not write thus to depricate sound learning, for I contend for this wherever it can be obtained, but to show that it is not in all cases, necessary for great usefulness. It is an unquestionable fact that many of our most popular and useful ministers in the present day, as well as in past times, have made no pretensions to scholarship."

Great Britain.

Contributions for the Wounded—Lord Palmerston's Theology.—Contributions to a very large amount continue to flow into the various funds established for relief of the sick and wounded. Public meetings were being held in the chief cities in aid of the "patriotic fund."

An incident, somewhat singular, as showing the peril of departure, by even one hairbreadth, from the orthodox track, as settled by the church, is to be found in the news at hand. No less a man than Lord Palmerston is the offender. His Lordship was presiding at a meeting of agricultural laborers, and addressed them as follows:

"You will find that all children are born good: it is bad education and bad associations in early life, that corrupt the minds of men. It is true that there are now and then exceptions to general principles. As there are men who have been born with club feet, born blind, or with other personal defects, so also it will happen that childreu will be born with defective dispositions; but these are rare exceptions. Be persuaded that the mind and heart of man are naturally good, and it depends upon training and education, whether that goodness, implanted at birth shall continue to display itself or whether, by bad associations, it shall be corrupted and destroyed."

Such doctrines, it appears, are not for the "common people." The London *Times* says: "This is a doctrine, at all events, wholly gratuitous." Another paper says that Palmerston's rustic auditors were "shocked at his Lordship's ignorance" and impiety. Transcript.

And why should he not be, when he teaches what the Bible denies.

Imposing Ceremonial.—Letters from Rome speak of extensive preparations being made there for the Evangelical Council to be held next month, for the purpose of pronouncing the Virgin immaculate in her conception and free from original sin. St. Peter's the Vatican, the Chapelle Sixtus, St. Jean de Lateran, &c., are to be refreshed and reburnished; and the courts are to be paved in mosaic. The Vatican will be lighted with gas. The Council will be held at St Jean de Lateran next month, and the dogma be will promulgated with all the pomp of which the Eternal City is capable, on the 8th of December, the fete of the Holy and now, as it seems, the Immaculate Conception. Five hundred foreign prelates will attend the ceremony.

Row Between a Roman Catholic Priest and his Congregtion.

Utica, *November* 13.—A row took place yesterday in the Roman Catholic church of this city, growing out of a difficulty between the priest and the St. Joseph's Society, concerning a banner. Legal measures had been resorted to, which had resulted in favor of the society. And the priest not relishing the decision rendered against him stated, yesterday from his pulpit that there were thieves and liars present, and that he could not proceed with the services of the church until they left. He then withdrew, when a fight followed among the congregation. Four of the rioters were arrested and held to bail.

The Bishop of Victoria, in a description of a late tour in southern India says that there is now a Brahmin in the Judge's Court, and educated in the Madras University, who gained the prize for the best essay on the evidences in favor of the Christian religion, but who yet remains a heathen.

Loss of the New Era.—The papers the last week chronicle another frightful shipwreck—the *New Era* from Bremen, with 400 passengers, and a crew of thirty men. It went ashore in a dense fog, on the 12th inst., about twelve miles below Sandy Hook, N. Y., and all but 102 found a watery grave.

The elections returns have been received from all but five towns in the State, of the vote for Governor on Monday. The aggregate is as follows: Washburn 26,848, Gardner 80,642, Wilson 6,686, Bishop 13,467, Wales 314, scattering 759. Gardner's mayority over all others, 32,745.

Last week we wrote that Mr. Gardner's majority was about 30,000, but our printers set it up to 50,000, an error which needs to be rectified.

General Agents for Maine.—Eld. Thos. Smith, Eddington, Me., Eld. I. C. Wellcome, Hallowell Me. Our friends can get our books of these brethren, and also the *Advent Herald*.

Special Notice.

The Dedication.—The new chapel at the corner of Hudson and Kneeland Streets, in this city will be opened for public worship on Wednesday, Dec. 6th, at half past 2 o'clock, P.M.; services will be continued over the Sabbath. We cordially invite all our bretheren and friends from all parts of the country to participate with us in this feast of the dedication. It will continue four days.

We ask the prayers of all the brethren and sisters, that the blessing of God may attend our meeting, and that it may be a *feast* indeed.

The stockholders will hold a meeting at the time, of which due notice will be given.

IMPORTANT PUBLICATIONS.

Memoir of William Miller.—Price, in cloth, $1; gilt, $1,50. Postage, 19 cents.

Bliss's Commentary on the Apocalypse.—Price, in cloth, 60 cents. Postage, 12 cents.

The Inheritance of the Saints, or, the World to Come. By H. F. Hill. Price, in cloth, $1; gilt, $1,37. Postage, 16 cents.

Fassett's Discourses on the Jews and the Millennium Price, 33 cents. Postage, 5 cents.

Dr. Cumming's Works.—By Rev. John Cumming, D. D., F. R. S. E., minister of the Scottish church, Crown Court, London. Viz:

	Price.	Postage.
Benedictions,	,75.	,15.
On the Apocalypse (1st Series)	"	,21.
" " " (2d ")	"	,22.
" *Daniel*	"	,20.
" *Genesis*	"	,16,
" *Exodus*	"	,18.
" *Miracles*	"	,19.
" *Parables*	"	"
" *Romanism*	1,00.	,24.
Church before the Flood	,75.	,17.
Voices of the Night	"	,13.
" *of the Day*	"	,15.
" *of the Dead*	"	"
Tent and the Altar	"	,16.
Minor Works (1st series)	"	,20.
" " (2d ")	"	,19.

Rev. H. Bonar's Works.

Story of Greece. Price, 30 cents. Postage, 7 cts.
Night of Weeping. Price 30 cents. Postage, 7 cts.
Morning of Joy. Price, 40 cents. Postage, 8 cts.
Eternal Day. Price, 50 cents. Postage, 11 cts.

Advent Tracts (in two vols.)—Containing twenty-one dissertations on nearly all the important subjects relating to the personal coming of Christ and the duties connected therewith. Price, 58 cents. Postage, 8 cts.

The Infidelity of the Times, as connected with the Rappings and the Mesmerists. And especially as developed in the writings of Andrew Jackson Davis. By Rev. W. H. Corning. Price, 38 cts. Postage, 6 cents.

"*Gavazzi's Lectures*," as delivered in New York city, reported by a Stenographer, and revised by himself, with a sketch of his life. Price, $1,00. Postage, 17 cents.

Infidelity; its Aspects, Causes, and Agencies: being the Prize Essay of the British organization of the Evangelical Alliance. By the Rev. Thomas Pearson, Eyemouth, Scotland. Price, $2,00.

The Advent Harp—Containing about five hundred hymns on the Advent of our Saviour and kindred subjects, together with over two hundred pieces of choice music. This work has been warmly commended wherever used, and is regarded as the only Advent hymn book published. Price, 60 cents. Postage, 9 cents.

Hymns of the Harp (without the music)—New editions of both just out. Price, 37 1-2 cts. Postage, 6 cents.

TRACTS.

The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age. $2 per hundred; 3 cents single.

The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. $2,50 per hundred; 4 cts. single.

First Principles of the Second Advent Faith. This tract is illustrated by copious scripture references. $2,50 per hundred; 4 cents single.

The Bible a Sufficient Creed. By Rev. Chas. Beecher Price, $2,50 per hundred; 4 cts. single.

Promises Concerning the Second Advent.—This little work contains daily food for the soul. Price, 50 cents per dozen; 6 cents single.

Phenomena of the Rapping Spirits.—This tract will be sent by mail, postage paid, at $3 per hundred, 30 copies for $1, or 4 cents single.

Eternal Home. By J. Litch. Price, $3 per hunrded; 5 cents single.

Tracts for the Times—Nos. 1, 2, 3—"Hope of the Church"—"Kingdom of God," and, "The Glory of God filling the Earth." Price, $1,50 per hundred

Tracts for the Times—No. 4—"The retern of the Jews." Price, $2 per hundred, 3 cts. single.

Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked. Price, $3 per hundred, 5 cts. single.

The Pauline Chart.—By J. W. Bonham. This is a very useful aid to the study of the book of

Kelso Tracts—Nos. 1, 2, 3, 4, 5, 6—"Do you go to the prayer-meeting?" "Grace and Glory," "Night, Day-break, and Clear-day," "The City of Refuge," "Sin our Worst Enemy, and God our Friend," "The Last Time." $1 per hundred—comprising an equal number of each.

Knowledge for Children—a package of twelve tracts Price, $1 per doz. packages; single package, 10 cents.

Prophetic View of the Condition of the Nations—which is immediately to precede the Second Advent. By N. N. Whiting. Price 4 cents, or $2,50 per 100.

The Personal Coming of Christ at the Door—Are you Ready? Price, $1 50 per 100, 3 cts. single.

Glorification. By Rev. Mourant Brock, M. A., of England. $2,50 per hundred; 4 cts. single.

The Lord's Coming a Great Practical Doctrine. By the same author. $2,5 per hundred; 4 cents single.

The Second Advent Introductory to the World's Jubilee. A Letter to the Rev. Dr. Raffles, of England, containing a complete refutation of the popular notion concerning the millennium. $2 per hundred; 4 cents single.

The postage on the above tracts is one cent each.

Appointments, &c.

Providence permitting, I will preach at
Louden Village, 21st and 22d; Louden Ridge, 23d and 24th, and remain over the following Sabbath.
Lake Village, 28th; East Haverhill, 29th—will some brother call for me at the depot, on the arrival of the first train of cars from Lake Village, as above dated? Peacham, Vt., December, 1st; Cabot, Sabbath, 3d; Calais, 5th, 6th and 7th, as Elder Davis may arrange; Waterbury, Sabbath, 10th.
Richford, Vt., Sabbath, Dec. 17th; Montgomery, 19th and 20th; North Fairfield, 22d, and remain over the following Sabbath, (by the kind proposals of Elder A. Merrill); Swanton, 27th; Odletown, C. E., 28th, and 29th, and remain over the following Sabbath; will brother Scutt call for me at the depot at Rouses Point, on the arrival of the first train from Swanton as above dated?
Week-day meetings at 7 o'clock, P.M., or as brethren in charge may think best. N. Billings.

I will commence a series of meetings in Bridgeport, Ct., on Thursday evening, Nov. 23d, and continue over the Sabbath.
J. P. Farrar.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

T. W. Brooks—Received.
T. Smith—Received.
H. N. Elliot—$23. This added to 21 rec'd by the hand of Elder Billings, some weeks since, leaves six dollars due to complete one share.
J. C. Small—No such letter has been received, nor is it at the Post Office.
W. W. Wheeler—$1. Have credited you two dollars to No. 737.

BROOKLYN HOMŒOPATHIC PHARMACY,

Court-street, corner of Livingston,
BROOKLYN, L. I.

J. T. P. Smith has for sale an assortment of Homœopathic Triturations, Tinctures, Dilutions and Pellets, including the higher attenuations.

Cases for Physicians and for Family use of various sizes and prices.

Pure Sugar of Milk, Alcohol, and Unmedicated Pellets, constantly on hand.

Homœopathic Arnica Plaster, a substitute for the ordinary Court Plaster, and an excellent application for Corns.

Country Orders promptly and carefully executed. oct.28

☞ The above medicines and books are for sale also at this office.

WOLSTENHOLME'S HELION LIGHT,

Or Self-Generating Gas Lamps.

This Light is believed to be the best means of portable illumination that has ever been introduced to the public. It is thouht by good judges to be the most beautiful, brilliant, cheap and safe. The subscriber has persevered unremittingly to attain a perfection in the Helion Light that should prevent an objection by the most fastidious and he thinks he has done it.

He is quite confident that his Light will commend itself no every observer, at first sight. But besides its beauty, its cost is very moderate, which is no small recommendation; a large centre-table lamp may be supplied with this splended Light for about one cent per hour. Its greatest recommendations however, is in this. It is safe. It has defied all his experiments,—he has tried many to explode it.

The surpassing splendor and moderate cost of this Light are recommendations which, in contrast with all other means of portable illumination, are sufficient to insure for it an extensive patronage,—but its safty also defies all contrast with others Fluids, and places the HELION LIGHT in a position of triumphant superiority.

Yet another, though the least recommendation of this Light, is that your large centre-table lamp, or the common work-lamp, when filled, will give a uniform blaze of brilliancy for 12 and 14 hours without the *slightest attention*, and until the last drop is consumed, it is thought it will compare well with every other Gas Light offered to the patronage of the public.

These Lamps in every style, with the Helion Spirit supplied to order in any quantity, by the subscriber at his manufactory, Gaspee-street, Providence, R. I. James Wolstenholme.
Sole Manufacturer.
Providence, June 30th, 1854. ljly.29.t.f.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 46½ KNEELAND STREET, (UP STAIRS) BOSTON,

(in the building of the "Boston Advent Association," between Hudson and Tyler-streets—a few steps west from the Station of the Boston and Worcester Railroad.)

BY JOSHUA V. HIMES.

Terms.—$1 per semi annual volume, or $2 per year, *in advance.*
$1.13 do., or $2.25 per year, *at its close.*
$5 in advance will pay for six copies to one person; and $10 will pay for thirteen copies.
Single copy, 5 cts.
To those who receive of agents, free of postage, it is $1.25 for twenty-six numbers, or $2.50 per year.

Canada Subscribers have to *pre-pay* the postage on their papers, 26 cts. a year, in addition to the above; *i. e.*, $1 will pay for twenty-three numbers, or $2.25 a year. The same to all the Provinces.

English Subscribers have to pre-pay 2 cts. postage on each copy, or $1.04 in addition to the $2, per year. 6s. sterling for six months, and 12s. a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

Postage.—The postage on the Herald, *if pre-paid* quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If *not* pre paid, it will be half a cent a number in the State, and one cent out of it.

To Antigua, the postage is six cents a paper, or $3,12 a year. Will send the *Herald* therefor $5 a year, or $2,50 for six months.

TO AGENTS AND CORRESPONDENTS.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.

2. Orders for publications should be headed "*Order*," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.

3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "*For the Herald.*" The writing should not be crowded, nor the lines be too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks, and disconnected and illogical sentences omitted.

4. Everything of a private nature should be headed "*Private.*"

5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state) be distinctly given.

Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.

Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

RECEIPTS.

The No. appended to each name is that of the Herald *to which the money credited pays. No.* 659 *was the closing number of* 1853; *No.* 685 *is to the end of the volume in June,* 1854; *and No.* 711 *is to the close of* 1854.

J. Small, 723; H. Curtis, 711; E. Miller, 711; H. Preble, 711; B. Strader, 711; D. Robinson, 730; J. W. Bailey, 730; W. Parsons, 730 H. C. Harriman, 711; J. Keane, 723; J. Shaw, 727; R. Cox, 794; R. Lake, 728—each $1.

W. Holman, 768; Mrs M. Dewey, 716; L. F. Thompson, 711; J Umberhind, 763; L. Curtis, 753; T. Harley, 742; W. W. Patten, 737; C. B. Knight, 742; B. Jennings, 731; E. W. Turner, 748; A. Mc Hinch, 729; T. Hazelton, 742; I. Moore, 699; D. Hogarth, 732; Geo. Hogarth, 734; C. Chandler, 716; A. Stone, 685; Geo. D. Warren, 748—each $2.

Digitized by the Center for Adventist Research

ADVENT HERALD.



Luke 9:28 30

J. V. HIMES, Proprietor. "WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES." OFFICE, No. 46 1-2 Kneeland-street

WHOLE NO. 707. BOSTON, SATURDAY, DECEMBER 2, 1854. VOLUME XIV. NO. 22

On Mesmerism.

[We do not know, or may have forgotten the authorship of the following discourse "on Mesmerism." It was sent to us some months since by a brother, who desired to see it in the columns of the *Herald*.]

"There will not be found among you any one,—that useth divinition, or an observer of times, or an enchanter, or a witch, or a charmer or a consulter with familiar spirits, or a wizard, or a necromancer; for all that do these things are an abomination to the Lord."—Deut. 18:10, 11.

"Now the works of the flesh are manifest:—idolatry, witchcraft," &c.—Gal. v. 20.

"Neither repented they of their—sorceries."—Rev. 19:21.

"—and sorceries,—shall have their part in the lake of fire."—Rev. 21:8.

"For without are dogs and sorcerers."—Rev. 22:15,

Why is it, that Holy Scripture warns us against witchcraft and sorcery, both in the Old and New Testaments, if there were no such thing in reality, against which God has displeasure,—if it were merely old wives' fables, or imposture, or simply jugglers' tricks? Why does the law forbid, that among the people of God there should be any who do these things? Why does the New Testament number sorcery among the works of the flesh, which exclude from the kingdom of heaven, and the Eternal City, which bring down the plagues of God in this life, and whose end is the lake that burneth with fire,—if no such sin existed, and there were no danger of committing it, or of partaking in it?

What were the "curious arts," which were used by the Ephesians, (Acts 19.), and which they confessed to be sin, and burned their books?

One of the besetting sins among baptised men in these days, is scepticism in spiritual things,—(and by spiritual things, I do not mean doctrine, but spiritual existence,)—the leaven of the Sadducees, who believe not in a resurrection, neither in angel nor spirit, which our Lord cautioned us against. (Acts 23:8; Matt. 16:11, 12.)

The Church has erred in two opposite ways in this matter. The Church of Rome.—(I speak not now of any false pretences to spiritual powers and operations, that she has been guilty of making, the numerous instances of her pious frauds and impostures, but of what has really happened.)—has always professed to recognize the actings of spiritual beings, miracles, and gifts of the Holy Ghost, visions and prophesyings, ministrations of angels, possessions by, and the working of, evil spirits. But through her having departed from the truth in doctrine, and not discerning between good and evil power, she, as long as any supernatural working is within the pale of that Church, and does not contradict, but fosters, its dogmas, receives it as from God, and lays herself open to such exhibitions as those of the Addolorata and the Estatica, and to such visions as those of San Maria, Santa Teresa, &c., and is thereby juggled and deceived of the devil.

On the other hand, a vast majority of the Protestant Churches have come well nigh to deny any present spiritual manifestations or working at all. They talked of the Holy Ghost, as if He were a mere influence, and not a Holy and Divine Person. They will tell you, that it is not meant He should ever work or manifest Himself as in days of old. They exclude from their thoughts the idea of angels. And as to devils, they will contend, that there is no such condition now as that of demoniacs, or possession by evil spirits, that Satan was bound when Christ came, so that he cannot possess men, or work in and by men, as he did in ancient times, and that it was very well for men unworthy of the faith of the educated men of these days of light and science.

It is true, they find it difficult to maintain their position. If you ask them, "Pray, when was the power of Satan limited and contracted in these matters?" they answer, as I have frequently heard them, "When our Lord died, and ascended, and led captivity captive;" and they quote the text, "I saw Satan fall like lightning from heaven." But this text, even if it were not spoken prophetically, but referred to the time when the Lord uttered the words, would not apply; for it does not say, that He saw Satan cast *out of the earth*. And when you point out to them, that, after our Lord's ascension, Philip the Evangelist cast unclean spirits out of men (Acts 8.), and that Peter (Acts 5.) and Paul (Acts 19.) did so; and that the sons of Sceva tried to do the same, and could not, but the man in whom the evil spirit was prevailed against them, and wounded them (Acts 19.); and that Paul cast out the spirit of the Pythoness (Acts 16:18); and that Simon Magus practietd sorcery (Acts 8.), and Elymas (Acts 8.); and thus they find themselves beaten from their position by Scripture itself; then they shift their ground, and say that these powers, both of good and of evil, ceased when the Apostles and their contemporaries died. And when you appeal to church history, and quote from Justin Martyr, Tertullian, Cyprian, Theophilus, Lactantius, &c., long after the Apostles died, passages plainly proving both the gifts and manifestations of the Holy Ghost, and also possession by, and the casting out of evil spirits, then they go to some other epoch, as groundless as any of the previous ones.

And this is really the state of things in the church at present, either gross superstition, with the undiscerning admission of evil spirits, on the one hand, or, on the other, sceptical and scornful unbelief in, and practical opposition to, any spiritual working and manifestation at all, and of good, equally as of evil.

Those in the last mentioned of these states of mind justify their unbelief by the many cases, recorded in all ages, of impostures by priests and others, the superstitious folly of individuals, as well as known instances of deception, or decided failure, in the attempted operation of mesmerists and clairvoyants in the present day. But in spite of all the numerous instances of fraud, superstition, imposture, or failure, that may be easily adduced in this and in every age, there is, after all, such a thing as the real existence of spiritual personalities and powers. There are the operations of the Bleseed Spirit of God; there are the operations of devils; there are such things as magic, and witchcraft, and curious and unlawful arts, which God condemns, and prohibits the use of, under the most terrible penalties.

Now, of late years there have arisen men using a curious art, which they denominate Mesmerism; and it is a serious question, seeing how prevalent the practise of it is becoming,—May we use this art, or not? Is it a mere physical operation, as in the use of laudanum, or chloroform, or galvanism, or common friction with the hands? Or is it a spiritual operation? Or is it both spiritual and physical? And if so, is the spirit that is called into exercise good or evil? And, lastly, if there is spiritual power employed, can it be either good or evil, as the person using it, being good or evil, may will?

I will not occupy time by going into the numerous and incontrovertible evidences, that Mesmerism is a fact,—a reality,—not an imposture, or a mere creature of the deluded imagination. To those who believe it to be all humbug, these arguments are not addressed, for they will not be tempted to use it, or be subjected to it. But I write for those who are convinced there is a real power in Mesmerism, and who may therefore be tempted to use it, or to subject themselves to its influence.

At the same time, it is right to give the warning, that the Sadducean spirit affords a poor defence against danger from evil spirits; for having, as a basis, the denial of what really exists, it is in danger, as soon as irresistible evidence appears of supernatural working, of giving place to undiscerning and prostrate submission to it.

Is Mesmerism a mere phyiscal operation? One way in which men vindicate the use of this curious art, is by alleging, that the power brought into exercise is an invisible, imponderable, natural substance. But supposing this to be the case, it is a serious, a solemn consideration, that the material creature *is* used, both by Almighty God, and also by Satan, as a vehicle and means of spiritual operation upon men.

God the Holy Ghost uses men, the word of men, the laying on of the hands of men, water, bread and wine, oil, as means and vehicles, whereby He works some of His various and manifold operations in and upon men.

So does Satan use the the material creation also to work his evil ends in men, perhaps to a much greater extent than we have any idea of.

Men can receive the power of an evil spirit, by the laying on of the hands of a man, himself being under evil powers, as well as a man can receive the Holy Ghost by the lying on of hands of God's ministers; and in all witchcraft and sorcery, there is the use of some natural and material creature, ponderable or imponderable, such as charms, amulets, perfumes, &c.; there is the use of the material creation, as well as the invisible operation of the evil spirit, and the acting of the man, who is Satan's minister.

Now then, I do not deny that Mesmerism is in part a physical operation, that there is an imponderable substance, call it animal magnetism or what you will, which is brought into exercise in it. But I maintain, that no use of any simple material substance, visible or invisible, ponderable or imponderable, is capable of accounting for or explaining the effects produced by Mesmerism; and that there is more than sufficient evidence to prove, that there is spiritual or supernatural operation in action at the same time, and that the spiritual power is evil.

Some maintain, that there is no use of any magnetic or other imponderable power or substance, for producing the effects in question, but that the spirit of the mesmeriser goes forth from him by an exercise of his will to operate upon the patient. Well, even suppose this were possible, and the result could be so accounted for, such an exercise of a man's spirit would be evil, as we shall see immediately. But I allow that there is the use of a natural, imponderable, subtle fluid in Mesmerism. But this very fact is only helpful to the sins of witchcraft; for the evil spirit uses the mesmeriser as his minister, and the imponderable substance, *quasi*, sacramentally, to operate his purpose.

For, as I have said, the phenomena that accompany Mesmerism show, that there is both some natural substance employed, and also a spiritual and supernatural power, which affect not only the bodily senses, but also the spirit, mind, and will of the subject of them; and that they are not effects of the power and operation of the Spirit of God, but of some inferior miserable and evil spirit.

Indeed, mesmerisers who are not poisoned with the philosophical leaven of the Sadducees Neologists, will confess honestly that there is a two-fold operation, physical and spiritual, natural and supernatural. One, an eminent medical man, who practised Mesmerism, and also is a good and religious man too, admitted this to me; but he alleged, that whether it was a good spirit, or an evil one, that was used, depended on the will of the operator; and that he himself always used the good, that is, the power of God, and not of Satan; but we shall see the fallacy of this in the sequel, and that this position is untenable.

Now, what are the proofs, that there is something more in Mesmerism than the mere natural use of the physical creature, something preternatural, sometimes supernatural?

I use the word, "preternatural," not as synonymous with "supernatural," but according to both senses of the word, "prefer," "except," as well as "beyond;" that is, that Mesmerism is not only the acting of supernatural power, or the going beyond natural power, but that it is also the laying aside of the natural powers both of the will and of the body, that would otherwise be in use. It is not that it produces sleep, for that you can do by medicine, or, what is more analogous, by electricity or galvanism. But there are, first of all, certain phenomena accompanying Mesmerism, which set aside the use of the natural faculties of man, and therefore are *preternatural*, and also other phenomena, which show what is above and beyond the natural facutlies of a man, and therefore are *supernatural*. In the use of laudanum, chloroform and the like, you may cast the individual into a deep sleep, but you cannot make him think, act, or do. In Mesmerism, you not only cast into a deep sleep, but you can make the sleeping one see, his eyes shut, hear, his ear deaf to all outward impulse, speak from his stomach or his tongue equally, and, though asleep, use all the members of his body to do what *you* will, wholly irrespective of his own will.

If this is not preternatural, as setting aside the natural powers of thought, speech, act and deed,—what *is* preternatural?

And, moreover, this is generally accompanied by a greater or less degree of *clairvoyance*, in which state the persons mesmerised can read the thoughts of others,—describe places they never saw,—and give account of events entirely without the compass of their own knowledge. If this is not supernatural, what is?

Again, you can cure diseases by medicine, or by the galvanic battery. But this defiles not the spirit of the reason operated on. It gives no spiritual influence over the will and spirit of the patient. But it is a well known fact in Mesmerism, that, after a course of it, the will and spirit of the person operated on become, in an extraordinary and marked manner, abjectly subservient to the control and will of the mesmeriser. There has been some spiritual influence at work, which does not accompany the use of magnetism or electricity.

I have heard of a practitioner of Mesmerism, who recommended one of his patients to be mesmerised, but added, "Do not let your servant do it, or any one you wish to command." This caution spoke volumes, as to what he thought on this point.

I know it is attempted to be said, "This is the mere influence of one man's spirit over another,—of one man with a strong will, over the will of another which is weaker." And any one accustomed to observe such things, can easily discern the entirely different features that accompany the mere influence of one man over another, from those of the influence obtained by the mesmeriser over his prostrate victim.

I know also, that some try to get rid of all I have urged, by saying,—"Oh, we are not to pronounce things supernatural, because we cannot explain the principles of them, which as yet we do not understand; for who can say, what human science may discover; and if some new faculty of human nature,—*some sixth sense*, as I have heard it called,—is developed in these days, what right have we to assume, that it is supernatural?" But this is false reasoning; nay more, it is wicked reasoning.

It is false,—for is no new natural sense now first discovered, for men to be thrown into a trance, and therein to see, speak, &c.; for it is as old as the oldest records, sacred or profane; and it was always counted supernatural, and not natural. It is false,—for God has given to man a threefold constitution, of spirit, soul, and body, and five senses, not six, to that body, for the spirit and mind to act through. All *natural* actions of the MAN are by the united co-operation of the spirit, mind, and body combined; and all actions of the spirit and mind, without the aid of the organs of the body, are supernatural; for even wandering and diseased actions, such as in common dreaming or raving, are not without the organs of the brain.

It is wicked as well as false,—for it is not the bringing in of a sixth sense in aid of the others, but the substitution of a sixth in room of the five, making a man to see, hear, smell, feel, speak, while every faculty of his body as to eyes, ears, nose, touch and frequently tongue, are sealed in overmastering slumber, the judgment and the will being at the same time in abeyance also. It is the annihilation of *the man*, as to his com-

Digitized by the Center for Adventist Research

posite constitution,—as to all his senses,—and especially as to his *will*, the noblest part of man, that wherein he is chiefly made in the image of God, His highest gift, the operation of which God Himself will not overthrow, but leaves it always in its integrity;—and yet the mesmeric operations subjects a man to act by all the members of his body, and all the faculties of his soul, (except conscience and will,) at the will of another.

If this is not evil, I know not what is evil. This is the sin of the deepest character,—to suspend the conscience and will of *the responsible creature*, while yet he retains the power of action, but that action, entirely under the control of another, to do good or evil as *he* will. It is *confusion* in God's chiefest work,—the obliteration of the sacred boundaries of individual integrity in manhood.

I speak not now of the practical results that might occur, especially towards unprotected woman. I speak of the matter in the abstract, and say that it is essentially and intrinsically wicked.

(To be continued.)

Burning of the Steamer Ocean.

A TERRIBLE disaster occurred almost at our very doors on the evening of the 24th. At 5 o'clock the Eastern steamers left this port for their various destinations, and when they had been on their passage but about 20 minutes. one of their number, the steamer *Ocean*, Capt. Donnovan, bound for Bath, was run into by the royal mail steamship *Canada*, Capt. Stone, on her passage to this port from Liverpool *via* Halifax. The *Ocean*, it appears, was cressing the track of the *Canada*, in order to avoid a collision, but she was not quick enough in her movements, and was run into by the *Canada* just abaft the wheel-house on the larboard side. A large hole was made in the side of the *Ocean*, through which the water rushed with great rapidity. The stove in the room occupied by Carpenter's Express Messenger was overturned, and before the *Canada* had seperated from the *Ocean*, the latter steamer was on fire, and shortly burned to the water's edge.

The utmost confusion prevailed immediately among the passengers, and in the terror and dismay numbers jumped overboard, some of whom were drowned. The *Ocean* had on board some 75 or 80 passengers, but the exact number is not known, as the Clerk of the boat lost his list, and besides the passengers had not all paid their fares. He had taken about $40 passage money when the disaster occurred. The *Ocean* had also a very heavy freight.

The boats of the *Canada*, steamers *Forest City*, *Boston*, and *Eastern State*, the Quarantine boat, and other vessels in the vicinity, hastened to the rescue of the imperilled passengers, many of whom reached the city the same evening.

The *Ocean* was a side wheel steamer, with wide guards, and was in every respect a well appointed and substantial sea-going steamer. She was about 600 or 700 tons burthen, about 4 years old, and was owned by Rufus K. Page of Hallowell, Capt. Nath'l Kimball of this city, and the owners of the old *John Marshall*, and cost about $75,000. We do not learn that she was insured.

The officers and crew of the *Ocean* were saved uninjured.
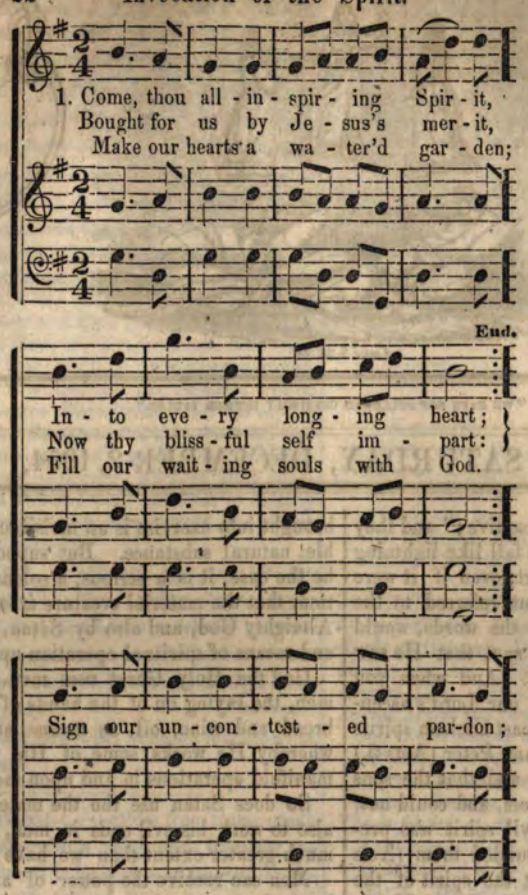
The news of the disaster reached this city at 6 o'clock, when immediately the greatest excitement prevailed, which a drenching North Easter could not quench. An alarm of fire was given, and the Department went to South Boston, thinking there was a fire on the Point. The light was supposed to proceed from the burning of the Long Island House, but news shortly came from the harbor of the collision and the burning of the *Ocean*.

Turn the Bible into Prayer.

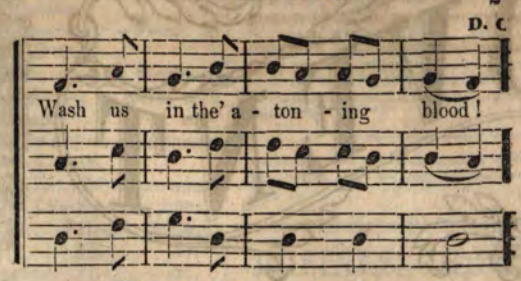
ROBERT MURRAY MCCHEYNE, in writing to a youthful parishioner, uses the following language: "You read your Bible regularly, of course; but do try and understand it, and still to *feel* it. Read more parts than one at a time. For example, if you are reading Genesis, read a Psalm also; or, if you are reading Matthew, read a small bit of an epistle also. *Turn the Bible into prayer.* Thus, if you are reading the first Psalm, spread the Bible on the chair before you, and kneel and pray, 'O, Lord, give me the blessedness of the man that walketh not in the counsel of the ungodly.' 'Let me not stand in the way of sinners.' 'Let me not sit in the seat of the scornful,' &c. This is the best way of learning the meaning of the Bible, and of learning to pray."

THOSE who would live together as friends and equals must not be constantly criticising each other.

22 Invocation of the Spirit.



ADVENT HARP. 2



2 If thou gav'st the' enlarged desire
Which for thee we ever feel,
Now our panting souls inspire,
Now our cancell'd sin reveal:
Claim us for thy habitation;
Dwell within our hallow'd breast;
Seal us heirs of full salvation,
Fitted for our heavenly rest.

3 Give us quietly to tarry,
Till for all thy glory meet,
Waiting, like attentive Mary,
Happy at the Saviour's feet;
Keep us from the world unspotted,
From all earthly passions free,
Wholly to thyself devoted,
Fix'd to live and die for thee.

4 Wrestling on in mighty prayer,
Lord, we will not let thee go,
Till thou all thy mind declare,
All thy grace on us bestow;
Peace, the seal of sin forgiven,
Joy, and perfect love, impart,
Comfort, when our hearts are riven,
All thou hast, and all thou art!

Peter's Denial of Christ.

BY REV. JOSEPH ANGUS, D.D.

THE time for prayer had now passed. The oldiery, with lanterns and torches, are already in the garden; again Jesus calls the sleepers, and tells them of the approach of the betrayer. Before He had completed His warning, Peter found himself surrounded with armed men; the recollection of his Master's prediction flashed across his mind; and the time of trial he supposes to have come—he has now a character to redeem. To show therefore that, through just now asleep, he is prepared for any emergency, he drew his sword, and smote off the ear of the servant of the high priest. This act sprung no doubt from enthusiastic religious feeling; but from religious feeling guided by passion or pride, and unchecked by a watchful, sober frame. Whatever its origin, it was one chief cause of the temptations that afterwards befel him. It awakened his own fears, and probably excited the ill-will of the soldiers.

Christ rebuked the zeal of his disciple, healed the wounded man, and gave Himself into their hands. "Put up thy sword in its sheath," said the meek Sufferer, "the cup which my Father has given me, shall I not drink it?" Peter now felt that he had done wrong. As this sudden explosion of impetuosity had no principle to sustain it, it was soon succeeded by cowardice. Seeing that Jesus offered no resistance, but suffered Himself to be bound like a common criminal, Peter with the rest forsook him and fled. They who had said: "Though we die with Thee, we will not be offended," were now hiding themselves among the trees of the garden. Having secured their prisoner, the guard retired from the garden.

The glare of lanterns and torches soon grows dim in the distance. Gethsemane is again as still as when the disciples entered it. Peter gropes from his hiding-place. His alarm is subsiding, and he begins to reflect upon his conduct. His Master is on his way to the hall of the high priest, without, as far he knows, a single friend. Is it curiosity that prompts him, or is he subdued by the recollection of his own previous vow and his Master's love? From whatsoever cause, he turns his steps towards Jesusalem, and slowly follows the crowd that is bearing his Lord into the presence of the Sanhedrim. His motives, however, are not the purest. His decision is half-heated and imcomplete. It is therefore only afar off he follows; and on gaining admission into the hall, he takes his place among the soldiers and servants, waiting at his leisure to see the end. The association is suspicious, and betrays a state of feeling ill suited to contend with the difficulties that are soon to surround him.

The trial of the Son of God had already begun. He was asked concerning His disciples and doctrine; He was accused of threatening to destroy the temple, but the evidence proved contradictory. Having failed to elicit a confession, and establish their charge, the high priest solemnly adjured Him, and asked pointedly: "Art thou the Christ, the son of the Blessed?" And Jesus said, "I am. And hereafter ye shall see the Son of man setting on the righ hand of power, and coming in the clouds of heaven." Then the high priest rent his clothes and said, "what need we any further witnesses? Ye have heard the blasphemy, what think ye?" (Mark 14:61–64.) And they condemned him as guilty of death. He was condemned, it will be observed, because He made Himself equal to with God.

He was now mocked and spit upon. The men who held Him, blindfolded Him, struck Him on the face, and in ridicule of his claims to supernatural knowledge, cried out: "Prophesy unto us, thou Christ who is he that smote thee." (Matt. 26:68.)

And was there none present to shield the Lamb of God from the insult and pain? Yes, there sat one of His chosen apostles tamely beholding the whole of this outrage. A few hours before he had professed his readiness to lay down his life for His sake; but now he dare not, or will not interpose.

In this condition a more decisive trial awaits him. As the light of the fire shone upon his troubled countenance, and before the worst of these outrages had begun, a little maid came up and said, apparently without much intention: "Thou aiso wast with Jesus of Nazareth." The words so fitly spoken roused his conscience and fears. He felt immediately the inconsistency of his position. He was looking on as an unconcerned spectator; he had been silent when questions affecting his Redeemer's character had been discussed—questions which none was so qualified to answer as himself. To confess himself a disciple would be to plead guilty to ingratitude, and would probably have exposed himself to personal danger. And yet he was not prepared to deny his Lord; he takes shelter, therefore, in an equivocal answer, which seemed less awful then the open avowed apostacy of which he was ultimately guilty: "I know not," said he, "what thou sayest."

Fearing lest the charge should be repeated, he retired to the porch. The very charge, however, led to farther inquiry; another servant met him with the same taunt: "This fellow was also with Jesus of Nazareth." He had now gone too far to recede. To acknowledge the fact would convict him both of ingratitude and of falsehood; for every one understood his former answer as a positive denial. A simple affirmation, moreover, is not enough; he therefore declares with an oath, "I know not the man."

Again he enters the hall, and is once more im the immediate presence of Christ. The tormenting accusation is again repeated, not by a maid only, but by the whole company of the soldiers. One exclaims as the light of the fire falls upon Peter's face, "Did I not see thee with Him in the garden?" another, shrewdly noting his replies, adds, "Surely, thou art a Galliean; for thy speech betrayeth thee." Surrounded on all sides by the evidence of his guilt, agitated with fear and remorse, every unholy passion bursting forth with ungovernable power, he began to curse and swear, saying, "I know not the man." And immediately the cock crew.

During this whole scene the trial and mockery of Christ had continued. He, however, was marking the successive steps of the apostacy of His servant, and was more deeply wounded by what He saw than by the treatment of the priest who condemned, or of the crowds who reviled Him. One look of mingled sorrow and love broke the heart of the faithless disciple, softened the hard brow, and sent him out weeping bitterly. It is not easy to tell which is the more instructive here—the fall of the apostle, or the tenderness of his Lord.

The Hidden Life and its Revelations.

THE blessed realities of the divine life are not now apparent, but they are not the less realities; and it greatly concerns the Christian to obtain a clear view and a lively sense of this. There is a time coming, spoken of as the manifestation of the sons of God, when all the children of our Heavenly Father will be known and acknowledge—their glory will be visible—the Universe shall witness it. But their adoptions is not defered till then; "we are now the children of God." though our outward condition is one of suffering and humiliation. Though the world may deride the claim and can not perceive its truth, the believer himself has a consciousness of it; for the Spirit witnesses with our spirits that we are children of God. God by the Spirit's testimony owns us.—The witness indeed silent and secret, sometimes it falls very faintly upon the ear of the listening saint himself. But at last it will be so loud that the Universe shall hear it.—We are now one with the Son of God, and when he shall appear, we shall be like him for we shall see him as he is.

In the same way we have life—eternal life, though it is not apparent. Life is ours, for Christ died that we might have it. It was on account of our offences that he died, and it was on account of our justification that he rose again; the life he hath gotten is for us; and, though we are now clothed with mortality which must be put off before we can be in the full enjoyment of our salvation, we are now saved and the life is actually ours. The believer has a consciousness of this also. "He that believeth hath the testimony in himself—and this is the testimony, that God hath given to us eternal life, and that life is in his Son." This testimony like the other is private: the world cannot hear it. Neither can the world in any way perceive that eternal life; for all that is now apparent to the eye of sense is the mortal body, which must be put off.

It is impossible that the glorious and blessed life of the believer should now be visible, because it is in Christ and is only to be enjoyed with Him. In mercy and long suffering he has, for the present, sat down at the right hand of God in the heavenly places, while repentance and the remission of sins are preached in his name among all nations; and our life cannot be apparent in his absence. It is ours, and it is safe, however. "Our life is hid with Christ in God," out of sight so long as he is unseen, and away beyond the reach of all the machinations of the enemy and the storms of the wilderness. *Hidden in God*—what an expression of perfect security! But on the other hand, it is as impossible that our life should be concealed when he is revealed.—"When Christ who is our life shall appear, then shall we also appear with him in glory." He died not for himself, but for us; he bore not his own sins but ours; consequently

Digitized by the Center for Adventist Research.

the life he obtained was for us; the kingdom he won, is ours; the glory which the Father gave him, he hath given us; He was born of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of her sons; and if we are sons, then we are heirs, heirs of God, and joint heirs with Christ; if we suffer with him that we may be also glorified together.

It is little wonder, then, that the hope and longing desires of Christ and his suffering Church should be pointed forward to the day of his glorious appearing; when we shall at length see of the travail of his soul and be satisfied; when they are presented, without spot and blameless before the presence of his glory at his coming, with exceeding joy; and when they shall see him as he is, and their eyes shall behold him and not another, when they shall be like him and enter into the joy of their Lord.

The consciousness of this hidden life and the anticipation of its revelation, must exert a purifying, elevating and animating influence over the Christian life. Alas that both the consciousness and the hope should have been so obscured in the faith and experience of the Church! Who among us, have that consciousness? Who among us, are looking for that blessed hope, and the glorious appearing of our great God and Saviour Jesus Christ? Surely not those whose hearts are engrossed, and whose time is occupied with the pursuits of this present life; who are minding earthly things; and who seem profanely endeavoring to wed Christ and the world, that, if He must be their Lord, the world may be their Queen. The professing people of God need to have that consciousness deepened, and that hope quickened in their hearts; and the two cannot be separated in our experience, as we realize the hidden life, we will long for his appearing. And in order to the attainment of this end, the neglected truth must be made the subject of inquiry, contemplation and discourse—"meditate on these things." It is not enough that we inquire, to the extent of intelligence and firm conviction of the doctrine of Scripture on these points; they must be matters of daily and delighted contemplation.—We must cultivate the habit of *looking upward*, and occupying our thoughts with the things that are above.—Look up to the God and Father of all in whom your life is hid; and in contemplation of infinite love and infinite loveliness, your own soul will be suffused with holy ardor. Look up to Christ seated on the right hand of God; and beholding him not only as he is in himself, the chiefest among ten thousand and altogether lovely; but what he is to you—your righteousness—your elder brother—your life; as you look you will grow like him, and purify yourself as he is pure. The world will lose both its attraction and its power, as your heart becomes filled with a better portion. Look up in love and joy and peace for he is there! Look up in expectation and hope, for thence he will come again the second time, without sin into salvation. He will not disappoint you, and he cannot be thwarted.

And what a joy and comfort it is among all the trials and conflists of this life, to know that our true interests are in such safe keeping, and our best hopes so sure to be realized. The storm and the desolating tempest may spread ruin among the possessions, the glory and the hopes of earth—nay it is no peradventure, all these things *shall* be dissolved; but our inheritance cannot be affected any more than if we were inhabitants of another sphere. A sea of sorrow may roll billow after billow, over our heads; the present relations in which our natural affections find shelter, may fall a heap of ruins around us; the darkness of grief so thick that is may be felt, may gather over all our prospects; still, through the darkness, we can discern the blessed hope undimmed, like a star on the brow of night, of which the storms of earth cannot quench a single ray. Seek then those things that are above, where Christ sitteth at the right hand of God. Set your affection on things that are above, and not on things on the earth. For ye have died, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall we also appear with him in glory.

Waymarks in the Wilderness.

The Valley of Hinnom.

You will notice, as we proceed, what is not very clear on the map, how rugged and steep are the southerly sides and slopes of Mount Zion; and when, after a while, we find ourselves in the gorge of the hills, the Hill of Evil Counsel on the one hand, and Zion on the other, with the lovely vale of Hinnom stretching out before us, we cannot but give ourselves to the recollections of bygone days, and the sober and chastening reflections which these localities must ever produce. The idolatrous monarchs of Judah here dishonored and despised the Lord in worshipping stocks and stones, and here caused His fierce anger to burn against the wickedness of His people. Ahaz "made molten images for Baalim: moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abomination of the heathen, whom the Lord had cast out before the children of Israel." Manasseh, the wicked son of the good Hezekiah, did evil in the sight of the Lord: "and he caused his children to pass through the fire in the valley of the son of Hinnom;" but his grandson, the noble young Josiah, walked in all the way of David his father, and turned not aside to the right hand or to the left; "and he defiled Tophet, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Moloch." He made it a receptacle for the burnt carcasses and bones, and the filth and refuse of the city, keeping fires there continually, in order to consume what was thrown into it, and to render it ever after odious in the eyes of the idolatrously inclined people. "Hence," as says the learned Joseph Mede, "this place being so many ways execrable, it came to be translated to signify the place of the damned, as the most cursed, execrable, and abominable of all places." What a striking figure must it have been to a Jew, this of Gehenna, where the unquenchable fires of external torment await the guilty and condemned soul! And ought not we, remembering our Lord's most solemn and awful words, to take good heed lest we also come into that place of horrors, of which language can give no idea, and from which there is no release?* "There is something," says Mr. Bartlett, "in the scenery of this valley and the hill above, its tombs hewn in the rock, long since tenantless; the gray gloom of its old fig and olive trees, starting from the fissures of the crags; the overhanging wall of Zion desolate almost as in the time of her captivity, that forcibly recalls the wild and mournful grandeur of the prophetic writings. Within it, too, is the traditionary 'Aceldama,' or Field of Blood, of the traitor Judas; a small plot of ground, overhung with one precipice, and looking down another into the glen below, on which is a deep charnel-house, into which it was formerly the custom to throw the bodies of the dead, as the earth was supposed to have the power of rapidly consuming them. This was selected as the burial-place for pilgrims who died at Jerusalem in the middle ages. Such are the scenes that have passed in Hinnom; it is like the scroll of the prophet, 'written within and without with mourning, and lamentation, and woe.'"†

At this time we will not dwell upon the more minute points in the prospect before us; as a whole, this deep valley has an air of beauty unsurpassed by aught in the vicinity of Jerusalem; and the terraced sides of the mount, the gardens of olive, fig, and other trees, the verdant plots of grain and grass, the few features of life and activity in the rustic cultivators of the soil, and such like, give to it attractions of no ordinary kind; but it requires more space than I can now devote to it, to do it justice.

* "First, Moloch, horrid king, besmeared with blood
Of human sacrifice and parents' tears;
Though, for the noise of drums and timbrels loud,
Their children's cries unheard, that pass'd through fire
To his grim idol. Him the Ammonite
Worshipped in Rabba and her watery plain.
In Argob and in Basan to the stream
Of utmost Arnon. Nor content with such
Audacious neighborhood, the wisest heart.
Of Solomon he led by fraud to build
His temple right against the temple of God,
On that opprobrious hill; and made his grove
The pleasant valley of Hinnom, Tophet thence
And black Gehenna call'd the type of hell."
Paradise Lost, Bk. I.

† "Walks about Jerusalem," p. 62.

Twenty-six Hours on a Raft.

Peter McCabe, a seamen on board the *Arctic*, gives the following thrilling account of his escape on a raft. We clip it from the *New York Herald*.

"I remained on the vessel till she sunk, when I went down with her. I had been employed a few minutes before with two others, one of whom was called 'Tom, the storekeeper,' in lashing some casks together, when I was driven away by the water, which was now rushing in with fearful impetuosity. Jumping upon the paddle-box I sprung on the saloon deck, and in an instant was engulphed in the surging waters, which soon closed over our heads. Down, down, we sank with our noble vessel into the bosom of the ocean, and the terrible thought took possession of my mind that I was drowning; that I should never see my dear friends and my home again. I retained my consciousness, however, all the time I was under the water, and it was with a feeling of intense joy that I found, after about half a minute, that I was rapidly rising towards the surface. It was all darkness before, and in a few seconds I was on the top of the water, struggling for life. Being a good swimmer, and, having, besides, the support of a life preserver, I succeeded in reaching a door, which was floating a few feet from where I rose. I looked around me, but there was no trace of the vessel, except a few loose timbers and the rafts which were floating about, some with and others without passengers. Finding that I could not retain my hold of the door with safety, I left it and swam to a barrel which lay a few feet from me; from this again I swam to the large raft, which had, as I have said, about seventy persons clinging to it. The sea, though not strong, was rough, and the waves, as they dashed over it, washed away a portion of its living freight. I shall never forget the awful scene. There we were, in the midst of the ocean, without the slightest hope of assistance, while every minute one or more of our unfortunate fellow passengers were dropping into their watery grave from sheer exhaustion. Those who had life preservers did not sink, but floated with their ghastly faces upwards, reminding those who still remained alive of the fate that awaited them.

"In the midst of all this, thank Heaven, I never lost hope, but retained my courage to the last. One by one I saw my unfortunate companions drop off; some of them floated off, and were eaten and gnawed by fishes, while others were washed under the raft, and remained with me till I was rescued. I could see their faces in the openings as they were swayed to and fro by the waves, which threatened every moment to wash me off. The raft at one time was so crowded that many had to hold on by one hand. Very few words were spoken by any, and the only sound that was heard was the splash of the waters or the heavy breathing of the poor sufferers, as they tried to recover their breath after a wave had passed over them. Nearly all were submerged to their arm-pits, while a few could with great difficulty, keep their heads above the surface. The women were the first to go. They were unable to stand the exposure more than three or four hours. They all fell off the raft without a word, except one poor girl, who cried out in intense agony, 'O, my poor mother and sisters!'

"When I was about eighteen hours on the raft, there were not more than three or four left. One of these gave me what appeard to be a small map, but which I understood him to say was a sort of title deed to his property. In a few moments after I took it, he too unloosed his hold, and was added to the number that floated about the raft.

"I endeavored to get the paper into my pocket, but found this impossible, on account of my cramped position, so I placed it between my teeth, and held it there till I was overwhelmed by a wave, when I lost my hold of it, and it was washed away. Another, who had an oiled silk coat on called on me, for Heaven's sake, to assist him, as his strength was rapidly failing, and he must fall off, if not relieved. As he was about four or five feet from me, it was difficult to reach him; but after considerable exertion, I succeeded in doing so, and helped him with one of my knees until I became quite faint, when I was obliged to leave him to his fate. Poor fellow, he promised me, that if he ever got to New York alive, he would reward me well. He clung with terrible tenacity to life; he, too, dropped off in his turn.

"I was now left alone on the raft; not a solitary being was alive, out of seventy; but still my hope continued strong. The night of the second day was about closing on me, and during the whole time I had been in the water, I had not eaten a particle or drank a drop. My strength I found was beginning to give way, and my sight had become so dim that I could not perceive objects a few feet off: even the ghastly faces of the dead, that looked up at me from under the raft, were hardly discernable. I determined on making one more effort for life; I raised myself on my knees upon the raft, and through the dusk of the evening I saw or I thought I saw a vessel. My strength seemed to revive, and in a few minutes I heard the voices of persons in a boat approaching me. Ten minutes more, and I too would have gone; but Providence had mercy on me, and after twenty-six hours' exposure, I was by its mercy preserved from a watery grave. The boat as I afterwards learned, belonged to the *Huron*, and was manned by Mr. Dorian, the third mate of the *Arctic*, Capt. Grann, one of the passengers, and some sailors. One of the men caught hold of me by the collar, and dragged me into the bow of the boat, where I lay in the last stage of exhaustion till I was transferred on board the *Huron*, from which vessel I was placed on the *Lebanon*, and finally on the pilot boat *Christian Berg*, on board of which I arrived at this port."

A sinner must come to himself, as did the prodigal, before ever he will come to Christ.

There is a mighty difference betwixt feeling "I have done wrong," and feeling "I have sinned against the Lord."

The Siege of Sebastopol.

The painful anxiety of the public is at length in some measure, relieved by the copious despatchs now received; and which will be found, at length, in our other columns. The accounts transmitted by the Commanders and the Admirals are remarkable for their frank directness and obvious integrity. Nothing can exceed the manly simplicity of Lord Raglan. That of Admiral Dundas, also, is satisfactory. They are far from exaggerating the importance of their achievements; or from a disposition to inspire fallacious hopes by diminishing the difficulties with which they have to contend. Lord Raglan confesses that the work is far more arduous than was at first supposed. While the batteries of the Russians are great and powerful, the guns are very ably served. If, as is reported, there be 80,000 or 90,000 troops in Sebastopol, the loss of a hundred, or a thousand, or ten thousand more will not at all affect the defence. Then it is to be remembered, that the batteries of the Allies must of necessity be loose and fragile—the hurried creation of a few days, or even hours; and hence far more liable to derangement from cannon-shot than the solid granite batteries of the City.

The previous reports, which had reached this country, mainly through Russia channels, prove to have been accurate to an extent unusual with advices derived from such a source. The loss of some six hundred horses is confirmed, but nothing till to-day was said of their riders. In truth, the accounts of these intermediate contests are very imperfect, partly, perhaps, from the non-appearance of one of the despatches of Lord Raglan. It was further reported, from day to day, that the ships took part in the bombardment only on the first day, whereas, according to the despatches, they have, from sea, carried on the cannonade with all the regularity of the land forces, and with signal ability. Fearful things were also recorded of the damage they had sustained, which happily turns out to have been greatly exaggerated. The accounts of the French disasters, also, were depressing, but, according to Lord Raglan, the French, with characteristic celerity and vigor, repaired their damages, and returned to tne conflict with the utmost energy.

It is the unanimous testimony of the Allies, both Commanders and Admirals, that but little damage had been done to Sebastopol at the time of the last despatch. Several magazines had exploded, and some valuable lives had been lost; but there was no proportion whatever between the amount of the cannonading and the destruction either of the munitions or the men. On both sides, indeed, there appears to have been a terriffic expenditure of metal with comparatively little execution of any sort. As far as may be judged by the accounts before us, at the same rate of progress, the taking of the city will be the work of time. Expectations were entertained that a breach would shortly be made, or rather two breaches, and that then the city would be taken by assault. The thing will probably take this frightful turn; and in such an enterprise the loss of life on both sides will doubtless be very great. If it were possible, by the continuance of the bombardment, and the subjection of the Russians to serious hardships, to bring them to capitulate, if it were infinately to be preferred; and, now that the water of the city is cut off, it seems, that, with the exercise of a little philanthropic patience, this might be done. The only thing to be feared is, that delay might give time for the arrival of the Russian reinforcements, by which the seige might be raised and the allies worsted. To avoid this climax of calamity, it may be found expedient to resort to processes the most speedily decisive of the conflict, notwithstanding the frightful expenditure of human life which they may involve.

The sinking of the ships by which the harbor has been locked against the allied fleets has been one of the most formidable difficulties of the siege. But for this, it is probable the fleets had long since entered the harbor, and rendered a measure of assistance which would have been decisive. There seems a probability, however, that even this frantic expedient will not be of lasting service. As we intimated formerly, and as will be seen from our columns to-day, means are available, by which to explode even sunken ships and once more open up the harbor. The instruments and materials for this mighty achievement are on their way; but weeks must necessarily pass before they can possibly be brought into operation.

Several facts of serious importance have come out in a letter of the *Times'* correspondent, dated Oct. 24th. The writer, although not on the actual field of conflict, has sufficient means of knowing the matters of which he speaks. The following is the pith of his testimony:

"The force of the Russians in the field is certainly less than 30,000 men. It has made no fresh attack, or attempt at one, since the 17th. No news of reinforcements has arrived, although

Digitized by the Center for Adventist Research

it is believed that a large force of the Russians is already south of Perekop.

"The allies are, no doubt, in want of fresh troops. The effective British force is not more than 16,000, so great has been the void made by battle and disease. No less than 9,000 are dead or *hors de combat* in the last eight weeks. More Turkish troops are being sent up; to-day the *Golden Fleece* arrived here from Volo, with 2,000 troops, who were engaged in opposing the Greek invasion. But it could be wished that reinforcements of a better class could arrive from Portsmouth or Marseilles.

"The *Viper* arrived this morning. A fire broke out in the town at 3 A. M. of the 23d, and was burning 18 hours after. Whether this be intentional or accidental cannot be stated. There is no doubt that the town has suffered greatly, and would have been destroyed, but that it is, to a great extent, built of stone. The prisoners, and even the deserters, say, that the Russian generals are determined to leave the place a ruin. The woman and children may probably have been sent over to the northern side. It is to be hoped that they may be placed in safety before the final assault, for such is the obstinacy of the defence, that the rage of the soldiers is being roused; and, assuredly, the Zouaves and other African regiments will display no small ferocity when the place is sacked."

This is, doubtless, a serious state of affairs. The amount of mortality among the English troops is greater than had been anticipated; and the necessity of their reinforcement, to the utmost extent and with the least possible loss of time, is but too apparent.

British Banner of Nov. 9th.



The Advent Herald.

BOSTON, DECEMBER 2. 1854.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE PROPHECY OF ISAIAH.

CHAPTER LIII.

YET it pleased the Lord to bruise him; he hath put him to grief:
When thou shalt make his soul an offering for sin,
He shall see his seed, he shall prolong his days,
And the pleasure of the Lord shall prosper in his hand.
—*v.* 10.

His sufferings for our sins, was an offering acceptable to God because of its satisfying the conditions of Divine justice. The act was entirely voluntary on the part of Christ, and was induced by his compassion for a lost race. O the infinite condescention which brought the Saviour from heaven thus to suffer, so that sinners might have a way of escape! For (Rom. 5:6-8,) "when we were yet without strength, in due time Christ died for the ungodly—God commendeth his love toward us, in that while we were yet sinners, Christ died for us." 1 John 2:9, 10—"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins." *Ib.* 2:2—"And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." Titus 3:4-7—"But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life."

"When thou shalt make his soul an offering for sin," is in the margin, "When his soul shall make an offering"—soul by a synecdoche being put for the person of the Saviour. 2 Cor. 5:21—"For he hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him." 2 Pet. 2:24—"His own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."

By an elliptical metaphor, "seed" is put for those who should be redeemed by the sin-offering thus made. He is their federal head and they are his spiritual descendants—bearing relations in the regeneration, analogous to those which Adam and the race sustain by natural generation. Said the Psalmist, 22:30—"A seed shall serve him—it shall be accounted to the Lord for a generation;" and his seeing these, is a declaration that he should survive this offering, to witness the results that should flow from it. John 1:12, 13—"As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Rom. 8:15-17—"Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the sons of God: and if children, then heirs: heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be glorified together."

As Christ shall see these, his resurrection is implied; and his continued existence is announced in the subsequent prolongation of his days. Rom. 6:9, 10—"Christ being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God."

By a metonymy, the "pleasure" of the Lord is put for the results which shall be in accordance with God's pleasure in making him a sin-offering; and "hand" by the same figure, is put for Christ's agencies by which it is effected. These results are fully brought to view in Eph. 1:3-14, which read.

He shall see of the travail of his soul, and shall be satisfied:
By his knowledge shall my righteous servant justify many; for he shall bear their iniquities.—*v.* 11.

By a metonymy, travail of soul, is put for the result which shall follow in consequence of it. These shall fully satisfy the sufferer, who (Heb. 12:2,) "for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

"By his knowledge" is to be understood the knowledge of him through which justification is to be secured. John 17:3—"And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." 2 Pet. 1:3, 4—"According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

"Iniquities" is put by a metonymy for the punishment due for them. As he bore the merited suffering of our sins, he is to be rewarded by the justification of an innumerable company of believers. Rom. 5:19—"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." And John in vision saw these "many" when, (Rev. 7:9) he "beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood befor the throne, and before the Lamb, clothed with white robes, and with palms in their hands."

Therefore will I divide him a portion with the great,
And he shall divide the spoil with the strong;
Because he hath poured out his soul unto death:
And he was numbered with the transgressors;
And he bare the sins of many, and made intercession for the transgressors.—*v.* 12.

"Therefore," *i.e.*, because he shall bear the iniquities of many, as in v. 11—for that reason, Jehovah will divide a portion of the spoil for him, with the great and the strong. The figure is taken from the custom of conquerors to divide the spoils of victory with their officers and soldiers; and it is put by substitution for the "seed" which shall be given to Christ, because he gave his soul, or life for them—which "poured out" illustrates by a metaphor.

The "great" and the "strong" are put by substitution for those who are despoiled of their subjects by the atonement. Said the Saviour, (Matt. 12:28, 29.) "If I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else, how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house." Col. 2:13-15—"You, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it." Eph. 6:12—"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." These converts and conquests over the enemy, are spoken of in the Scriptures as the gift of God to Christ because of his death. Phil. 2:8-11—"He humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Also in Psa. 2:8, 9—"I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

His being numbered with the transgressors was fulfilled in his crucifixion; to which he referred when he said, (Luke 22:37,) "This that is written must yet be accomplished, And he was reckoned with the transgressors." "Mark wrote, 15:28, 29—"With him they crucify two thieves, the one on his right hand, the other on his left. And the scripture was fulfilled, which saith, And he was numbered with the transgressors."

Christ made intercession for the transgressors, when he prayed for his own murderers, (Luke 23:34,) "Then said Jesus, Father forgive them; for they know not what they do." He also makes intercession for those whose sins he bore. Rom. 8:34—"Who is even at the right hand of God, who maketh intercession for us." Heb. 7:25—"Wherefore he is able also to save them to the uttermost that come to God by him, seeing he ever liveth to make intercession for them." *Ib.* 9:24—"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." 1 John 2:1, 2—"If any man sin we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world."

In view of such a provision of mercy for the salvation of men, well did the apostle exclaim, (Rom. 11:33,) "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

THE ABRAHAMIC INHERITANCE.

(Continued from the Herald of Nov. 17th.)

PAUL is equally explicit in affirming that Abraham actually resided, but as a stranger, in the land which was afterward to be his. He says:—"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise."—Heb. 11:8, 9.

The above Scripture also affirms the residence, in the same land, of Isaac and Jacob, recognizes their title to an inheritance in it, and admits that they did not then inherit it.

It is also clear that the residence, in that land, of any of the seed of Abraham, was no more an inheritance of it by them, than the residence there of Abraham, Isaac, and Jacob, was their inheritance of it.

The residence of Israel in that land was a fulfilment of the promise that after 400 years of affliction, the fourth generation of those who should be strangers in Egppt, should return to it. But they returned to it, not as its lawful owners to inherit it, but as candidates to the heirship of it. They received a virtnal lease of the land,—God still claiming the fee of it as his own, and prohibiting any transfix of the land beyond a given time, from one to another. Thus God said to Moses:—"The land shall not be sold forever; for the land is mine, for ye are strangers and sojourners with me."—Lev. 25:23. And David acknowledged to God, "We are strangers before thee, and sojourners, as were all our father's: our days on the earth are as a shadow, and their is none abiding."—1 Chron. 29:15.

It is further evident from the numerous recorded threatenings to disposses them of it, because of their sins, that the descendants of Jacob did not enter the land as *eternal* inheritors of it. And an inspired commentator affirms of the pious of Abraham's posterity, that "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."—Heb. 11:13.

Thus down to the time of Paul's writing, the promise of an inheritance in the land of Canaan, had not been made good to a single heir to that inheritance. Does that vitiate the promise? In no wise. The oath by which God assured Abraham that *he* should inherit it is still as immutable as ever, and his promise to Abraham and to Abraham's seed is as valid as when first made. Those two things, wherein it was impossible, for God to lie, being immutable the fact that none of the heirs to the inheritance have yet entered on it renders it certain that they will each and all posses it in the future.

The worthies who resided in the land as strangers, looked for their inheritance in the future. Abraham "looked for a city which hath foundations, whose builder and maker is God."—Heb. 11:10. And the worthies who "confessed that they were strangers and pilgrims on the earth," by such confession, "declare plainly that they seek a country"—not the one from which they came out—but "they desire a better country, that is a heavenly." (vs. 13-16.) "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us that they without us should not be made perfect."—Heb. 11:39, 40.

Thus the inheritance is still affirmed to be in the future. When it is to be bestowed, as it is to be eternal, its bestowal must be subsequent to the melting of the elements by fervent heat; for there can be no eternal possession of that which is to be made desolate by the final conflagration; and it is subsequent to that, that the earth is to become the abode of righteousness "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to promise, look for new heavens and a new earth, wherein dwelleth righteousness," or righteous persons.—2 Pet. 3:11-13.

(To be continued.)

FOREIGN NEWS.



PORTLAND, *Nov.* 22.—The new Cunard propeller *Canadian*, Capt. McMaster, sailed from Liverpool at 10 minutes past 1 o'clock on the 27th inst., and arrived here last night about 12 o'clock, bringing three days later news.

The details of the seige of Sebastopol which were published on the 6th, caused rather an unfavorable feeling. Full accounts have been received up to Oct. 29, regarding the commencement and progress of the seige. The official despatches from Admiral Dundas, Gen. Canrobert ond Admiral Hamelin, detailing the operations of the allies on the 17th ult., the first day of the bombardment of Sebastopol, were only published on the 6th. From these it appears that the Admirals of the fleets, with the whole of their ships, assisted the attack on the land by engaging the sea batteries north and south of the harbor. The French squadron took up a position about three cables' length from the 350 guns of the Quarantine Battery, the two batteries of Fort Alexander, and the Artillery Barracks. The English squadron faced the 130 guns of Fort Constantine, the Telegraph battery, and Fort Maximilian to the northward.

The land forces played from the heights above Sebastopol to the south, where they have entrenched themselves in a formidable and advantageous position. The action, so far as the fleets were concerned, lasted from about half past 1 o'clock to half-past 6. P. M., when it being quite dark the ships where hauled off.

Admiral Hamelin, in his despatch, states that if the Russians had not closed the entrance by sinking five vessels and two frigates, the allied squadrons, after the first fire, could have successfully run in and placed themselves in communication with the land forces, without, perhaps, a greater loss than they have now actually suffered.

At the commencement of the action, writes the French Admiral, the enthusiasm was extreme, as it was also throughout the engagement. Before the operating fire, Admiral Hamelin made the signal, "France observes you!" which was replied to by shouts of "Vive l'Empereur!"

The loss of the English squadron is two Lieutenants, Chase and Madden, killed; 16 officers wounded; in all 44 men killed and 266 wounded. The ships are considerably damaged by shot and shell. The French loss was 30 killed and 186 wounded.

Accounts have also been received of attacks made by the Russians troops, numbering, it is estimated, 39,000, upon the forts in the vicinity of Balaclava, which lies to the southward and rear of the Allied position. The enemy succeeded in capturing three batteries manned by Turkish

Digitized by the Center for Adventist Research

troops, and in driving away the latter, who, it must be remembered, are mostly raw levies of young men. The English Light Cavalry, the Scots Greys and 5th Dragoon Guards, however, aided by the French troops speedily came to the rescue, and though the Light Cavalry suffered most severely, the Russians were repulsed with great loss and driven behind two of the batteries. From this position it was expected they would be speedily ousted

On the evenig of the 26th, the succeeding day, the Russians, 8000 strong, made a sortie from the direction of Balaclava, but were repulsed with great slaughter, one thousand men, it is stated, being left dead upon the field.

According to the latest telegraphic advices, although the attack upon the fortifications by sea had not been renewed, the bombardment from the heights was still vigorously continued, and the Quarantine Fort and Fort Constantine had been razed, while the Southern Tower and some other forts had been demolished. The town, it was stated, was also on fire in three different places.

The following is from the official despatches of Admiral Hamelin.

"This general attack was fixed for the 17th, the day upon which the seige batteries were to open fire.

As regards the squadrons, it was to take place as follows:

The French squadron undertook to face the breakers on the south, and take up a position at about seven cables' length from the 350 guns of the Quarantine battery, from the two batteries of Fori Alexander and the Artillery battery.

The English squadron, about the same distance, was to face the 130 guns of Fort Constantine, the Telegraph battery, and the Maximillian Tower, to the north.

If your Excellency will imagine a line drawn along the entrance of Sebastopol from east to west, that line separates in two parts the position of attack of each squadron.

The Turkish Admiral, with the only two line-of-battle ships actually at his disposal, was to cast anchor to the north of the two French lines—that is to say, in an intermediary position between the English and French vessels.

On the morning of the 17th the seige batteries opened fire, but the weather being calm it became necessary for the steam frigates to take the liners in tow before the line of 26 vessels could be formed before Sebastopol. Notwithstanding this difficulty and the breaking up of the French line which it caused, as one portion was anchored ot Kamiesh and another before the Katcha, I have the satisfaction to inform your Excellency that the vessels of our first line advanced about half-past twelve in the day, under fire of the batteries of Sebastopol, which they breasted nearly half an hour without replying to; then they opened their fire in reply, but suffered some inconvenience owing to their small number. Later, the other English and French vessels came up, and the attack became general.

At about half-past two the fire of the Russian batteries slackened; the Quarantine Battery was silent. This was the chief object of the French squadron: our fire was redoubled and continued till nightfall.

If the Russians had not closed the entrance to Sebastopol by sinking five vessels and two frigates. I do not doubt that the allied squadrons, after the first fire, could have successfully run in and placed themselves in communication with the land army. Perhaps they would not have suffered a greater loss than we have now to lament; but the extreme measure adopted by the enemy to sacrifice a portion of their fleet obliges us to content ourselves with keeping up a five hours' cannonade against the sea batteries of Sebastopol, with the view of silencing them for a time, and to occupy a portion of the garrison at their guns, thereby to afford material and moral aid to our land army."

It does not appear from this or subsequent accounts that any great impression was made upon the forts by this naval bombardment, and the result will tend to confirm the belief that nothing could have been accomplished against Sebastopol by the fleets alone. Admiral Napier can point to this naval demonstration as a justifiction of his caution in not running a tilt against the granite walls of Cronstadt.

We find the following in the *London News*, which confirms the report that tbe Soule difficulty has been settled:

"It gives us the most lively pleasure to be enabled to state with certainty that all danger of any misunderstanding between the French and American governments, in consequence of the recent refusal to allow Mr. Soule to pass through France, is at end. A frank and prompt representation on the subject, made by the resident minister of the United States at Paris, was met in a courteous and amicable spirit by the French government; and mutual explanations having taken place, the order was recinded, and Mr. Soule invited to pass through France on his way to Spain. We believe we are warranted to add that the tone and deportment of the Emperor of the French throughout the discussion of this affair has been most gratifying to the Americans. The manly and sensible conduct of the Emperor in this matter is as honorable to him as the prompt and judicious manner in which he put an end to the malicious gossip about 'timid counsels.'"

HALIFAX, *Nov. 23d.*—The royal mail steamshid *Canada*, Capt. Stone, from Liverpool, Nov. 11th, arrived at this port last night.

THE WAR.—Sebastopol still holds out stoutly, and the substance of the news from that quarter is that the allies had met with an important check, and had not made much progress since the last accounts.

Gen. Canrobert sends officially to the French minister of war dates to Oct. 22, in which he states that the French approaches towards the walls of Sebastopol continue to advance agreeably with his previous plans of working; but the difficulties met with are two-fold. first, in the rocky nature of the ground upon which the parallels have to be formed; and second, the extremly heavy calibre of the ship artillery which the Russains have mounted profusely upon the walls; against which the French have only to oppose their 68 pounders and 12-inch mortars. This fully explains the delay in the progress of the seige.

On the night of the 20th the enemy made an attempt to spike the French guns, but failed signally, whatever Russians did enter the batteries being killed. The losses of the French are not so great as might have been expected, and their wounded are all sent to Constantinople, where hospitals are in effective condition,

The health of the army is, on the whole, satisfactory, although some sickness had appeared among the gunners from the ships."

Signed, CANROBERT.

The total loss in the French forces from the 17th to the 28th of October was 500.

Private accounts in the *Moniteur* contain French narratives of the progress of the seige to the 30th of October. On the 25th, 20,000 Russians attacked the French rear, which was defended by the Turks, drove them from it and took possession. The English immediately attacked the Russians, and sent a messenger to Gen. Canrobert, who hastened with a second division of the army and a squadron of chasseurs to their relief. The French and English cavalry united, and quickly repulsed the enemy by a brilliant charge, in which the combat was maintained for about five minutes with the sword. The positions were retained. The loss of the English was four hundred, but the French loss was not quite so great.

Menchikoff's statement is that Gen. Liprandi took four redoubts, two of which he had fortified. The Russians estimate the loss of the English cavalry at 500. Sixty of the English were taken prisoners.

On the 26th the French advanced their trenches within 300 yards of the fortress, and the Chasseurs de Vincennes picked off every artilleryman whose head appeared above the embrasures.

The following despatch from Odessa, dated Oct. 29, was received this morning. "Nothing decisive has as yet happened. The grand assult by the allies was looked for by the besieged during the night of the 18th."

The steamer Banshee brought news to Constantinople to the 30th. Up to that time the cannonade was violent on both sides, and the damage done was great. On the 1st November the allied siege works were so far advanced that the third parallel was opened, and the whole line would be completed in eight or ten days.

Menchikoff reports via St. Petersburg, that up to the evening of Nov. 3, the seige continued without result. The fire from the English side had become weaker, and the damages to the Russian fortifications were not so great but that they were repaired immediately.

Nothing had be attempted against the Nothern side of Sebastopol, and the communication on that side till remains open to the Russians. It was reported that the Grand Duke Constantine was in the city; but the report was doubted.

The English reports say that the city of Sebastopol is in ruins; that unburied corpses poisoned the atmostphere, and that the allied commanders had refused to Menchikoff three hours cessation of hostilities which he had asked in order to bury his dead.

The Russians loss since the commencement of the seige is estimated at 12,000.

The English assert that Menchikoff had hoisted a hospital flag upon the principal magazine in Sebastopol, but the trick being suspected, it was shelled and blown up.

A Turkish bulletin says that a disturbance had occured among the people in the town of Sebastopol, who wished to surrender; and that a meeting of the troops had taken place with the intention of plundering the spirits house. The statements were doubted. But Polish deserters say that it has been so. It has been ordered that the blockade shall extend to all Russian ports in the Black Sea and the sea of Azof.

LONDON, *Friday*, 8 P.M. There is no later news from the Crimea.

The *Moniteur* of this morning, publishes late despatches received by the government from Gen. Canrobert, dated

BEFORE SEBASTOPOL, Oct. 28.

The works of the seige are being continued. On the 25th, the Russians army appeared on the plains of Balaclava. They were attacked and a battle ensued, which had no particular consequences except that the English experienced some loss from a formidable Russian charge, which was repulsed by them with great vigor. On the following morning, 5000 men left Sebastopol and attacked the left-wing of the English, but they were repulsed. The Russians, however, rallied and repeated the attack, when they were again repulsed with considerable loss. CANROBERT.

The Baltic fleet is still in Kiel Bay, but no sailing orders have yet been received. The steamers were fully coaled for sea.

FURTHER FOREIGN NEWS.

By foreign papers received by the steamship *Canada*, we are enabled to give some details of the European news.

THE OPERATIONS AGAINST SEBASTOPOL.—The following is a brief connected summary review of the siege operations against Sebastopol. The official reports extend only to the 23d, but verbal and telegraphic accounts are to the 30th, and even later, by the way of St. Petersburg, the Russian accounts being to the 2d of November.

"It will be recollected that on the first day of the attack one or two of the powder magazines of the allies blew up. In consequence of this accident the fire was suspended from the French batteries, and during the whole of the 18th they remained silent. The Russians directed their guns on the 18th almost exclusively upon the British entrenchments, but the damage done was less than might have been anticipated, the loss that day to the English being only four killed and nineteen wounded. On the morning of the 19th the fire from the French batteries was resumed, so successful were the allies that the fire of the *Redan* was slackened: an explosion occured in one of the batteries towards the sea; and the town was set on fire in one or two places.

On the 20th another unfortunate explosion took place in the magazine of one of the French batteries; but notwithstanding this accident, red-hot shot was fired into the town, and a conflagration was observed in a building near the dock-yard. A vigorous sortie against one of the French postions was attempted, but intelligence of the intended attack having been obtained from a deserter, the French were prepared, and a heavey cannonade of shell, grape and cannister having been opened upon the Russians, they retired. At the same moment an attempt against the British lines towards Balaclava was successfully resisted, and the Russians retreated. The ten-gun battery of the enemy was silenced on the 21st, and the town was fired in several places. On the 22d the Russians made an unsuccessful attempt to dislodge the skirmishers, who had been so successful in picking off the artillery men from the Russian batteries that it was necessary to get infantry to work the guns. On the 23d the fire on our side was opened with great vigor, but details are still wanted. The accounts of subsequent events are telegraphic. The reports state that the operations on the 23d and 24th were greatly in favor of the allies.

The attack of General Liprandi on the 25th appears to have been a desperate attempt on the part of the Russians to raise the siege. Although the Turks gave way, the English and French cavalry repulsed the enemy and recovered the position by a most brilliant charge, in which the combatants were engaged hand to hand with cold steel for several minutes. Instead of three regiments being cut up as described in Prince Menschikoff's despatches, we only lost 124 men. On the 26th the Russian General made a strong sortie against the lines of the English, but after a sharp engagement and loss of 1000 men, he was driven back into Sebastopol by the divison of General Sir De'Lacy Evans. From the 26th the accounts ars very meagre. According to the telegraphic despatches the attack was continued on the 2d inst., and the siege operations were so far advanced that on the day previous the third paralled had been opened, and the approaches brought within musket shot of the defences."

The Vienna correspondent of the *London Times* says that according to Russian news received there, nothing of importance had occured in the Crimea up to the 2d of November.

The following despatch is from the Paris correspondent of the *Times*:

"The *Presse* learns from an authentic source that the siege works were so far advanced that on the 1st of November the third parralled had been opened. It would be completed in eight or ten days, when the further decisive operations would begin. Sebastopol had suffered considerably from the bombardment. All the streets were in ruins, and the walls of the town in many places injured. It is not the intention of the allies to undertake anything against the northern side of Sebastopol.

The English writers concede that the Russians are defending their boasted stronghold with great skill and bravery. The despatches of Commanders-in-Chief, and all the other accounts, bear testimony to the promptitude with which every injury done was repaired by the enemy. Guns which have been dismounted were replaced in an incredible short time; batteries which had been silenced were speedily restored to a serviceable condition; and sand-bags, apparently in an inexhaustible abundance, were ready to cover any damage done by the cannon of the allies. The besieging armies are evidently, however, pursuing the attack with determination, courage and spirit.

The statement is reiterated that there is great suffering in Sebastopol, and indeed this might reasonably be expected. A writer from the camp of the allies, says:

"I really feel for the poor creatures in Sebastopol for there is now only one gate open to them, and that gate directly faces the fires of the French batteries. There is no doubt that these poor creatures are suffering all the horrors of war, added to the utmost want of provisions and water, with numerous deaths, caused by our bombardment, quite unavoidable on our part, but which nevertheless must continue until the place capitulates or is evacuated. Many have deserted, and yesterday a Circassian prisoner and Russian made their escape, and describe a scene most horrible to think of—hundreds lying dead in the streets, and all too much engaged to bury their dead, and the stench therefore most awful."—Another writer says, 'The prisoners draw a frightful picture of the state of Sebastopol. It is a heap of ashes and ruins. The dead lie in the open streets, or are heaped up at the foot of the ramparts and in the embrasures, so that many of the cannon rests upon masses of dead bodies. The result is that the air is infected, and great sickness prevailes in the town, which may probably have the effect of postponing the assault, but that the army is so impatient to finish operations."

A letter dated Vienna 3d, with intelligencs from the Crimea to the 27th (not the latest) says:

"No important fact has occured to change the situation of the affairs since the attack made by General Liprandi. But everything seems to indicate that if Prince Menschikoff, who has now a sufficient force at his disposal, does not succeed in driving the allies from their position on the Tchernaya, and in operating thereby a decided diversion, there is an end to Sebastopol. The allies are preparing for a general assault, and a second bombardment by sea and land was likely to be attended with complete success, the more so as the two great breaching batteries had approached within 180 yards of the walls, and the navy had advanced theirs close to the Quarantine Harbor."

The following incidents of the siege we gather from letters in the English papers:

It appears that from the first the allies noticed a large structure in the central part of Sebastopol, which was surmounted by a yellow flag, indicating that it was a hospital for the wounded. A communication to that effect was made to the generals commanding the allied armies, and orders had been given to spare that part of the town. Some time after, however, some deserters from the place gave information which led to the conviction that a deceit had been practised, in fact, it was found that the building which was supposed to give shelter to the sick and wounded was anything but an hospital—it was a vast magazine, where the ammunition and stores of the besieged were deposited. Acting on this information, some shells were thrown into it, and the pretended hospital blew up with a tremendous report. The ground around it shook as if with an earthquake, and houses were thrown to the ground in all directions.

NOTICE.—Our chapel in Mt. Holly will be opened for public worship, Dec. 14th, at 1 o'clock P. M. Elder J. V. Himes will preach the sermon. Meetings continued over the Sabbath. Our friends from other places, who can, are invited to attend.

D. BOSWORTH.

Digitized by the Center for Adventist Research

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from he friends of the *Herald*.

"WHO IS THIS KING OF GLORY!"—Psa. 24:10.

DAVID was a prophet, and many of his Psalms are prophetic in character. Hence, says the Saviour: "All things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me."—Luke 24:44.

The Psalm from which the text is chosen, is prophetic:—prophetic of the "new earth," of the King in Sion, of his lordship and dominion over the earth, and the triumphant glories of the perfected state. Prophetic of "the good time coming," of the millennial day, of the redeemed state of earth and man in the final "restitution of all things spoken of by the holy prophets since the world began;" which state is to be after the present age and dispensation; after the "consummation of all things;" after "the judgment of the great day;" after the "harvest," and "the tares" are gathered out of "the field," and "the righteous shine forth as the sun in the kingdom of their Father."

The King of that state,—of that world,—of that period and time,—who is he? "The Lord of hosts, he is the King of glory."

We design to consider:

1. His lordship and dominion over the earth.

2. The character of those who will reign with him.

3. The triumphant glories of that reign.

With this view, we invite attention to the Psalm itself, in which each subject is presented in order.

I. *His lordship and dominion over the earth.*—"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods."—vs. 1, 2.

To those acquainted with the Scriptures, and especially scriptural prophecy, it is well known, that the tenses do not govern as to the time of the fulfilment of an event. Events future, are often put in the past and present tenses. This is common in the Psalms. With God, all time, whether past, present, or that to come, is one eternal now! Hence, he "calleth those things which be not, as though they were."

Earth now, both by creation and right, is the Lord's, and all appertaining thereto. "All the earth is mine."—Ex. 19:5. "Every beast of the forest is mine, and the cattle upon a thousand hills."—Psa. 50:10, 11. But though this be true, yet it is not "the Lord's" in that full and ample sense anticipated in the text, and in which it is to be in the final restitution. It is now in a state of revolt, and subject to the curse in consequence of man's sin.

"A part how small of the terraqueous globe,
Is tenanted by man! the rest a waste;
Rocks, deserts, frozen seas, and burning sands!
Such is earth's melancholy map!"

Man, whom God created in his "own image" and in his "own likeness," and made lord of creation, too, in wickedness, threw off allegiance to his maker, and the maker of all. Satan instigated him to this, with the specious pretence that they should become as gods in rank; but with the secret design of crushing man in the dust, and usurping the empire himself! God, for wise purposes, as man saw fit to rebel, gave Satan, for the time being, the coveted dominion; and when our Lord himself was on the earth in his humility, Satan proffered him "all the kingdoms of the world and the glory of them," if he would but fall down and worship him!

The plan of redemption anticipates now: 1. The dethronement of the usurper, his destruction, and that of his works. (Heb. 2:14; 1 John 3:8.) Satan knows this. "For he is come down in great wrath, because he knoweth he hath but a short time."—Rev. 12:12. "Satan shall be bruised under your feet shortly."

2. The restitution of creation to its primitive excellence. "Behold, I make all things new."—Rev. 21:5. "For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind."—Isa. 63:17. "The heavens and the earth, which are now, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—2 Pet. 3:7-13.

"Meanwhile
The earth shall burn, and from her ashes spring
New heavens and earth wherein the just shall dwell."

"Then the earth
Shall all be Paradise, far happier place
Than this of Eden, and far happier days."
Milton.

3. The peopling of it with holy beings.—Those of Adam's race redeemed by the "blood of the Lamb." "The meek shall inherit the earth." The redeemed will sing, when made "kings and priests to God." "We shall reign in the earth." —Rev. 5:10.

When all this shall be, and there is "no more curse," no sin, nor Satan, then in a sense, as not now, will the earth be the Lord's. "The earth and the fulness thereof; the world, and all that dwell therein." The imprint of Jehovah's hand will be seen on everything as at the beginning. All things will again be pronounced by him, "good, yea, very good." Nothing marred, nothing cursed, but "all things new." No tears, no sighs, no groans, no pain or death! No jarrings, nor discordant notes shall mingle with the songs of those on Zion's height; but melody, and rapturous music be vocal on every breeze, and waft in every zephyr on the plains of the new earth. The "Lord's prayer" will then be fully answered and realized. Says John Knox, that bold and fearless defender of the Protestant faith, upon this prayer: "We are commanded daily to pray, 'Thy kingdom come,' which petition asks, that sin may cease, that death may be devoured; that transitory troubles may have an end; that Satan may be trodden under foot; that the whole body of Jesus Christ may be restored to life, liberty and joy; and that the powers and kingdoms of this earth may be dissolved and destroyed; and that God the Father may be all in all things. But which of us without dissimulation can wish these things."

4. Added to this, "the new and heavenly Jerusalem" shall "come down from God out of heaven;" and "the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."—Rev. 21:3, 4.

"The God of glory down to men
Removes his blest abode;
They are the objects of his love,
And he their gracious God."
Watts.

"The throne of God and the Lamb shall be in it; and his servants shall serve him; and they shall see his face, and his name shall be in their foreheads."—22:3, 4. Then "the earth shall be filled with his glory;" and one shall respond to the other, "Holy, holy, holy is the Lord of hosts, the whole earth is full of his glory."—Isa. 6:1-3. All nature is represented as longing for and desiring this day, and even joyful at its occurrence. "For we know that the whole creation groaneth, and travaileth in pain together until now." "For the earnest expectation of the creation waiteth for the manifestation of the sons of God." "The creature itself shall be delivered from the bondage of corruption."—Rom. 8:19-22.

"Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the world with righteousness, and the people with his truth."—Psa. 96:10-13.

II. *The character of those who will reign with him.*—The question is asked, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?"—v. 3.

We answer, 1. They who are the Lord's. "They that dwell therein," are to be "the Lord's."—v. 1. And those cannot be the sinner nor the ungodly; such shall not "dwell in his presence, nor tarry in his sight." To such he will say, "I never knew you." "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." And "these shall go away into everlasting punishment." But he says, "Mine eyes shall be upon the faithful of the land, that they may dwell with me." "Then shall the King say unto them on his right hand, Come, ye blessed of Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. 25:34.

2. They are "Abraham and his seed;" his true, holy, and spiritual seed; those of "the faith" and "works of Abraham."—Rom. 4th; Gal. 3d.

3. "He that hath clean hands."—v. 4. "Not swift to shed blood." Not imbrued in a brother's blood as was Cain. Not "filled with bribes," or oppression, or wrong. But those of which Paul speaks: "I will that men pray everywhere, lifting up holy hands, without wrath or doubting." —1 Tim. 2:8.

4. "A pure heart."—v. 4. "Blessed are the pure in heart: for they shall see God."—Matt. 5:8. Not the heart filled with "evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these things come from within, and defile the man."—Mark 7:21-23.

5. "Who hath not lifted up his soul unto vanity." The proud, vain, and self-conceited soul will never reach, nor "stand in his holy place." Pride hurled "Lucifer, son of the morning, down to the sides of the pit." He said in his heart, "I will ascend into heaven, I will establish my throne above the stars of God; I will sit upon the mount of the congregation, on the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High." But he "shall be brought down to hell, to the sides of the pit." "Pride goeth before destruction, and a haughty spirit before a fall," "The proud he knoweth afar off." But "the sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." "But to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word." "Blessed are the poor in spirit." "Blessed are the meek; for they shall inherit the earth."

6. "Nor sworn deceitfully." How many false oaths have been taken! And how many earnest pledges and vows have been broken! Some that have entered into the most solemn covenant with God, to be his forever: for all coming time; yet have forgotten or broken their vows, as though a thing of nought! As though the Lord would be dallied with, and cared not for such sin. "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldst not vow, than that thou shouldst vow and not pay."—Eccl. 5:4, 5.

Those then, who have the above characteristics will reign with him.

"He shall receive the blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek him, that seek thy face, O God of Jacob."—vs. 3, 4.

To such it will be said in the day of final reward: "Open ye the gates, that the righteous nation that keepeth the truth may enter."—Isa. 26.2.

III. *The triumphant glories of this reign.*—This may, in some measure be conceived; though "we see through a glass darkly," when we consider what we have already contemplated.

Picture, then, to the mind, our world created new! putting on again its Eden dress, its pristine glories, its more than original loveliness, and shining in the resplendent beauties of that world seen in prophetic vision, by John, when he says, "I saw a new heaven and a new earth." Contemplate a new, beautiful, and magnificent city, with "streets of gold," "pure" and "as transparent glass;" its "foundations of all manner of precious stones," and "walls of Jasper," and "gates of pearl," described as the "tabernacle of God," coming down and located on that earth as its metropolis, and "the city of the Great King." And Christ, our crucified, yet risen Lord and Redeemer, coming to reign therein forever, with his risen, glorified and immortal saints, redeemed from death and the grave; and then we have some anticipations of those transcendent glories to be enjoyed in the perfected state.

"O ye blessed scenes of permanent delight!
Full above measure! lasting beyond bound!
Young.

The joyful day of triumphal entry into the enjoyment of this inheritance, when fitted up to be the residence of saints, and our Redeemer, is anticipated by the prophet in the close of the Psalm.

"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." (v. 7.)

Those holy gates which forever bar polution, sin and shame, will be uplifted for the triumphal chariot of the "King of kings and Lord of lords;" and his ransomed hosts who "now come to Zion with songs, and everlasting joy upon their heads." As they near the city, a responsive song of triumph and victory is sung; joined in by saints and angels. The saints accompanying the Saviour's train, and the angels that keep the gates of the heavenly city. "And at the gates are twelve angels." (Rev. 21:12.)

Saints.—"Lift up your heads, O ye gates;
And be ye lift up, ye everlasting doors;
And the King of glory shall come in."—v. 7.

Angels.—"Who is this King of glory?"—v. 8.

Saints.—"The Lord, strong and mighty,
The Lord, mighty in battle."—v. 8.

Who "all our foes o'ercame,
The world, sin, death, and hell o'erthrew,
And Jesus is the Conqueror's name."

"He who selw
The ravenous foe, that gorged all human race!
That burst the gates! that crushed the sting! demolished the
Last gasp of vanquished death! Shout, earth and heaven!"
Young.

"Lift up your heads, O ye gates;
Even lift them up ye everlasting doors;
And the King of glory shall come in."—v. 9.

Angels.—"Who is this King of glory?"—v. 10.

Saints.—"The Lord of hosts."

The hosts of Israel, of the redeemed! The 'multitude no man can number;" whose united voice is like the voice of many waters, of mighty thunderings." "The Lord of hosts, he is the King of glory."—v. 10.

"Loose all your bars of massy light
And wide unfold the etherial scene;
He claims these mansions as his right;
Receive the King of glory in."

And methinks with an angel's strength and an angel's speed, those lofty and towering gates of pearl are rolled on their golden hinges, opening to the enrapturing vision such beauties, such transcendent glories, as never were before! The weary and persecuted, and suffering Church now enter and "God shall wipe all tears from their eyes," and "sorrow and sighing flee away."

DOCTRINE.

1. Earth is to be redeemed and restored, and made the happy abode of holy and glorified beings; and God is to dwell with men,—"Emmanual, which being interpreted, is God with us."

2. Holiness and purity are the moral qualifications to fit man to dwell in the earth forever.

"The upright shall dwell in the land, and the people shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it. (Rev. 2:21, 22.) "Blessed are the meek: for they shall inherit the earth."—Matt. 5:5. When "the tares," (wicked) shall be "gathered out of the field" and "burned" in the "harvest." (end of the world,) "Then shall the righteous shine forth as the sun in the kingdom of their Father."

IMPROVEMENT.

We see the importance of being pure, holy, and separate from sin and sinners, in order to attain "an inheritance with all them that are sanctified." Have we "clean hands and a pure heart," that we may be worthy to "stand in his holy place." Who! who of us are thus fitted; washed in a Redeemer's blood, cleansed from all unrighteousness? Happy that soul, who on that day of triumph and joy, shall enter with God's elect that city of gold; and shall "sit down with Abraham, Isaac and Jacob, in the kingdom of God." "Blessed are they."

Who will not be there? How solemn the thought that some will not be admitted there? They will be left out in the day of reckoning: For "there shall in no wise enter into it, anything that defileth, neither whatsoever worketh abomination or maketh a lie; but they which are written in the Lamb's book of life."—Rev. 21:27. Shall we experience this sad reverse, dear reader? The Lord save by his right hand, for we believe in him!

"Lo, then he cometh! the Messiah comes!
The King! the Comforter! the Christ! He comes!
To burst the bands of death, and overturn
The power of time,—Hark! the trumpet's blast
Rings o'er the heavens! They rise, the myriads
Rise."
"To greet the solemn advent of the Judge."
"He has ransomed them!" H. K. White.

O. R. FASSETT.

CENTRAL CONFERENCE, ILL.

THE ministers of the Central Conference of Adventists in Illinois, assembled with the church at McKeen's Creek, Brown county, Ill., Oct. 13th, 14th and 15th.

1. Friday, 13th, at 1 o'clock P.M., Elder D. B. Winslow addressed the Conference from Gen. 3:9 —"Where art thou?"

2. Called for letters from the churches. Bear Creek Church, no letter; five delegates. A Baldwin, John Fry, John Coblee, Isaac Trosell, Gillman Lofter. St. Albans, no letter; delegates, Elders Calkins, L. Scott, Lee Stone. Walker's Neck, no letter; delegates, C. Twombly, R. Bush. McKeen's Creek Church, letter by M. Winslow; delegates, Elders D. B. Winslow, M. Winslow, G. W. Winslow, Jacob Groves.

3. Voted, that the ministering and other brethren present, be invited to take seats with us. Brethren J. Slater, J. Kenett, and Elder Higgins, gave their names and took seats with us.

4. Appointed brethren M. Winslow, A Baldwin, L. Scott, C. Twombly, and Lee Stone, a committee to arrange the business of the Conference. Voted to adjourn till to-morrow 10 o'clock A.M.

Digitized by the Center for Adventist Research

Friday evening at 7 o'clock Elder Calkins preached from Matt. 4:4—"Man shall not live by bread alone."

Friday, at 9 o'clock prayer meeting. Conference met at 10 o'clock. Called for report from committee on business.

The committee reported that owing to the peculiar circumstances under which the Conference is laboring, that they recommend that the officers of the Conference elected at the last session, be re-elected for the coming six months, and that the time be spent in preaching and other religious exercises, which report was unanimously adopted.

On recommendation of a visiting brother, the following resolutions were adopted.

Resolved, That in view of a certain female impostor, who claims to be an Adventist, and who is preaching under that name, creating excitement in this region, to the injury of the Advent cause, therefore resolved, That a conference of Adventists be called by all parties among us, who are interested; and that Elder Calkins, S. Raymend and J. Mallery, be a committee to call it at such time and place as they think best. The business of the committee shall be to investigate her course and character, and report the result for publication to the world, as they shall judge best.

Resolved, That our next meeting be held with the Bear Creek Church, Friday before the third Sabbath in April next. Voted to adjourn.

D. B. WINSLOW, *Moderator*,
LEE STONE, *Clerk*.

Brown County, Ill., Oct. 15th, 1854.

Letter from Luther Edwards.

BRO. HIMES:—After reading Deacon J. Smith's letter in the *Herald* of Nov. 5th, and ascertaining from it that there is due you from subscribers to the *Herald* about two thousand dollars, I immediately sat down to write, and herein enclose five dollars, thinking it might relieve you a little for me and others as subscribers to pay a little more than usual in advance for the *Herald*, it being (in my estimation) the best of religious papers and should or ought to be relieved by its friends from embarrassment, even if time ends this year agreeable to the calculations of the *Crisis*, which I could have wished had been true; but it appears that they are not.

If advocating specific time had been the only error of that sheet, or its advocates, I would not complain of the evil they have done in Illinois. But by going into brother Chapman's path where he has formed churches, preaching the unconscious state of the dead, and the extinction of the wicked in such a manner as to cause division among them instead of adding to them, has been a grief to many of us. I am sorry for having sustained in any way those who thus preach, although at the time of giving them assistance I did not know that to be their faith, or manner of preaching.

I wish to add a word in reference to an article I saw in the *Herald* of Oct. 14th, signed James Wolstenholme, in which he puts all the signs by which we are to know that the "coming of the Lord is nigh, even at the door," in the *future*. After reading it I looked for comment from you, but found none.

Now brother, what I have to say about it is, I know of quite a number of Adventists who read the *Herald*, who were distressed at such an idea being published in it. They were real friends of the *Herald*. Your friend truly,

L. EDWARDS.

Hampton, Ill., Nov. 12th, 1854.

Note.—That article being written in opposition to our views, and it being so stated in the article, and as we had so *lately* given our own views, placing the signs in the past, we did not deem it necessary to accompany it with any comments. Our own views were not changed at all by that article; but while we publish the *Herald* we expect to give liberty to, and to act fairly by those who kindly and respecttully differ from us. Those who have discontinued the *Herald* because of the appearance of that article have not shown the magnanimity to those differing from them, that men should have who are conscious of being in the truth. Think, and let think, is a good motto for seekers after truth.

A Question.

WHY did not the apostles and disciples of Christ heal each other without the aid of medicine, is a question for those to answer who suppose that the healing power was given for anything farther than to confirm the gospel.

An Inquiry.

BRO. HIMES:—I wish you to inform me either privately or through the *Herald*, relative to the truth or falsity of the statement made by the *Boston Journal*, that on Tuesday evening at 7 oclock, the supposed 10th day of the 7th month, some fifty of the believers in the second advent of Christ, assembled at the corner of Fourth and C Streets, South Boston, arrayed in white robes, and anxiously waiting the moment when they should make their grand ascension. This is going the rounds. If it is so, I want to know it, or if false I desire to know. I want all the charity the Bible enjoins toward all men. I cannot believe such inconsistencies until they are authenticated.

OTIS G. SMITH.

East Sanbornton, Nov. 21st, 1854.

We suppose our brother refers to the following item.

"SAD DISAPPOINTMENT.—Last evening at seven o'clock, that being the appointed time for the ending of all sublunary things, according to the Millerite belief, some forty of the believers in that doctrine assembled at the corner of Fourth and C Streets, South Boston, arrayed in white robes, and anxiously awaited the moment when they should make their grand ascension. Whether they are still waiting we know not, but they were certainly disappointed in their expectation of 'going up' last evening." Boston Journal.

We have no acquaintance with the persons in South Boston, who have the last year professed to believe in the time movement. Like most who have believed it, they have had no sympathy with us. Notwithstanding there have been wild, fanatical men engaged in it, we cannot suppose that any could be guilty of the folly attributed to them in this article. In most places in these companies of believers, there have been associated faithful and true hearted brethren, who would, (though sincerely believing time,) repudiate all such folly, and therefore we attack no credit whatever to the *Journal's* statement.

Letter from Charles Dow.

BRO. HIMES:—The *Herald* to me is meat in due season. I hope you will be sustained, in your work of labor of love for the truth, which is manifested through the well selected, and able subjects discussed in the *Herald*. I am sorry to hear that the question on time has been agitated among a portion of the Adventists, as it serves to weaken the blessed doctrine taught by Father Miller, and bring reproach upon the cause. I am more than ever convinced that we have the truth on the resurrection cleansing of the earth by fire, fitting it up for the redeemed, and that it is at the door. I wish some one of your numerous writers would give us a good discourse on the Spirit Rappings of these last days, I call it the work of devils through wicked men and women. Yours for the truth,

CHARLES DOW.

South Strafford, Vt., Nov. 20th, 1854.

Note. We have published an able work on that subject, and have scattered many thousands. It will be found also in the Exposition of the Apocalypse, by brother Bliss, which by the way is one of the best things we now have on that book. All our brethren ought to have, and read that Exposition at this time. Its price is only sixty cents.

J. V. H.

The Power of Faith.

IF we are to believe vulgar declamation and the sayings of people of the world, faith can be the portion only of weak minds and diseased imaginations. On the contrary, it is in the highest degree the peculiar gift of noble spirits, and the source of whatever in the world bears the impress of greatness. There is a courage of the intellect, like the courage of the soul, and thoroughly to believe a strange truth supposes a power which all do not possess. How difficult is it to believe in the midst of a crowd which does not believe! Here is the noblest exercise of faith; here its grandeur shines forth. This faith in contested truths is one of the essential attributes of all those men who have been "great in the order of minds." What is it that gives such sublimity in our imaginations to the great names of Galileo, Bacon and Newton? We admire them for not having doubted: for having preserved their faith in the midst of universal dissent; and for having heroically dispensed with the adherence of their contemporaries. Faith is the source of every thing which bears a character of dignity and force. Vulgar souls wish to see, to touch, to grasp: others have the eye of faith, and they are great. It is always by having faith in others, in themselvs, in duty, or in the Divinity, that men have done great things. In grand exigencies, the favor able chances have always been for him who hoped against hope; and the greatness of individuals of nations may be measured precisely by the greatness of their faith. Wherever man has given to the future the vividuess of the present, and to the representations of his own mind the power of reality, wherever man believes in others, in himself or in God, he is strong. What power had the last Brutus from the moment when he abandoned his faith? From the time of his melancholy vision, produced by a decrease of that faith, it might have been predicted that his own destiny and that of the republic were ended. He felt it himself, it was with a presentiment of defeat that he fought at Philippi. And such a presentiment always realizes itself.

THE RAGGED SCHOOLS.—Mr. C. L. Brace, in an address before the friends of the Children's Aid Society of New York, a few days since, remarked that there were eighteen hundred ragged schools in the United Kingdom, most of which were inferior to the industrial schools of our own country. He said that—

"The great obstacle in the teaching of poor British boys was the *density of their ignorance*. They puzzle the instructor with the strangest questions. One would ask whether Egypt was standing; another protested that the story of Joseph was all 'flum.' They were perfectly incredulous as to the 'Prodigal Son's conscientiousness in not taking the husks which the swine did eat without asking. In regard to the treatment of the returned prodigal by his elder brother, they declared they liked the 't'other brother best!' All however, agreed in admiring the hospitality of the forgiving father, and all admired the golden rule, and said, 'What a different time we should have!'"

A VACANT mind invites dangerous inmates, as a deserted mansion tempts wandering outcasts to take up their abode in its desolate apartments.

MORE beggars are relieved for the sake of getting rid of them than from any feeling of charity.

No situation is so exposed to perils and evil as that of one who has to conduct others, unless he himself has God for his guide.

Obituary.



'I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—JOHN 11: 25, 26.

DEPARTED this life, in Lowell, Nov. 14th, Miss PERSIS MAYNARD, aged 39 years. The subject of this notice experienced religion about 1842, at the time of a revival in the John Street Congregational Church in this city. She remained a member of this church, until 1844, when she embraced the doctrine of the advent at hand, and dissolved her connection with the church of which she had been a member, and gave her whole interest to the advent cause. At the time of the organization of the Advent Church worshipping in Masonic Hall, she readily united, being a lover of peace, good order, and Christian fellowship, and continued steadfastly with us until her death. By her removal many hearts have been called to mourn, and shed the parting tear; for she was much beloved—in the social circle—by the church of God—and by a large number of friends and acquaintances. During her sickness she manifested much patience and resignation to the will of God. She trusted in the righteousness of Christ, tremblingly, yet with hope and confidence, resting her all on the mercy of God. To her mind the future appeared bright and joyous. A short time previous to her death in a most affecting manner she took leave of her aged mother, and of her brothers and sisters, expressing an earnest desire that they all might be saved—an unbroken family in the kingdom of God. O, that this request may be answered in the conversion of the brothers, that they may rejoice in hope of meeting their departed sister on the fair shores of immortal, and ever blooming paradise. Sister Maynard continued to linger until the evening of of Nov. 14, expressing at times a desire to be gone. Her last words were, "Going, going, going home," when she quietly fell asleep in Jesus. Peace to her slumbers! until the trump of God shall summon forth the dead,

"Then burst the chains in sweet surprise,
And in her Saviour's image rise."

We sorrow, but blessed be God, it is with glorious hope. By her life, sister Maynard left to her friends the bright evidence that she died in the Lord—that their loss is her gain. May the bereaved family find consolation in the grace of God, and the promises of his word. We trust that this providence will be sanctified to the good of the church leading us to greater consecration in the service of Christ, and more devotedness in seeking the salvation of the perishing. A. SHERWIN.

Lowell, Nov. 20th, 1854.

FELL asleep in Jesus, Oct. 16th, in Portland, Me., brother ALPHEUS DRAKE, aged 72 years 17 days. On the 22d of July he broke his left arm by a fall, and from that time onward he was a great sufferer, all of which he endured with patience and Christian resignation to the will of God. Brother Drake, together with his companion were the first who embraced the Advent doctrine in the city of Portland, as proclaimed by Father Miller; and it was that blessed hope that was to him an anchor to the soul both sure and steadfast. He has left a wife and seven children to mourn the loss of a kind husband and an affectionate father. Yours in hope, PETER JOHNSON.

Portland, Nov. 19th, 1854.

RELIGIOUS READING,

OF THE BEST DESCRIPTION.

The various Books, written and published, by the truly eloquent and learned Scotch Divine, the present minister of Crown Court London, Rev. John Cumming, D. D., are attracting wide-spread attention, and are being perused by hundreds of thousands of admiring readers, on both sides of the Atlantic. For simplicity and elegancy of diction, and holy fervor, we doubt if they are excelled by any writer, living or dead Their influence, whenever and by whomsoever read, can be only good. No Christian's Library is complete, if destitute of these books. Their titles are as follows:

Benedictions, or the Blessed Life.
Voices of the Day.
Voices of the Night
Voices of the Dead.
The Church Before the Flood.
The Tent and the Altar.
Scripture Readings on Genesis.
Romanism and Tractareanism.

To be followed by Readings on Exodus and Leviticus. And by the New Testament Readings at convenient intervals.

The religious community, particularly the religious press, has spoken in high terms of commendation of these excellent works, as follows:

Thousands will thank Jewett & Co. for putting this series of volumes within their reach. Would that the whole community were reaping the benefit they are fitted to impart.
Christian Mirror, Portland, Me.

The choicest and richest illustrations of sacred truths are here found grouped together in the most interesting and attractive form.
The Wesleyan, Syracuse, N. Y.

It it difficult to say whether this and the author's other works are more distinguished for splendor of diction, elevation of thought, or depth of evangelical and devout feeling. They are adapted to be universally popular and useful. Albany Argus.

Elevated in thought, attractive in style, and devotional in tone, these volumes must command attention, and will become favorites with the Christian reading community.
The Presbyterian, Philadelphia.

As a writer he is prolific, and his books have an immense sale. His style is clear and unaffected, and his pages breathe a spirit of warm evangelical piety. Vermont Chronicle.

It will do the heart and head good to read Dr Cumming's writings. They will have an extensive circulation, and cheer many a pilgrim on his way to heaven. Canada Christian Advocate.

There is a freshness, and beauty, and spirituality about all Dr. Cumming's productions that we have met with, which cannot fail to give them favor with the man of taste, as well as the true Christian.
Puritan Recorder, Boston.

Jewett & Co., publish nothing but works of the most admirable character. In these volumes, by the Rev. Dr. Cumming, they have supplied a want which the religious world has long felt.
Schenectady Reporter.

We know few books so enriched with thought and so pervaded with genial Christian feeling as those of Dr. Cumming.
Lutheran Observer, Baltimore.

In noticing the first volume of the series of which these beautiful volumes form a par, we have already expressed our very high estimate of Dr. Cumming and of his works.
Congregationalist, Boston.

These volumes of the reprint of Dr. Cumming's works will be received with great satisfaction by all who are familiar with his ripe genius and high Christian culture. Evening Traveller, Boston.

All of Dr. Cumming's writings are eloquent, soul-stirring, stimulating, pregnant with admirable suggestions, and filled with profitable instruction. Zion's Herald, Boston.

The works of Dr. Cumming breathe a most heavenly spirit. No one can read them without feeling himself elevated and incited to new duties and a higher state of Christian feeling.
Mass. Life Boat.

If Dr. Cumming can preach as he can write, there is no cause for wonder that he draws crowds of admiring hearers.
Salem Observer.

Published by JOHN P. JEWETT & CO., Boston, JEWETT, PROCTOR & WORTHINGTON, Cleveland, Ohio.
And for sale by all Booksellers. 3m Sept. 9.



AYER'S PILLS.

A NEW and singularly successful remedy for the cure of all Bilious diseases—Costivness, Indigestion, Jaundice, Dropsy, Rheumatism, Fevers, Gout, Humors, Nervousness, Irritability, Inflamations, Headache, Pains in the Breast, Side, Back, and Limbs, Female Complaints, &c., &c. Indeed, very few are the diseases in which a Purgative Medicine is not more or less required, and much sickness and suffering might be prevented, if a harmless but effectual Cathartic were more freely used. No person can feel well while a costive habit of body prevails; besides it soon generates serious and often fatal diseases, which might have been avoided by the timely and judicious use of a good purgative. This is alike true of Colds, Feverish symptoms, and Bilious derangements. They all tend to become or produce the deep-seated and formidable distempers which load the hearses all over the land. Hence a reliable family physic is of the first importance to the public health, and this Pill has been perfected with consummate skill to meet that demand. An extensive trial of its virtues by Physicians, Professors, and Patients, has shown results surpassing any thing hitherto known of any medicine. Cures have been effected beyond belief, were they not substantiated by persons of such exalted position and character as to forbid the suspicion of untruth.

Among the eminent gentlemen to whom we are allowed to refer for these facts, are

PROF. VALENTINE MOTT, the distinguished Surgeon, of New York City.

DOCT. A. A. HAYES, Practical Chemist of the Port of Boston, and Geologist for the State of Massachusetts.

IRA L. MOORE, M.D., an eminent Surgeon and Pphsician, of the City of Lowell, who has long used them in his extensive practice.

H. C. SOUTHWICK, Esq., one of the first merchants in New York City.

C. A. DAVIS, M.D., Sup't and Surgeon of the United States Marine Hospital, at Chelsea, Mass.

Did space permit, we could give many hundred such names, from all parts where the Pills have been used, but evidence even more convincing than the certificates of these eminent public men is shown in their effects upon trial.

These Pills, the result of long investigation and study, are offered to the public as the best and most complete which the present state of medical science can afford. They are compounded not of the drugs themselves, but of the medicinal virtues only of Vegetable remedies, extracted by chemical process in a state of purity, and combined together in such a manner as to insure the best results. This system of composition for medicines has been found in the Cherry Pectoral and Pills both, to produce a more efficient remedy than had hitherto been obtained by any process. The reason is perfectly obvious: while by the old mode of composition, every medicine is burdened with more or less of acrimonious and injurious qualities, by this each individual virtue only that is desired for the curative effect is present. All the inert and obnoxious qualities of each substance employed are left behind, the curative virtues only being retained. Hence it is self-evident the effects should prove as they have proved more purely remedial, and the Pills a surer, more powerful antidote to disease than any other medicine known to the world.

As it is frequently expedient that my medicine should be taken under the counsel of an attending Physician, and as he could not properly judge of a remedy without knowing its composition, I have supplied the accurate Formulæ by which both my Pectoral and Pills are made to the whole body of Practitioners in the United States and British American Provinces. If however there should be any one who has not received them, they will be promptly forwarded by mail to his address.

Of all the Patent Medicines that are offered, how few would be taken if their composition was known! Their life consists in their mystery. I have no mysteries.

The composition of my preparations is laid open to all men, and all who are competent to judge on the subject freely acknowledge their convictions of their intrinsic merits. The Cherry Pectoral was pronounced by scientific men to be a wonderful medicine before its effects were known. Many eminent Physicians have declared the same thing of my Pills, and even more confidently, and are willing to certify that their anticipations were more than realized by their effects upon trial.

They operate by their powerful influence on the internal viscera to purify the blood and stimulate it into healthy action—remove the obstructions of the stomach, bowels, liver, and other organs of the body, restoring their irregular action to health, and by correcting, wherever they exist, such derangements as are the first origin of disease.

Being sugar-wrapped they are pleasant to take, and being purely vegetable, no harm can arise from their use in any quantity.

For minute directions, see the wrapper on the Box.

Prepared by JAMES C. AYER, Practical and Analytical Chemist, Lowell, Mass. Price, 25 cents per box; five boxes for $1.

Sold by J. BARNET, Boston, Mass. and by all Druggist everywhere. [Plys1-6m.

Digitized by the Center for Adventist Research

Contents of this No.

MISCELLANEOUS.
On Mesmerism 378
Burning of the Steamer Ocean 378
A Hymn 378
Peter's Denial of Christ 378
A Hidden Life and its Revelations 378
Valley of Hinnom 379
Twenty-six hours on a Raft . 379
Siege of Sebastopol 937
EDITORIAL.
The Prophecy of Isaiah 380
Abrahamic Inheritance 380
Foreign News 380
Our Ministers List 384
Correspondance of the Carson League 384
New Works 384
CORRESPONDENCE.
Who is the King of Glory 382
Conference Report 382
Letter from L. Edwards 383
An Enquiry 383
Letter from Charles Dow 383
The Power of Faith 383
OBITUARY.
Miss P. Maynard 383
A. Drake 383

ADVENT HERALD.

BOSTON, DECEMBER 2, 1854.

PROPOSITION OF ELDER J. COLE,

To be one of twenty to raise one thousand dollars to aid me in my missionary labors, and the Herald.

Jonathan Cole	$50.
S. F.	50.
John Smith	50.
L. H. Smith	50.
S. Foster	50.

PROPOSITION OF INDIVIDUALS,

To be one of two hundred to raise one thousand dollars for the Office.

Mrs. S. Mann	$5,00	*Paid.*
E. Clark	5,00	"
A Subscriber	5,00	"
A Subscriber	5,00	"
S. Foster	5,00	"
L. Edwards	5,00	"
Nancy Wood	5,00	"

OUR MINISTERS LIST.

The benevolent Individual, who has for the last few years, contributed $200 a year, for the purpose of sending the *Herald* to 200 ministers of different denominations (this office sustaining the balance of the expense) having become somewhat straightened in his pecuniary resources, now writes us:

"I think I shall discontinue the support of the Herald for the 200 ministers, after the first of Jan. next. I thought that perhaps if you were apprised of it a little beforehand, you might publish the fact to the ministers, and perhaps some of them might become subscribers for themselves."

After refering to a change in his resourses, he adds:

"I regret to be obliged to take this course. I think very much of the *Herald*, I consider its matter truthful and edifying—the best religious paper I ever saw."

It will thus be seen that inability to continue to meet this charity, and not dissatisfaction with the paper has prompted to this course. We will therefore propose,

1st. For those who wish to aid in supplying ministers of different denominations with the Herald' we will send it to such as they shall designate on their paying $1, for each, per year—this office sustaining the balance of the expense. If 20 persons would send to ten each, it would meet this deficiency.

2d. To clergyman, who are not otherwise supplied with the paper, we will supply it on the same terms.

Clergyman now receiving it, who do not feel at all edified by its reception, will please so to inform us. This does not include any who do feel profited by its perusal, as we hope to be enabled to continue it to such, either by their own subscription of $1. per year, or by the aid of benevolent friends.

CORRESPONDENCE OF THE CARSON LEAGUE.

Brooklyn, Nov. 20, 1854.

Another Thanksgiving Day in the Empire State.

Whereas the Governor has appointed the 30th inst. as a day of Thanksgiving to Almighty God for signal blessings conferred on the people of this great Commonwealth, in again crowning the year with His bounty, to which appointment we hope and trust every Christian heart will respond, through the length and breadth of his highly favored land, by public and appropriate expressions of gratitude and praise to "Him who maketh his sun to rise on the evil and on the good, and sendeth his rain on the just and on the unjust." And as his Excellency further remarks, "His wisdom alone can rightly direct." We feel it the duty of this professedly Christian community to pause, and listen for the voice of God in this connection. It will be remembered by every citizen who takes an interest in the welare of suffering humanity, that the friends of law and order, of peace and sobriety, put forth every effort in the Legislature of last winter to secure such enactments as would compel the dealers in alcoholic poisons to abandon a business, which has already filled our land with the crimes of murder and arson, riot and perjury, and our firesides with desolation and woe; and had succeeded, after a vigorous and protracted struggle with the powers of Rum, and rum money, in obtaining the legislative sanction to a prohibatory law. But as the forked lightnings were yet distributing the glad news the joy of the Christian, the hopes of the philanthropist, and the tears of gratitude on the cheek of the destitute and famishing, were blanched and stayed by the report that Horatio Seymour, "forgetting that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will," had dared to interpose his veto, and say, thus far but no farther shall this important reform proceed, and here at my mandate shall all your proud hopes be wrecked.

But as another opportunity was soon offered in which the people were to make choice of another chief magistrate, the friends of peace and sobriety naturally and wisely turned their eyes to Myron H. Clark, who, in addition to a good reputation in public and private life, had labored ably and fearlessly, in the Senate, for the success of that law, on which our main hopes are centred, and we therefore placed him before the sovereign people as the *temperance candidate* for Governor; and in due time Horatio Seymour was placed in nomination for re-election by the *rum* party, and in the nature of things, cannot have failed to receive the votes of all the rum-sellers, all the drunkards, and all the sympathizers, and a proportion of respectable citizens; which fearful elements, when all combined amount to only about one-third of the votes cast; and in despite of a most unnatural division and distraction of the popular voice, (on the side of good order,) Myron H. Clark has been elected and the pureile arguments and efforts of Gov. Seymour in the Executive Chamber, and of his deluded supporters, by their murderous and alarming zeal at the polls, has all been rendered futile by the veto of Governor of the Universe.

And now, in humble gratitude to God for deliverance in this political extremity from the combined powers of rum, popery and infidelity, we, the friends of suffering humanity, hereby suggest, and earnestly invite, all the clergy within the State of New York, who feel an interest in this great reform, to set apart, in addition to the day already named by the Governor for general praise and thanksgiving, Thursday, the 30th day of December, proximo, as a day of *special* praise and thanksgiving to God for his signal blessing on the temperance cause in connection with the late canvass.

S. A. Beers.
President of the New York State Carson League.

DEDICATION.

Opening Service of the Advent Chapel, Boston, at the corner of Kneeland and Hudson Streets, will take place, Providence permitting, Dec. 6th, at 2 o'clock P.M. The sermon will be delivered by J. V. Himes, the pastor. Subject, *The position of Adventists.*

In the evening, the same subject will be continued by Elder L. Osler, of Salem.

Religious services will be continued on the 7th, and 8th, Thursday and Friday, at 10 o'clock A.M., 2 1-2 P.M., and 7 in the evening.

The morning service will be devoted to conference and prayer. The afternoon and evening there will be preaching.

Friends from the country who are not otherwise provided for, will call at the chapel, 46 1-2 Kneeland Street, up-stairs. Our accommodations are limited, but we shall show hospitality to the utmost of our means. While we in the pent-up city are deprived of the ample accommodations of our country friends, we assure them that our hearts are large, and a very cordial welcome will be given to all.

We shall have our chapel ready in good time, so that there will be no delay and bustle, as is sometimes the case.

N. B. The first notice of the dedication, fixed the time at half past 2 o'clock; but the afternoon being short, it has been judged advisable to begin at 2 P.M. All that wish seats had better be in, in time.

It is hoped that as many of the shareholders of the Chapel, as can, will be present,—that they may see *their* building, and learn its condition and prospects, and advise respecting it.

New Works.

"Lectures on the Seven Churches of Asia Minor, by the Rev. John Cumming, D.D.

This long looked for volume, and one of the most interesting of Dr. Cumming's writings, is at length re-published in this country—making 18 vols. of the Doctors works which are now for sale at this office. Its price is 75 cts.

"The *Know Nothing*. Boston: Published by John P Jewett, & Co. Cleveland, Ohio: Jewett, Proctor & Worthington: New York: Sheldon, Lamport & Blakeman."

This volume is evidently written by a Know Something, who has succeeded in producing a most thrilling story. By the way in which the writer leads his readers through the signs, secrets, passes &c., of some unknown order, it is evident that he is well posted up respecting it. And the whole is so interwoven with the details of a well written story, that the interest of the reader is awakened at the commencement, and continues unabated to its termination.

"The Mothers of the Bible. By Mrs. S. G. Ashton—by the same publishers.

This is a very neatly written volume—It is written as none but a Mother could write respecting the mothers of the Bible. It illustrates the influence of mothers, and will conduce to a love for Scriptural reading.

To Correspondents.

Lines on "The last days of the Antedeluvian Age," by "A," are deficient in *rhythm*. We can dispense with *rhyme* and *reason* in poetry, but never with rhythm. The lines evince the possession of talent, and imagination—qualities which, cultivated, will ensure the manufacture of good poetry; but the writer of these lines had evidently not studied the laws of poetry, nor learned all the elements which enter into the structure of English verse, of which rhythm is an indespensible requisite. Did we not think the writer would profit by this criticism, and hereafter furnish us with something that would be worthy of *himself*, we should have dismissed the article with a simple statement of the reason of its rejection.

It may be proper to add that blank verse, is the most difficult kind of English verse to write; and few young writers ever produce any thing in that line worthy of publication. There is first needed a long practice in the combination of rhythm with rhyme.

Died, in this city, Mary G Savels, October 29, 1854, aged 80 years and 11 months. She experienced religion in early life, and joined the Congregational Church in New Ipswich, N. H. She maintained her profession to the last, and came down to the grave like a shock of corn fully ripe.

BOOKS FOR SALE,

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

	Price.	Postage.
1. *Memoir of William Miller*	$1,00.	,19.
" " " " *gilt*	1,50.	"
2. *Bliss on the Apocalypse*	,60.	,12.
3. *Bliss' Sacred Chronology*	,38.	,08.
4. *Hill's Inheritance of the Saints*, or World to Come	1,00.	,16.
" " " " *gilt*	1,37.	"
5. *Fassett's Discourses on the Jews and Millennium*	,33.	,05.
6. Works by Rev. John Cumming, D.D., minister of the Scottish Church, Crown Court, London. Viz:		
On Romanism	1,00.	,24.
" *the Apocalypse* (1st Series)	,75.	,21.
" " " (2d ")	"	,22.
" " *Seven Churches*	"	,21.
" *Daniel*	"	,20.
" *Genesis*	"	,16.
" *Exodus*	"	,18.
" *Miracles*	"	,19.
" *Parables*	"	"
Benedictions	"	,15.
Church before the Flood	"	,17.
Voices of the Night	"	,13.
" *of the Day*	"	,15.
" *of the Dead*	"	"

Appointments, &c.

Providence permitting, I will preach at Lake Village, 28th; East Haverhill, 29th—will some brother call for me at the depot, on the arrival of the first train of cars from Lake Village, as above dated? Peacham, Vt., December, 1st; Cabot, Sabbath, 3d; Calais, 5th, 6th and 7th, as Elder Davis may arrange; Waterbury, Sabbath, 10th.

Week-day meetings at 7 o'clock, P.M., or as brethren in charge may think best.

N. Billings.

I will preach the Word in Portland the first Sunday in December.

My post-office address will be, for some time in the future, Bangor, Penobscot county, Me.

Thomas Smith.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

E. Dole—We sent your Bible on the 23d.

O. R. Fassett—The letter you referred to was received, and the money duly credited in the *Herald*.

W. Wood—$15. There should have been deducted from your bill $2 12,—10 per cent from the prices given.

J. Hall—You will see by a note in another column that our free list is about to be discontinued.

DELINQUENTS.

ALVIN F. SMITH stops his paper, owing $8.

BROOKLYN HOMŒOPATHIC PHARMACY,

Court-street, corner of Livingston,
BROOKLYN, L. I.

J. T. P. Smith has for sale an assortment of Homœopathic Triturations, Tinctures, Dilutions and Pellets, including the higher attenuations.

Cases for Physicians and for Family use of various sizes and prices.

Pure Sugar of Milk, Alcohol, and Unmedicated Pellets, constantly on hand.

Homœopathic Arnica Plaster, a substitute for the ordinary Court Plaster, and an excellent application for Corns.

Country Orders promptly and carefully executed. oct.28

☞ The above medicines and books are for sale also at this office.

WOLSTENHOLME'S HELION LIGHT,

Or Self-Generating Gas Lamps.

This Light is believed to be the best means of portable illumination that has ever been introduced to the public. It is thouht by good judges to be the most BEAUTIFUL, BRILLIANT, CHEAP AND SAFE. The subscriber has persevered unremittingly to attain a perfection in the Helion Light that should prevent an objection by the most fastidious and he thinks he has done it.

He is quite confident that his Light will commend itself no every observer, at first sight. But besides its beauty, its cost is very moderate, which is no small recommendation; a large centre-table lamp may be supplied with this splended Light for about one cent per hour. Its greatest recommendations however, is in this. IT IS SAFE. It has defied all his experiments,—he has tried many to explode it.

The surpassing splendor and moderate cost of this Light are recommendations which, in contrast with all other means of portable illumination, are sufficient to insure for it an extensive patronage,—but its safty also defies all contrast with others Fluids, and places the HELION LIGHT in a position of triumphant superiority.

Yet another, though the least recommendation of this Light, is that your large centre-table lamp, or the common work-lamp, when filled, will give a uniform blaze of brilliancy for 12 and 14 hours without the *slightest attention*, and until the last drop is consumed. It is thought it will compare well with every other Gas Light offered to the patronage of the public.

These Lamps in every style, with the Helion Spirit supplied to order in any quantity, by the subscriber at his manufactory, Gaspee-street, Providence, R. I.

James Wolstenholme.
Sole Manufacturer.

Providence, June 30th, 1854. [jly.29.t.f.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 46½ KNEELAND STREET, (UP STAIRS) BOSTON,

(in the building of the "Boston Advent Association," between Hudson and Tyler-streets—a few steps west from the Station of the Boston and Worcester Railroad.)

BY JOSHUA V. HIMES.

Terms.—$1 per sem annual volume, or $2 per year, *in advance*.
$1.13 do., or $2.25 per year, *at its close*.
$5 in advance will pay for six copies to one person; and $10 will pay for thirteen copies.
Single copy, 5 cts.
To those who receive of agents, free of postage, it is $1.25 for twenty-six numbers, or $2.50 per year.

Canada Subscribers have to *pre-pay* the postage on their papers, 26 cts. a year, in addition to the above; *i. e.*, $1 will pay for twenty-three numbers, or $2.25 a year. The same to all the Provinces.

English Subscribers have to pre-pay 2 cts. postage on each copy, or $1.04 in addition to the $2, per year. 6s. sterling for six months, and 12s. a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

Postage.—The postage on the Herald, *if pre-paid* quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If *not* pre paid, it will be half a cent a number in the State, and one cent out of it.

To Antigua, the postage is six cents a paper, or $3,12 a year. Will send the *Herald* therefor $5 a year, or $2,50 for six months.

Agents.

Albany, N. Y.	W. Nicholls, 185 Lydius-street.
Bascoe, Hancock county, Ill.	Wm. S. Moore.
Buffalo, N. Y.	John Powell.
Cabot, (Lower Branch,) Vt.	D. M. P. Wallace.
Cincinnati, O.	Joseph Wilson.
Danville, C. E.	G. Bangs.
Dunham, C. E.	D. W. Sornberger.
Durham, C. E.	J. M. Orrock.
Derby Line, Vt.	S. Foster.
Detroit, Mich.	Luzerne Armstrong
Eddington, Me.	Thomas Smith.
Hallowell, Me.	I. C. Wellcome.
Hartford, Ct.	Aaron Clapp.
Homer, N. Y.	J. L. Clapp.
Lockport, N. Y.	R. W. Beck.
Lowell, Mass.	J. C. Downing.
Low Hampton, N. Y.	D. Bosworth.
Newburyport, Mass.	Dea. J. Pearson, sr., Water-street.
New York City.	Wm. Tracy, 246 Broome-street.
Philadelphia, Pa.	J. Litch, N.E.cor. of Cherry and 11th streets.
Portland, Me.	Alex. Edmunds.
Providence, R. I.	A. Pierce.
Rochester, N. Y.	Wm. Busby, 215 Exchange-street.
Salem, Mass.	Lemuel Osler.
Shabbona Grove, De Kalb county, Ill.	Elder N. W. Spencer
Somonauk, De Kalb county, Ill.	Wells A. Fay.
Sheboygan Falls, Wis.	William Trowbridge.
Taylorsville, Christian county, Ill.	Thomas P. Chapman.
Toronto, C. W.	D. Campbell.
Waterloo, Shefford, C. E.	R. Hutchinson, M. D
White Rock, Ogle county, Ill.	Elder John Cummings, jr.
Worcester, Mass.	J. J. Bigelow.

TO AGENTS AND CORRESPONDENTS.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.

2. Orders for publications should be headed "*Order*," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.

3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "*For the Herald.*" The writing should not be crowded, nor the lines be too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks, and disconnected and illogical sentences omitted.

4. Everything of a private nature should be headed "*Private.*"

5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state) be distinctly given.

Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.

Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

RECEIPTS.

The No. appended to each name is that of the Herald *to which the money credited pays. No. 659 was the closing number of 1853; No. 685 is to the end of the volume in June, 1854; and No. 711 is to the close of 1854.*

E. Mitchell, 716; J. P. Mayhew. 404—$3,50 due; A. Bell, 737 and 25 for G.; R. White, 711; J. Truesdell 737 and $2 for office; M. A Sovereign, 718; J. Corl, 730; D. Keeler, 705; J. L. Clapp, 720; J. Kennison, 726; J. Clifford, 716; J. Field, 742; J. Hall, 692.
—each $1.

D. W. Ritson, of L., N. Y., 742; S. D. Hastings, 772; H Wood, 755; J. King, 775; W. Waldrof, 749; B. Barker, 725; A. Leighton, 730 and G.; F. S. Axe, (sent tracts) 737; B. T. Morrill, 737.
—each $2.

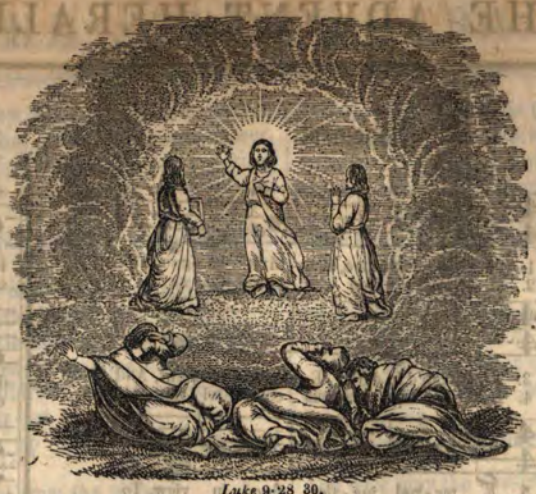
C. Dow, 742; L. Stickney, 772.—each $3.

P. G. Sprague, 828 and books.

E. H. Trowbridge, 697—$2,25; W. Trowbridge, 711 and books, &c.—$4,75; J. C. Hurd to balance book account $8,75.

Digitized by the Center for Adventist Research

ADVENT HERALD.



Luke 9:28 30.

J. V. HIMES, Proprietor. "WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES." OFFICE, No. 46 1-2 Kneeland-street

WHOLE NO. 708. BOSTON, SATURDAY, DECEMBER 9, 1854. VOLUME XIV. NO. 23

On Mesmerism.

(Continued from our last.

As regards the will, its extinction is what God Himself does not require,—will not have from us, even towards Himself. He has created us with a moral will otherwise we were not responsible beings. He requires, indeed, that that will be subjected to His will; but it is by an act of our will into agreement with His: and He will not have our will annihilated or suspended, so that we should be mere machines even for Him to work by. The command is a reasonable one, and obedience to it is the reasonable act, by the will, of our moral and responsible being. The free grace of the gospel operates in accordance with no nature in this respect, and does not overthrow it.

This is the difference between possession by an evil spirit, and the gift and indwelling of the Holy Ghost. An evil spirit domineers over the man, regardless of his conscience and will. The Holy Ghost pleases to use and to be used, in the intelligent exercise of the conscience, reason and will. If it is the mark of evil in spiritual power and possession, that the man is domineered over, irrespective of his will, then indisputably Mesmerism is evil, and of the evil one, for it bears that mark. Every act of ours, even in doing the will of God, and yielding to spiritual functions and operations, must be a willing act, —a personal bringing of our will to fulfill what He wills; and we are responsible to Him, that we do so and the essence of sin consists in our willingly doing any thing contrary to our Father's will. Therefore he has given us that will free, and we must not allow our nature so to be brought under bondage to any other person, that we are deprived of the power to use our will, and by it all our other active faculties of body and mind, but must ever keep our will responsible to Him, in order that He by it may receive the service of the whole man.

[The reader will understand, that I am not at all here entering upon the philosophical question of *fate* and *free will*, or as to what Paul complains of in Romans 7; which are quite other matters, and have nothing to do with the subject treated of. I am considering the case practically, upon the principles with which every sound-minded inquirer must agree.]

God commands us to obey them that have the rule over us, and to bring our wills into subjection to them, in church, state, and family; but yet He enjoines possession of our wills, so that our act may be intelligent and responsible, and so that we may be free to do contrary to what is required, when plainly at variance with the will of God;—as was exemplified in the case of Shadrach, Meshach, and Abednego (Dan. 3:16–18), and in that of Peter and John (Acts. 4:19, 20). Here lies the great error of all religious persecution. It is a forcing of the *will* of man. Here is one of the chief evils of the popish system. It sets aside the reason and the will of its subjects. One of the Fathers, Lactantius, teaches better than this. He says, —"*Religio cogi non potest; verbis non verberibus res agenda est,—ut sit voluntas.*" "Men cannot be forced into religion; they must be dealt with by the persuasion of words, and not by compulsion of blows, so that their free will be in their act."

But what is the sin of popery or persecution in this respect, in comparison with that of Mesmerism? In those, indeed, the will is abnegated or forced; but in Mesmerism it is for the time annihilated altogether. Another man may make me do what *he* will,—the most benevolent actions, or the most cruel, fierce, angry, and murderous,—the most prostrate acts of reverence and worship, or those of the utmost scorn and contempt, and intolerable vanity,—the most righteous deeds, or the most open and unscrupulous thefts and uncleanness. Yes, a man may do all this with either man or woman, if he or she will only subject himself or herself to their mesmeric power. Besides, as beforesaid, there remains the permanent spiritual influence, after the mesmeric trance is over.

And it is in vain to qualify such representations of the operation of this power, by alleging, as I have heard it alleged,—"Oh, but a respectable physician will never use the power for an improper purpose." That is not the question. Besides, how do I know what it may please, or the devil may tempt a man to do?

I know that it may be said, as an objection to what I have urged,—"But if you assert, that the mere act of throwing into a trance, and then making a man see, hear, speak, and act at the will of another, is essentially evil, how will this censure stand with the fact, that, as recorded frequently in Scripture, God himself caused this to take place, when men, in spiritual vision and ecstasy, and in the spirit of prophecy, saw, heard, spoke, &c.?"

But it does not follow, that whatever God, for His own purposes, may righteously do in regard to His creatures, may, for his purposes, lawfully and without sin also do. God, who is our Creator, may in order to show his power, and that it is He who is working, and for important ends connected with our final destiny, and with our relation to a higher state of existence, suspend or dispense with any part of the faculties of the creature He has made, and yet use the rest. We cannot conceive of a manifested and personal acting on God's part towards or by means of us, without some such inovation by him for the time on our natural condition; and of the degree and manner of this, He alone, is the judge. And He is to be trusted implicitly by the creature. For God cannot do wrong; which you cannot say of any creature.

Moreover, where you find in Scripture, that God gave to men, while in a spiritual trance, to see, hear, converse and act, it was towards Himself or angels,—spiritual beings;—and it was never towards their fellow men, without the use of the will, and of the faculties of the body and mind. For instance, in speaking in a tongue, which Scripture declares to be an act towards God, and not towards men, the spirit of a man is used without the understanding; but in prophecy, which is towards men, the understanding is used, as well as the spirit (1Cor. 14th). And farther, you will find no instance in Scripture, of the will of the prophets, while in the spirit, being suspended or annihilated; but on the contrary, the integrity of the inner man was preserved inviolate, and they could reason and do as they willed. Thus, John was going to write, and was forbid (Rev. 10th). And a strong instance is that of Solomon, who though in a dream, could choose what to ask of God, and was rewarded for being willing to choose that which was pleasing to him.

Let me remark in passing, what such cases suggest, that no one doubts, when a man is represented in Scripture, as seeing, hearing, speaking, or acting, while in a trance, that is supernatural. The fact of his so doing in such circumstances, is held to be proof that it is supernatural. On what ground, then, when a man does so in a mesmeric trance, can you doubt that this is supernatural also? If the evidence is good in the one case, it is the same in the other. But if it is supernatural in the latter case, there can be but one opinion as to its source,—that it is not of God. If a man, in prophetic vision or trance, speaks, you acknowledge at once that he is in the spirit. In like manner, if in a mesmeric trance, he sees, speakst &c,. he must be in the spirit too;—but wha spirit? Manifestly not that of God.

One of the difficulties in seeing the truth as to this matter, arises from the fact, that undoubtedly many cases of healing take place under mesmeric power, and that many good men,—physicians, clergymen and others,—use it for that end, and succeed.

But this is a difficulty only to those, who do not consider the extent of Satan's devices. May he not by this means exercise his power over the invisible elements, in such a way, though we cannot understand it, as to remove diseases? Is there no such thing as healing by magic,—by charms? As Satan is the author and inflictor of disease, derangement and death, —(Heb. 2:14 Luke 10:19, 13:16, 1 Cor. 5:5, Job 2:7)—may he not, when it suits his purpose, withdraw the infliction? Will he not withdraw it, if he can gain a greater object by so doing? Satan has many devices to catch men: He knows how to meet the disposition of each, and to lay a net for each. And now that the last days are upon us, we must expect that he will be more subtle than ever. The time is fast advancing, when, the controversy between good and evil,—between the power of God in His church, and the power of Satan to resist it,—must manifest itself in a more open way than has hitherto been seen on the earth, in order to bring out the final apostacy and condemnation of the ungodly, and the perfecting and saving of those, who receive and obey the truth.

(To be continued.)

The War.

THE letters of the camp correspondents of the English papers furnish copious details of the progress of the seige, but not to a very late date. We make some extracts. The following is from a letter dated Oct. 18, giving an account of the opening of the bombardment on the morning of the 17th:

"A thick sluggish morning dew which lay in the valley, and the smoke which rested heavily over several of the forts, prevented my seeing what the enemy were doing; but a mere glance at our works showed that the long wished-for day had at last arrived, and we were about to open fire. All the men were at their guns, and the apertures of the embrasures, which had been previously masked in order to protect the working parties, were now cleared and the guns run out. The fog only permitted the Russians to see this in one or two places, but where they did they were firing, though with no effect, as the morning was too thick. Towards six o'clock the mist began to disperse, and the rich, clear October sun was every instant making objects more and more visible. Soon the Russian works, crowded with gray figures, could be distinctly seen, with the large handsome white houses and dockyards of Sebastopol itself. The enemy could plainly see that we were prepared for action, and opened a smart cannonade. But not a shot from our batteries answered, for the French on our left occupy low ground, and the fog was still thick between them and their opponents.

"Slowly, like drawing back a huge curtain, the mist moved off to sea, a cool morning breeze sprang up, and the atmosphere cleared each moment. The lines of the besiegers could be seen from every point; the mounds and earthworks, bastions and towers of the besieged, were full in view; the forms of the line of battle ships looking grim and deadly; and encircling all in the distance, like a dark belt, was the fleet of the allies. It has half past six. The enemy had been quiet for the last few minutes; both sides seemed preparing for an effort, when suddenly volumes of smoke and flashes of fire broke out simultaneously from every part of our lines—the shot and shell screamed hoarsely through the air, and, with a reverberation which seemed to shake both heaven and earth, our attack on Sebastopol commenced. Apparently neither surprised nor daunted, the enemy returned the discharge with double vigor, and then both English, and French, Turks, and Russians fell to work at the guns in right earnest. The first volleys showed what no soul in either army had hitherto been certain about, viz., the precise nature both of our works and the enemy's; and, I am sorry to say, it also showed us that, even in earthwork batteries thrown up since we came here, the Russians immensly out-numbered the allies lines. Not only were there extensive entrenchments, mounting twenty-five and thirty heavy cannon, but on every height and ridge guns of heavy calibre were placed in battery. I have been informed that the extensive nature of their works completly astonished our generals, and we are by no means sure that we have seen them all yet, for during yesterday fresh ones were frequently unmasked in places totally unexpected."

The writer, after giving a description of the works of the enemy, says:

"Of course it is needless to inform them that ten minutes after the firing commenced both our line and the enemy's were shrouded in thick smoke; yet before that took place each of the batteries had singled out its antagonist. The Lancaster gun fell to work upon the Round Tower, while the six and two gun batteries, with one side of the Crown Battery, attacked its earthworks. The Lancaster gun in our centre opened on the Twelve Apostles, in company with the second face of the Crown Battery, while the remaining face, with the two faces of the Green Mount battery, commenced on the redoubt and redan wall. The French directed a continuous shower of ball on such of the Russians vessels as they could see, while at the same time their other works bravely replied to the overpowering volley of their lofty assailants, the Flag-staff Batteries. Before the smoke intervened, each side had got an accurate range, and from half-past six until near eight, shot and shell roared through the air incessantly, and the earth literally shook under the tremendous concussion of the guns. Each minute fresh guns came into play and each minute added to the fury of the uproar. Conspicuous among the din could be plainly heard the Lancaster guns. Their sharp crack, different from the other heavy guns, was like that of rifle among muskets. But the most singular effect was produced by its ball, which rushed through the air with a noise and regular beat precisely like the passage of a rapid express train at a few yards' distance. The peculiarity excited shouts of laughter among our men, who instantly nicknamed it the express train; and only by that name is the gun known. The effect of the shot seemed most terrible. From its deafening noise the ball could be distinctly traced by the ear to the spot where it struck, when stone or earth alike went down before it. A battery of 20 or 30 such guns would destroy Sebastopol in a week. Unfortunately, from a short supply of ammunition, we can only afford to mount two, and even those are only fired once in eight minutes."

The writer goes on to give a detailed account of the effects of the firing on both sides. Early in the afternoon one of the French magazines blew up and silenced one of their batteries. The most execution seems to have been effected by the Lancester gun mentioned above, which was out of the range of the enemy's batteries. The fire of the French soon slackened. They suffered so heavily while working their guns, that it became folly to perservere, and at length, by order of their commander, the men were withdrawn, and the fire of the French ceased. As it did so, that of the fleet commenced. The writer says:

"Through the smoke over the harbor we could plainly perceive the masts and funnel of a large screw line-of-battle ship, which, without firing a shot, stood in until her broadside was within 200 yards of one of the principal fortresses at the north of the harbor. Then her guns began to roar loud above the hellish din which seemed to rend the very sky. The vessel which performed this gallant exploit was French, and, I believe, the Montebello, 120, the crew of which suffered so dreadfully from cholera while at Varna. From the moment she arrived alongside the fort, her sides seemed literally on fire; so rapid, so incessant were her tiers of guns discharged. At the same moment all our batteries, to effect a division in her favor, redoubled their fire; while the Russian Flag-staff Battery began again upon the abandoned French lines. This time, unfortunately, the enemy assailed the latter with dreadful effect. One Russin shell, by ill-luck, dropped and exploded full upon the reserve magazine of the principal French battery. The effect was instantaneous and awful. About 20 tons of powder, with shell and rockets in proportion, instantly ignited, and the earth seemed to heave as the greater part of the battery,

Digitized by the Center for Adventist Research

with sixteen guns and nearly all the men, were hurled high into the air.

"Hardly had the stunning report which the last catastrophe produced ceased to vibrate upon the ear, when, following the Montebello, four more French screw liners, each having another in tow, dashed up to the forts. As each French liner came in, she added her incessant broadsides to the continuous roar of cannon which prevailed on all sides. The scene was perfectly hellish. The atmosphere was only a thick lurid smoke, which seemed to suffocate, and through its heavy folds the scream of shot and shell was enough to make one's hair stand on end. No words of mine could do justice to such a pandemonium. Let your readers imagine at least 4000 pieces of the heaviest ordnance in the world firing shell and rockets without a second's intermission. The air seemed one perpetual explosion; but in the midst of which, singularly enough, the peculiar jerking scream of the Lancaster shell could be plainly heard. Our batteries were in full play, and appeared to engage more then a due amount of the enemy's attention; for the Twelve Apostles, which was completely sheltered by the land from the attack of the French ships, and quite as completely sheltered from everything but one of the Lancaster guns, began to drop red hot hollow shot into the Crown battery.

"The effect of this was soon apparent. Before a dozen had been fired, one of them bounded and struck a spare ammunition waggon full of powder, which it instantly exploded. The shock was not so severe as it might have been, for the powder was comparatively unconfined. It of course killed a few of our men, but the works of the battery were uninjured. The Russians set up tremendous cheers when they saw the explosion, as they did when the batteries of our allies blew up, imagining they had done us the same mischief. Their mirth, however, was but short-lived. Whilst in the act of cheering, a shell from the Lancaster lodged (I presume so) in the magazine of the redoubt in front of the redan wall. The explosion which followed was appalling. It made the stoutest man's blood run cold. At first it seemed as if the whole of Sebastopol was enveloped in the ruin. It was some minutes before they fired a single gun. When they did, they concentrated their whole fire upon the battery where the fatal Lancaster gun was placed: but in vain, it was quite out of range, and their shots stopped rolling nearly 200 yards in advance of the battery. Seeing this the Russians wisely gave up the attempt to reach it, and turned their attention to the French fleet, which indeed required it.

"During all this time their fire, instead of slackening, had rather increased, and it was evident, from the perpetual thunders they sent forth, that one or the other party must soon give in, for it would be impossible for both to go on at that rate any longer. Which was actually the victor we could guess, though we could not see, for the smoke was now more dense then ever. It was near four o'clock; the fleet was still volleying forth their thunders; but the fire of the Russians had slackened considerably. Just at this moment the smoke cleared away, and both forts, and fleets could distinctly see each other. The French vessels lay off the forts to the south of the harbor. Another detachment of line-of-battle ships were attacking those to the north. The smoke was still to thick to allow us to make out the flag of these latter, but we had no doubt they were English. The batteries at the mouth of the harbour mount three tiers of guns, the uppermost one on the roof being open like ordinary batteries; the two lower tiers are casemated, one being almost level with the water's edge.

The enemy had completely abandoned the guns on the roof, many of which were dismounted, and the works much cut up; but the casemated guns seemed little injured, and as the smoke cleared away they attacked the fleets with redoubled vigor. We could also see that some earthworks had been thrown up to flank the forts, which were pouring a destructive fire upon the fleet.—The smoke soon hid all again, and the battle raged with as much fury as before until dusk. The cannonade then seemed to slacken, and before night, had almost entirely ceased. The English entrenchments never ceased their fire, though, as a matter of course, it slackened much as the darkness increased."

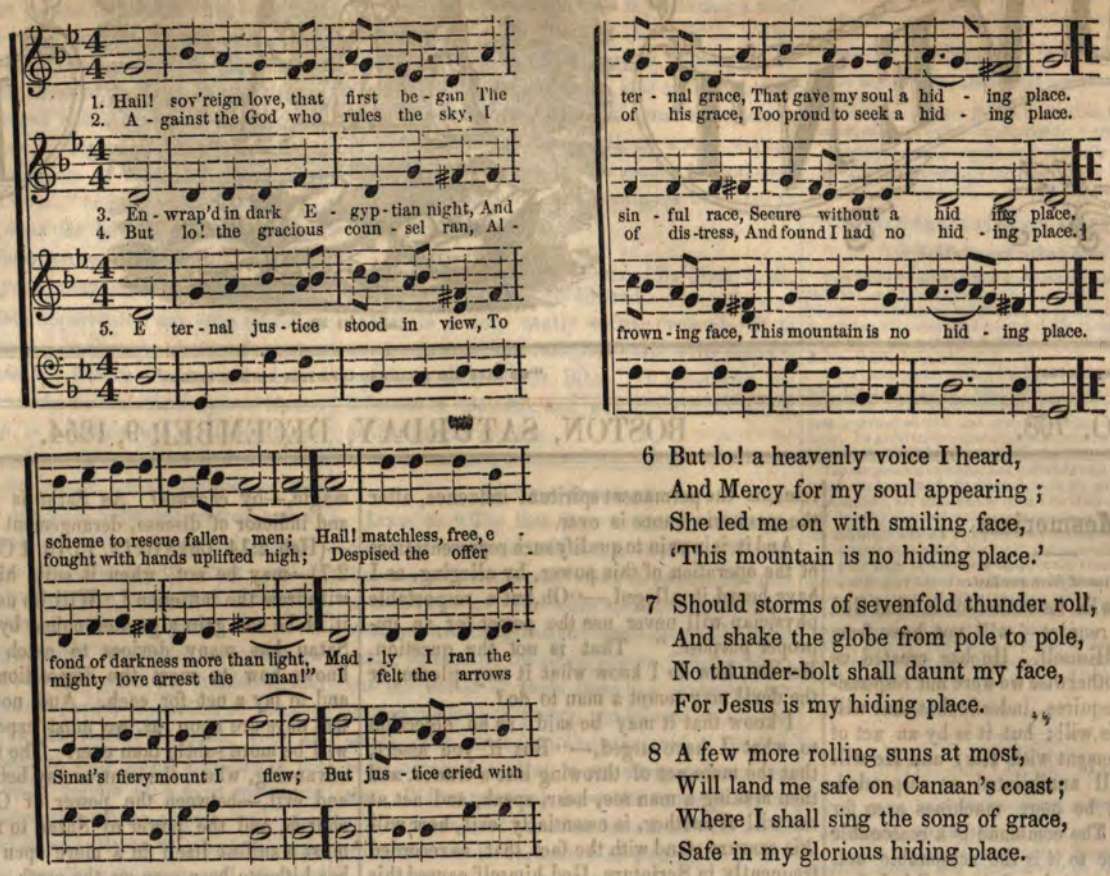
Scoffs, calumnies, and jests, are frequently the causes of melancholy. It is said that "a blow with a word, strikes deeper than a blow with a sword; and certainly there are many men whose feelings are more galled by a calumny, a little jest, a libel, a pasquil, a squib, a satire, or an epigram, than by any misfortune whatsoever.

Burton.

I had rather never receive a kindness, than never bestow one: not to return a benefit is the greater sin, but not to confer it is the earlier.

Seneca.

30 Atonement. ADVENT HARP. 31



6 But lo! a heavenly voice I heard,
And Mercy for my soul appearing;
She led me on with smiling face,
'This mountain is no hiding place.'

7 Should storms of sevenfold thunder roll,
And shake the globe from pole to pole,
No thunder-bolt shall daunt my face,
For Jesus is my hiding place.

8 A few more rolling suns at most,
Will land me safe on Canaan's coast;
Where I shall sing the song of grace,
Safe in my glorious hiding place.

The Beseigers Beseiged.

The extraordinary character of the difficulties attending our present operations before Sebastopol is not likely to be fully appreciated without some insight into the nature of siege undertakings in general. In the present age it is received as a maxim by military engineers that the means of attack are superior to the means of defence, or, in other words, that if any fortified place, however strong, is attacked according to rule, by a proper force of men and guns, it must inevitably fall within a certain time, unless preserved by some rare and singular advantage. Now, as the allied armies were disembarked on the shore of the Crimea, in strength sufficient to conquor the enemy in a pitch battle, and as they have now for some weeks been besieging Sebastopol with a most powerful force of artillery, directed by some of the best engineers in the world, it may be asked what circumstances have retarded their success, or why the place was not sooner taken? To this inquiry we subjoin an explanatory reply.

When a siege is undertaken, the first operation is what is called the "investment" of the town—that is say, the town is snrrounded on all sides by posts of the besieging army, so that no ingress or egress is any longer practicable. This is not only the first step, but it is that on which all succeeding steps more or less depend: for the superiority of the attack to the defence arises from the fact that whereas the means are unlimited in the former case, they are limited in the latter. When a town has been invested, and thus cut off from all communication with the adjacent country, its resources in men, munitions and provisions become at once confined to the stocks then actually within its walls, while the besiegers, on the other hand, being presumptive masters of the country can make exactly such dispositions as they may think proper. If they cease to be masters of the country—that is to say, if a superior force of the enemy approaches from without, the siege must, in ordinary cases, be raised, and the town is relieved accordingly. Supposing, however, the necessary superiority to reside, at all events for the time, with the besiegers, they then select that point in the defence of the place which appears most favorable for their operations, and here the advantage over the defence becomes instantly apparent.

Whatever may be the strength of the place in respect of artillery, it is obvious that only a certain number of guns can be brought to the defence of a certain portion of the ramparts, whereas the attacking force can concentrate upon this one point all the guns at their disposal. The defence of a town may mount 500 guns; but, if any particular front mount only 50, and the besiegers can attack this front with twice the number, they have the superiority of fire at the only point where such superiority is required. It is on this condition of operations, joined to the limitation of resources in a place entirely excluded from all external communications, that the ascendancy of the besiegers depends.

Availing themselves of the protection derivable from trenches and covered ways, they gradually push their batteries so close to the place, that a breach is made in its walls; and, as they are always presumed to exceed the garrison greatly in numerical strength, they rush in and carry the town by storm, as soon as its defences have been beaten down. It is considered that a town containing a garrison of 15,000 men requires an army of 75,000 men to besiege it; and when, therefore, the smaller force has lost the artificial protection of its ramparts, the contest seldom remains doubtful.

If these observations are applied to the case of Sebastopol, it will at once appear that none of the assumed advantages of a besieging force are there to be found. Sebastopol is not invested. The peculiar position of the town, combined with the limited strength of the allied armies, rendered it imposible to surround the place so as to cut off its communications with the interior, and the north side is left conpletely open. The consequence is that there has been no limitation of resources on the part of the besieged; on the contrary, it is rather the besieging army which has stood in this predicament, for, whereas the allied forces have been gradually diminished by the casualties incidental to their operations, the garrison has received repeated accessions of strength from without. Provisions, too, and munitions of war may have been imported with equal facitity, though so extraordinary, in this respect, were the resources of Sebastopol itself, that few additions could have been required.

It is next to be remarked that the Russians at Sebastopol are by no means in the position of a garrison inferior in numbers to the attacking force but relying upon the protection of artificial defences, against which the besiegers advance. They are encamped to the south of the town in very strong intrenchments, which are armed, as Lord Raglan's dispatch observes, "with an apparently unlimited number of heavy guns, amply provided with gunners and ammunition." They have raised batteries against our batteries, and earth works against our earth works; they return shot for shot, and so far were we from establishing an advantage in this respect, that on the second day of the cannonade their fire was superior to our own. Their front of defence, instead of representing a confined space, exposed to all the concentrated fire of the attack, is actually, as Lord Raglan describes it, "more extended" than our own, and they, the besiged force, are thus in the possession of the advantages ordinarily enjoyed by the besiegers.

In point of fact, there would really be little exaggeration in saying that one of the armies in the Crimea is as effectually "besieged" as the other. Both have their communications open. The Russian by land, and the Allies by sea; both have their strong positions, the Russians before Sebestopol, the Allies on the heights of Balaklava; and as far as operations have hitherto succeeded, it would be hard to say which party seemed to be the assailants and which the defenders. We are battering the works of the Russians, but they are also battering ours, and, where we have not yet regularly assulted their lines, they have attacked ours in such force as to occasion most sanguinary conflicts. The enterprise, in short, is not a siege but a campaign. We have effected a lodgment on Russian territory, and we are encountering the armies which the Russians bring successively against us. One army, representing the garrison of Sebastopol, is encamped under its walls behind earthworks like our own, and is stronger than we are in artillery. Another is posted on our flank or rear, and has made at least one attempt on our position. Fortunately, although we want many of the advantages of besiegers, we are not without some of the advantages of the opposite kind, for such is the strength of our position in this angle of the Russian territory that we are enabled to repulse the attack of an enemy numerically superior to ourselves. So far, therefore, although the actual siege of Sebastopol may have advanced but slowly, the events of the campaign are favorable to us. As besiegers we have been retarded in our progress by the non-investment of the town, by the entrenchments thrown up before its walls, by the constant reinforcements received by the garrison, and by the presence of a strong relieving army in the field. But we have maintained our footing on Russian ground, we have beaten the Russians thoroughly whenever they have attacked us, we have already half ruined the fleet and arsenals which give Sebastopol its importance, and we have fairly established our superiority in all respect, except that of numbers. What remains therefore, but to approximate as we can do, to an equality with our antagonist in this respect also, and to despatch those reinforcements which our victorious, though overtasked army, requires? This done, the advantages as well as the honors of the campaign will belong, we may confidently hope, to the allied Powers.

From the London Times, Nov. 17.

Genuine Law Distinguished from Counterfeits.

"All laws derive their force from the law of nature; and those which do not, are accounted as no laws."—*Fortescue.*

"The reasonableness of law is the soul of law."—*Noyes.*

"The right of the case is the law of the case."—*Several jurists.*

"An act of Parliament may be void from its first creation, as an act against natural equity; for the laws of nature are immutable; they are the law of laws."—*Hobart.*

"It is generally laid down that acts of Parliament contrary to reason are void."—*Lyttleton.*

"Statutes against fundamental morality are void."—*Judge McLean.*

"If it be found that a former decision is manifestly absurd, and unjust, it is declared *not* that such sentence was *bad* law, but that it was *not* law."

"Where the foundation is weak, the structure falls. What is invalid from the beginning, cannot be made valid from the length of time."—*Noyes.*

"In judging of customs, strength of reason is to be considered, and not length of time."—*Lyttleton.*

"Those who made unjustifiable, pernicious *enactments*, counteracted their own promises and professions, and established anything rather than *laws*, properly so-called; since it is evident that the very signification of the word *law* comprehends the energy and essence of justice and equity."—*Cicero.*

Tested by these rules, it is evident that there is no validity in what are called the laws of slavery.

Digitized by the Center for Adventist Research

END OF LAW—LEGAL SCIENCE.

"The primary and principal objects of the law, are RIGHTS and WRONGS."—*Blackstone.*

"Jurisprudence [or the science of law,] is the science of what is JUST and UNJUST."—*Justinian.*

"There is no employment so essentially royal as the exposition of *equity*, which comprises the true meaning of all laws."—*Cicero.*

"To secure to the citizens the benefits of an honest and happy life, is the grand object of all political associations."—*Cicero.*

"Justice is the very foundation of lawful government, in political constitutions."—*Ib.*

"Justice is the basis of society."—*Vattel.*

"To establish justice must forever be one of the greatest ends of every wise government. In a free government, it lies at the very basis of all its institutions."—*Story.*

"Laws were originally made for the security of the people."—*Cicero.*

"Justice is the end of civil society."—*Federalist.*

"To establish justice" is one of the declared objects of the federal constitution.

"The primary aim of society (government) is to protect individuals in the enjoyment of those absolute rights which are invested in them by the immutable laws of nature. Hence it follows that the first and primary end of human laws is to maintain those absolute rights of individuals."—*Blackstone.*

It is evident that slavery counteracts all the ends and objects of law, and consequently cannot, itself, be legal.

DIGNITY OF LAW.

"Of law, no less can be acknowledged than that her seat is the bosom of God, her voice the harmony of the world. All things in heaven and earth do her homage; the least as feeling her care, and the greatest as not exempted from her power."—*Hooker.*

Reverse this description and you have an honest and truthful picture of the slave codes of the slave States.

Before American slavery can be proved to be *legal*, it will be necessary to manufacture some new description of law, to establish, on high authorities, some new definitions of law, some new rules for discriminating between valid and invalid laws, to find some new account of the ends of law, and the objects of legal science, to gain some new and widely different conceptions of the moral dignity of law.

The Cry of the Children.

Do you hear the children weeping, O my brothers,
Ere the sorrow comes with years?
They are leaning their young heads against their mothers;
And *that* cannot stop their tears.
The young lambs are bleating in the meadows;
The young birds are chirping in their nests;
The young fawns are playing with the shadows;
The young flowers are blowing toward the west—
But the young, young children, O my brothers,
They are weeping bitterly.
They are weeping in the playtime of the others,
In the country of the free.

Do you question the young children in the sorrow,
Why their tears are falling so?
The old man may weep for his to-morrow,
Which is lost in Long Ago—
The old tree is leafless in the forest—
The old year is ending in the frost—
The old wound, if stricken, is the sorest—
The old hope is hardest to be lost;
But the young, young children, O my brothers,
Do you ask them why they stand
Weeping sore before the bosoms of their mothers,
In our happy Fatherland?

They look up with their pale and sunken faces,
And their looks are sad to see,
For the man's grief abhorrent, draws and presses
Down the cheeks of infancy.
"Your old earth," they say, "is very dreary:
Our young feet," they say, "are very weak:
Few paces have we taken, yet are weary—
Our grave-rest is very far to seek:
Ask the old why they weep, and not the children,
For the outside earth is cold—
And we young ones stand without, in our bewildering,
And the graves are for the old:

"True," say the young children, "it may happen
That we die before our time:
Little Alice died last year—the grave is shapen
Like a snowball, in the rime.
We looked into the pit prepared to take her—
Was no room for any work in the close clay:
From the sleep wherein she lieth none will wake her,
Crying, "Get up, little Alice! it is day."
If you listen by that grave, in sun and shower,
With your ear down, little Alice never cries!
Could we see her face, be sure we should not know her,
For the smile has time for growing in her eyes,—
And merry go her moments, lulled and stilled in
The shroud, by the kirk-chime!
"It is good when it happens," say the children,
"That we die before our time!"
Alas, alas, the children! they are seeking
Death in life, as best to have!
They are binding up their hearts away from breaking,
With a cerement from the grave.
Go out, children, from the mine and from the city—
Sing out, children, as the little thrushes do—
Pluck your handfuls of the meadow-cowslips pretty—
Laugh aloud, to feel your fingers let them through!
But they answer, "Are your cowslips of the meadows
Like our weeds anear the mine?
Leave us quiet in the dark of the coal-shadows,
From your pleasures fair and fine!

"For oh," say the children, "we are weary,
And we cannot run or leap—
If we cared for any meadows, it were merely
To drop down in them and sleep.
Our knees tremble sorely in the stooping—
We fall upon our faces trying to go;
And, underneath our heavy eyelids drooping,
The reddest flower would look as pale as snow.
For, all day, we drag our burden tiring,
Through the coal-dark underground—
Or, all day, we drive the wheels of iron
In the factories, round and round.

For, all day, the wheels are droning, turning,—
Their wind comes in our faces,—
Till our hearts turn,— our heads, with pulses burning,
And the walls turn in their places—
Turns the sky in the high window blank and reeling—
Turns the long light that droppeth down the wall—
Turn the black flies that crawl along the ceiling—
All are turning, all the day, and we with all!
And all day the iron wheels are droning;
And sometimes we could pray,
'O ye wheels,' (breaking out in a mad moaning,)—
'Stop! be silent for to-day!'"

Ay! be silent! Let them hear each other breathing
For a moment, mouth to mouth—
Let them touch each others' hands, in a fresh wreathing
Of their tender human youth!
Let them feel that this cold metallic motion
Is not all the life God fashions or reveals—
Let them prove their inward souls against the notion
That they live in you, or under you, O wheels:
Still, all day, the iron wheels go onward,
Grinding life down from its mark;
And the children's souls, which God is calling sunward,
Spin on blindly in the dark.

Now tell the poor yonng children, O my brothers,
To look up to Him and pray—
To the blessed One, who blesseth all the others.
Will bless them another day.
They answer, "Who is God that he should hear us,
While the rushing of the iron wheels is stirred?
When we sob aloud, the human creatures near us
Pass by, hearing not, or answer not a word!
And we hear not (for the wheels in their resounding)
Strangers speaking at the door:
Is it likely God, with angels singing round Him,
Hears our weeping any more?
Two words, indeed, of praying we remember,
And at midnight's hour of harm,—
'Our Father,' looking upward in the chamber,
We say softly for a charm.
We know no other words except 'Our Father,'
And we think that, in some pause of angels' song,
God may pluck them with the silence sweet to gather,
And hold both within His right hand, which is strong.
'Our Father!' If He heard us, He would surely
(For they call Him good and mild)
Answer, smiling down the steep world very purely,
'Come and rest with me, my child.'
"But no!" say the children, weeping faster,
"He is speechless as a stone;
And they tell us, of His image is the master
Who commands us to work on."
"Go to!" say the children.—"Up in Heaven,
Dark, wheel-like, turning clouds are all we find:
Do not mock us, grief has made us unbelieving,
We look up for God, but tears have made us blind."
Do you hear the children weeping and disproving;
O my brothers, what ye preach?
For God's possible is taught by His world's loving—
And the children doubt of each.

And well may the children weep before you;
They are weary as they run;
They have never seen the sunshine, nor the glory
Which is brighter than the sun:
They know the grief of man, but not the wisdom;
They sink in man's despair, without its calm—
Are slaves, without the liberty in Christdom,—
Are martyrs by the pang without the palm,—
Are worn as if with age, yet unretrievingly
No dear rememberance keep,—
Are orphans of the earthly love and heavenly:
Let them weep! let them weep!
They look up, with their pale and sunken faces,
And their look is dread to see,
For they mind you of their angels in their places.
With eyes meant for Diety;
"How long," they say, "how long, O cruel nation,
Will you stand, to move the world, on a child's heart,—
Stifle down with a mailed heel its palpitation.
And tread onward to your throne amid the mart?
Our blood splashes upward O our tyrants,
And your purple shows your path;
But the child's sob curseth deeper in the silence
Than the strong men in his wrath!"

Circumstantial Evidence.

THERE was a trial and execution in Dublin, more than a century since, which excited great interest. It was that of a surgeon, well known in society, and esteemed for his amiable character, and remarkable for his humanity to the poor; he lived in a retired street. It happened one evening that the milkwoman found the street door ajar,—and not being answered when she knocked at it, she made her way to the kitchen. She had no sooner entered it, then uttering a loud shriek, she called loudly for help. The passers-by and persons from the neighboring houses were soon on the spot, and the kitchen was crowded in a short time. A sad spectacle presented itself. The young woman, who was servant to the surgeon, was found dead on the flags, while her dress was stained with the blood which had issued from a wound in the side. In looking about the floor, a surgical instrument was found, which also was stained with blood. A medical man, who was present, ascertained that it was the instrument which had inflicted the death-wound. On a further search, a shirt, saturated with blood, was found huddled up in the coal-hole; it was marked with the initials of the surgeon's name. He was immediately seized, and, though protesting his inno ence, he was evidently under considerable agitation. The silent witnesses which were brought against him were thougbt sufficient to prove his guilt, and all attempts to account for their having been found near the unfortunate girl, were scouted in the cross-examination. A living witness was also produced in court, an old lady, why deposed that she lived in the house directly facing that where the surgeon resided; that her drawing-room window commanded a view of his premises, and that it was customary with her to watch his movements; she deposed that she had not taken her eyes off his house all that day on which the murder was perpetrated; that no one had left or entered his house that day, but himself; that he went home about four o'clock, his usual hour of returning; and that on knocking at the door it was opened by the servant, who, to the best of her belief, shut it fast when her master went in; that she saw him three or four times pass the windows of his sitting-room; that the last time she saw him was about an hour and a half before the murder; that she observed him look down both sides of the street, and then shut the window; he held something in his hand, which she thinks may have been a surgical instrument; but this she would not positively swear. In summing up the evidence, the horror which the prisoner had betrayed when looking on the body of his murdered servant, was eloquently dwelt on as a crowning proof of guilt. The defense was weak and meagre,—a bare denial of the crime being its chief substance. A thrill of horror pervaded the court. The jury retired —a brief space sufficed for deliberation—they returned with a verdict of guilty. The judge having donned his black cap, exhorted the prisoner on the heinousness of his crime, and pronounced the fatal sentence. It is said that the condemned showed much fortitude throughout, and persisted to the last in asserting his innocence. He was brought to the place of his execution amidst a vast concourse and the execrations of the people. We were told by an old gentleman that his father remembered having been held up in his nurse's arms to see the procession to the place of execution. He was often spoken of in the social circle as one who had been held in much estimation. His untimely end was lamented, but there were few who believed it undeserved.

It was after the lapse of some years that one who had emigrated to America returned; he was ill and troubled in mind; something lay heavy on his heart and disturbed his conscience; he made his confession to his priest; he had been "the sweetheart," as he told him, of the murdered girl; she had let him in by the back way, early in the evening, to take tea with her. As they sat side by side, he asked her for a kiss, which he would have snatched, when she denied him; she took up her master's surgical instrument, which she had to clean, and which lay on the table beside her, and she pointed it towards him jestingly; in a struggle, she fell on it, and it pierced her side; he snatched the shirt which she had in her lap to mend, and staunched the blood which was flowing with it; but life soon ebbed away, and he saw the girl that he loved, who had been laughing and talking with him but a few minutes before, lying dead beside him; his agony only gave way to the instinct of selfpreservation, when he though the heard the sound of the approaching footsteps; he thrust the blood-stained shirt into the coal-hole, and setting the hall-door ajar, he concealed himself behind it, and when the crowd had collected on hearing the alarm, he mingled with it, and then passed into the street, and on to the quay, and getting on board an American ship, he sailed in a few hours. When he learned that the surgeon's life had been forfeited, he was overwhelmed with anguish. The only reparation in his power was to clear his character from the dreadful imputation; but though he felt a relief in this act of justice, yet he could not undo the injury inflicted. In hearing of such a tragedy, the question is naturally suggested, may not such have often occurred, and may it not again, —and is there no remedy?

Five Consciences.

THERE are five kinds of consciences on foot in the world—

First, an *ignorant* conscience, which neither sees nor says anything, neither beholds the sins in the soul, nor reproves them.

Secondly, the *flattering* conscience, whose speech is worse than silence itself, which though seeing sin, soothes men in the committing thereof.

Thirdly, the *seared* conscience, which has neither sight, speech, nor sense, "that are past feeling."

Fourthly, the *wounded* conscience, frightened with sin.

The fifth is a *quiet and clear* conscience, purified in Christ Jesus.

A wounded conscience is rather painful than sinful—an affliction, no offence, and is the ready way, at the next remove, to be turned into a quiet conscience.

Jewish Parable.

THE Jews sometimes display a lofty principle, which shows that the divine light exists among them, although frequently concealed by the old incrustations of Rabbinical institutions. In my own family, an interesting and characteristic incident occurred. My worthy grandfather was a man of great sensibility, and of a warm heart, but easily excited to wrath. He had a brother whom he dearly loved. One day they fell into a dispute, and each returned to his house in anger. This happened on Friday. As the evening drew near, my good grandmother, who who was another Martha, full of activity, began to make preparation for the Sabbath day. "Come dear Joseph," she exclaimed, "the night is approaching; come and light the Sabbath lamp!" But he, full of sadness and anguish, continued walking up and down the room. His good wife spoke again in anxiety: "See, the stars are already shining in the firmament of the Lord, and our Sabbath lamp is not yet lighted." Then my grandfather took his hat and cane, and evidently much troubled, hastened out of the house. But in a few moments he returned, with tears of joy in his eyes. "Now, dear Rebecca," he exclaimed, "now I am ready." He repeated the prayer, and with gladness lighted the Sabbath lamp. Then he related the dispute which had occurred in the morning, adding: "I could not pray and light my lamp before be-

Digitized by the Center for Adventist Research

coming reconciled with my brother Isaac."

"But how did you manage to do it so soon?" "O," he replied, "Isaac had been as much troubled as I was; he could not begin the Sabbath either, without becoming reconciled with me. So we met in the street; he was coming to me, and I was going to him, and we ran into each other's arms and wept." Might not we end this anecdote with those simple words of Jesus, "Go and do thou likewise."



The Advent Herald.

BOSTON, DECEMBER 9, 1854.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

DEDICATION OF THE NEW CHAPEL.

[The New Chapel, Corner of Hudson and Kneeland Streets, having been completed for the use of the Advent church lately worspipping in Chardon street, was dedicated to God's service, on Wednesday the 6th inst. For full particulars we must refer our readers to our next issue; but we are enabled to publish the following discourse which was preached on the occasion, by Elder Joshua Vaughan Himes, the pastor of the church.]

"But will God in very deed dwell with men on the earth? Behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!"—2 Chron. 6:18.

These words are a part of the prayer of Solomon, at the dedication of the temple,—the first house reared upon this earth for the worship of its Maker.

There had been, previous to Solomon's day, many manifestations of the presence of Jehovah. Adam heard "the Voice of the Lord God walking in the garden." "The Word of the Lord came unto Abraham in a vision," and covenanted with him; and at various times the Lord appeared unto him, and conversed with him. He appeared unto the patriarch Isaac also, and unto Jacob, who saw "God face to face." When Moses dwelt in Midian, "the angel of the Lord appeared unto him in a flame of fire in a bush," and "Moses hid his face; for he was afraid to look upon God." In Israel's journey through the wilderness, "The Lord went before them by day in a pillar of cloud, to lead them, and by night in a pillar of fire to give them light." The Lord descended upon Mount Sinai, and called Moses up to the top of the Mount; "Then went up Moses and Aaron, and Nadab and Abihu, and seventy of the elders of Israel." When Moses pitched the tabernacle without the camp, "the cloudy pillar descended and stood at the door of the tabernacle. And the Lord spake unto Moses face to face, as a man speaketh unto his friend."

Thus, and at sundry times, did Jehovah manifest himself to his people; but there had never been any house erected where his presence would abide continually, until the erection of the Jewish temple. When King David's heart was moved to build it, the Word of the Lord said to the prophet Nathan, "Go and tell David my servant, Thus saith the Lord, *Thou* shalt not build me an house to dwell in; for I have not dwelt in an house since the time that I brought up the children of Israel, unto this day; but have gone from tent to tent, and from one tabernacle to another. But it shall come to pass when thy days be expired, that I will raise up thy seed after thee, which shall be of thy sons, and I will establish his kingdom. *He* shall build me an house and I will establish his throne forever."

With this prohibition and promise, David deferred the erection of the temple, but made all possible provision for its construction. And he "gave to his son the pattern of the porch, and of the houses thereof, . . . and of the mercy-seat, and the pattern of all that he had by the Spirit." All this, said David, "the Lord made me understand in writing by his hand upon me, even all the works of this pattern."

Therefore, when Solomon sat upon the throne of the Lord as King, instead "of David his father," he began in his fourth year to build the house of the Lord at Jerusalem, in Mount Moriah, where the Lord appeared unto David. At the end of seven years them agnificent structure, designed and fashioned by the inspired Architect, was completed; and then "the house was filled with a cloud, even the house of the Lord, so that the priests could not stand to minister by reason of the cloud; for the glory of the Lord had filled the house of God." "Then said Solomon, The Lord hath said that he would dwell in the thick darkness. But I have built an house of habitation for thee, and a place for thy dwelling forever." He then proceeded to dedicate the house that he had built; and in his dedicatory prayer, we find the words of our text: which are peculiarly applicable for an occasion like the present.

We are now assembled to congratulate ourselves on the completion of our new, beautiful, and convenient house, and to dedicate it to the worship of the same God whom Solomon addressed, and who responded, "when Solomon had made an end of praying," by "fire from heaven," which, "consumed the burnt-offering and the sacrifices."

This pleasant chapel is not erected under such auspices. nor will it witness such results; yet in recounting the obstacles and hinderances we have met with in the erection of a building, and which have been overcome, we can see how the Lord has prospered us, and led us all our way; and we now cheerfully ,and heartily, *consecrate it to His service*, trusting to his promise: "Where two or three are gathered together in my name, there am I in the midst of them." While, therefore, there is no visible manifestation of the divine presence as there was when the Holy Shekinah abode above the mercy-seat and communed from between the cherubims, yet we expect that these walls will be hallowed by the presence of the Holy Spirit, that here may go up suplications to the God of Israel, and that responses will here be made in the conviction and conversion of sinners. And thus in some humble manner, may we hope that its erection will subserve the cause of God on earth, by encouraging the hearts of his saints, and gathering converts into the fold of Christ, in anticipation of his *return*, when he shall visibly manifest himself in his kingdom.

It would naturally be expected that I should, on an occasion like the present, give prominence to the cardinal features which distinguish us as a people from others of Christian name; and it is my intention at this time to present our true position, with the evidence on which it is based. Your attention is therefore more especially invited to the interrogation in our text:

"*Will God in very deed dwell with men on the earth?*"

That he will, in a more marked and distinguished manner than that witnessed between the cherubim, is the testimony of inspiration; and that is the great cardinal truth which underlays all our faith, and all our hope.

It was David's greater son, Immanuel, that was the subject of the promise, when God said of David: "His seed also will I make to endure forever, and his throne as the days of heaven;" for it is written of Jesus, "He shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his Father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Yes, "the tabernacle of God," shall yet "be with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God."

The doctrine of the coming and reign of God on earth, is necessarily connected with:

I. The restitution, or regeneration of the earth, as the locality of the kingdom.

II. The Personal coming and reign of Christ on the renewed earth, as King.

III. The resurrection of the dead saints, and change of the living at his coming, as the subjects of the kingdom.

IV. The continuance of the present divine economy, without any great change in society like that of the world's conversion, until the advent of Christ. And:

V. The proximity of the consummation.

On none of these questions do we profess to entertain views that are novel; but we claim that they are clearly substantiated by the Living Oracles, and have been believed in all ages of the Church.

I. The restitution or regeneration of this earth, as the locality of the kingdom.

This proposition is taught, and sustained by Scriptural language, the most unequivocal. Peter informs us explicitly, (2 Pet. 3:7-15,) "that the heavens and the earth which are now, by the same word, (by that which caused the antideluvian world to be overflowed with water,) are reserved unto fire against the day of judgment and perdition of ungodly men;" when, "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burned up." But this dissolving and melting of the elements will not be their annihilation; for the apostle immediately adds: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

The original Greek work, rendered *new* in this connection, says Dr. Edward Robinson, late Professor in the Andover Theological Seminary, in his Greek and English *Lexicon*, "also signifies, *renewed*, made new, and therefore superior and splendid;" and he gives this text as an instance of such use. The same word is used for the "*new heart*" and "new creation," where a renewed heart is intended.

President Edward Hitchcock, D.D., LL.D., late of Amherst College, says:

"The natural and most obvious meaning of this passage surely is, that the future residence of the righteous will be this present terraqueous globe, after its entire organized and combustible matter shall have been destroyed, and its whole mass reduced by heat to a liquid state, and then a new economy reared up on its surface, not adapted to sinful, but to sinless beings: and therefore quite different from its present condition — probably more perfect, but still the same earth and surrounding heavens."—*Religion and Geology.*

Dr. Hitchcock adds:

"The common opinion is, that entire combustion actually destroys, or annihilates matter, because it is thereby dissipated. But the chemist knows that not one particle of matter has ever been thus deprived of existance—that fire only changes the *form* of matter, but never annihilates it."—*Ib.*

In accordance with this change and renovation of the earth, as predicted by the apostle, are the words of the Psalmist, (102:26,) "They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed." The beloved John, beheld in vision, a fullfilment of this promise: (Rev. 21:1.) And "saw a new heaven and a new earth: for the first heaven and the first earth were passed away." And yet in respect to the material of which it will be constituted, it will be in all essential particulars, the same earth which we now inhabit; but renewed and made a fit dwelling place for its resurrected inhabitants. This renovation of the earth is denominated by our Divine Saviour, the "times of refreshing," and the "restitution." It was in view of this physical change at the second appearing of Christ, that the apostle said to the unbelieving Jews, (Acts 3:19-21.) "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heavens must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began." In Rom. 8:22, 23,—"The whole creation," it is said, "groaneth and travaileth in pain together, until now . . . waiting," says the apostle, "for the adoption, to wit, the redemption of our body,"—which other scriptures show us will be raised from the dead at that epoch. If these scriptures are insufficient for the demonstration of this proposition, we have the Lord speaking by Isaiah, (65: 17.) "Behold I create new heavens and a new earth; and the former shall not be remembered, nor come into mind." And this "new heavens and new earth which I shall make, shall remain before me saith the Lord."—Isa. 66:22.

The interpretation here given of these passages, is sustained by Theologians the most distinguished for their talents and research. Tholuck, the distinguished German divine, says:

"The glorification of the visible creation is more definately declared in Rev. 21:1, although it must be borne in mind that a prophetic vision is there described. Still more definitely do we find the belief of a transformation of the material world declared in 2 Peter 3:7-12. The idea that the perfected kingdom of Christ is to be transferred to heaven, is properly a modern notion. According to Paul and the Revelation of John, the kingdom of God is placed upon earth, in so far as the earth has part in the universal transformation. This exposition has been adopted and defended by most of the oldest commentators:—e. g. Chrysostom, Theodoret, Augustine, Luther, Knapp and others. Luther says in a lively way: 'God will make, not the earth only, but the heavens also much more beautiful than they are at present. At present we see the world in its working clothes; but hereafter it will be arrayed in its Easter and Whitsuntide robes.'"

Said Dr. Griffen, one of the most able of our late American divines:

"It is scarcely credible that God should annihilate any of his work, much less so many and so glorious works. It ought not to be believed without the most decisive proof. On the other hand, it is a most animated thought that this visible creation, which sin has marred—which the polluted breath of men and devils has defiled,—and which by sin will be reduced to utter ruin,—will be restored by our Jesus,—will arise from its ruins in tenfold splendor, and shine with more illustrious glory than before it was defaced by sin.

"After a laborious and anxious search for light on this interesting subject, I must pronounce the latter to be my decided opinion. And the same, I find, has been the more common opinion of the Christian fathers, of the divines of the Reformation, and of the critics and annotators who have since flourished. I could produce on this side a catalogue of names which would convince you that this has certainly been the common opinion of the Christian church in every age, as it was also of the Jewish."—*Sermons, vol. 2. p. 450.*

The Rev. Dr. John Pye Smith, of London, says:

"If it be the purpose of God that the earth shall be subjected to a total conflagration, we perfectly well know that the instruments of such an event lie close at hand, and wait only the Divine volition to burst out in a moment. But that would not be a destruction; it would be a mere change of form, and, no doubt, would be subservient to the most glorious results. 'We according to promise, look for a new heavens, and a new earth; wherein dwelleth righteousness.'" (*See on Geology and Revelation, p. 151.*

Rev. Dr. John Cumming, of London, who is undoubtedly the most eloquent living pulpit orator, in commenting on the passage quoted from Peter says:

"In the very heart of of the chaos there begins a Genesis of order, beauty and peace. The old earth shall put off its ashen robes, and array itself in its bridal garments. The world, we are told, shall close as the world began—with Eden. An eastern morn of beauty shall dawn upon the earth. Nature groans and travails in pain, waiting to be delivered. 'Natura,' or nature, about to bring to the birth, shall bring forth a new world. This is the hope of each new year. This is the joyous anticipation of the people of God. 'We look for new heavens and a new earth wherein dwelleth righteousness.'" He adds:

"I know that some have tried to establish the conclusion that the new heavens and new earth, is merely a descriptive metaphor of blessedness and joy which shall be realized by all the people of God. If there were Scriptural texts to prove that it really is thus to be construed, I should be the last to demur to such an interpretation. But when I see the language and the whole tenor of Scripture clearly and unequivocally indicating that the earth we now inhabit is to be restored, that the air we breathe is about to be regenerated, and that nothing is to be consumed in the last flame but that which the devil has introduced, and which man has accepted. In short, that this world, which God made and pronounced good and beautiful at its first creation, is to be re-made and re-constituted at least as good and beautiful again.—I must adhere to the literal interpretation now so generally adopted. It appears to me most natural, and most readily to present itself to an unprejudiced reader. The apostle Paul evidently anticipated such a creation as this when he said, 'For unto the angels hath he not put in subjection the world to come, of which we speak.' That expression 'the world to come,' is literally the age, or dispensation that is to come; and be assured that, that dispensation which is to come is to be upon the earth we now inhabit and under the air which we now breathe."—*Voices of the Day, pp. 85, 86.*

The celebrated John Wesley remarks:

"This saith the Creator and Governor of the universe: 'Behold I make all things new!'—all which are included in that expression of the apostle, 'A new heaven and a new earth.' This is the introduction to a far nobler state of things, such as it has not yet entered into the heart of man to conceive,—the universal restoration. For 'we look,' says the apostle, 'for new heavens and a new earth, wherein dwelleth righteousness.'"

Reuel Keith, D.D., Professor in a Theological Seminary in Virginia, says:

The Messiah, "finally, when the present course of the world shall have ended, will abolish even the outward consequences of the fall, the evil which sin has occasioned, and, after the utter extinction of the kingdom of darkness, glorify his kingdom on the renovated earth."

The scientific and judicious Dr. Knapp, in commenting on the passage in Peter, says:

"It cannot be thought that what is here said [in 2 Peter 3d chap.] respecting the burning of the world is to be understood figuratively, as Wettstein supposes; because the fire is here too directly opposed to the literal water of the flood to be so understood. It is the object of Peter to refute the boast of scoffers, that all things had remained unchanged from the beginning, and that, therefore, no day of judgment and no end of the world could be expected. And so he says that originally, at the time of the creation, the whole earth was covered and overflowed with water, (Gen, 1.) and that from hence the dry land appeared: and the same was true at the time of Noah's flood. But there is yet to come a great fire revolution. The heavens and the earth (the earth with its atmosphere) are reserved, or kept in store, for the fire, until the day of judgment. (v. 10.) At that time the heavens will pass away with a great noise, and the elements will be dissolved by fervent heat, and everything upon the earth will be burnt up. The same thing is taught in verse 12. But in verse 13, Peter gives the design of this revolution. It will not be annihilation, but we expect a new heavens and a new earth, wherein dwelleth righteousness, *i. e.*, an entirely new, altered, and beautiful abode for man, to be built from the ruins of his former dwelling-place, as the future habitation of the pious, (Rev. 21:1). This will be very much in the same way as a more perfect and an immortal body will be reared from the body which we now possess." (*Theological Works, v. 2, p. 649.*)

John Calvin says in his institutes:

"I expect with Paul, a reparation of *all* the evils caused by sin, for which he represents the creation as groaning and travailing."

Digitized by the Center for Adventist Research

The world renowned John Knox gave utterance to the same expectation when he said the reformation of the earth, "never was, nor yet shall be, till the righteous King and Judge appear for the restoration of all things."

And John Bunyan has quaintly remarked:

"None ever saw this world as it was in its first creation but Adam and his wife; neither will any see it until the manifestation of the children of God; *i. e.* until the redemption, or resurrection of the saints."

If we have need to add, to this array of human testimony, I would refer you to the late Dr. Chalmers, of Edinboro'. In beautiful and eloquent words, he says:

"Man, at the first, had for his place this world, and, at the same time, for his priviledge an unclouded fellowship with God, and for his prospect an immortality, which death was neither to intercept nor put an end to. He was terrestrial in respect to condition, and yet celestial, both in respect of character and enjoyments.

"The common imagination that we have of paradise on the other side of death, is that of a lofty ærial region, where the inmates float in ether, or are mysteriously suspended upon nothing; where all the warm and sensible accompaniments, which give such an expression of strength, and life, and coloring to our present habitation, are attenuated into a sort of spiritual element, that is meagre and imperceptible, and utterly uninviting to the eye of mortals here below; where every vestige of materialism is done away, and nothing left but certain unhealthy scenes, that have no power of allurement, and certain unhealthy ecstasies with which it is felt impossible to sympathize. The holders of this imagination forget all the while that there is no necessary connection between materialism and sin; that the world which we now inhabit had all the solidity and amplitude of its present materialism before sin entered into it: that God, so far on that account, from looking slightly upon it, after it had received the last touch of his creating hand, reviewed the earth, and the waters, and the firmament, and all the green herbage, with the living creatures, and the man whom he had raised in dominion over them, and *he saw every thing that he had made, and behold, it was all very good.* They forget that, on the birth of materialism, when it stood out in the freshness of those glories which the great Architect of nature had impressed upon it, that *the morning stars sang together, and all the sons of God shouted for joy.* They forget the appeals that are every where made in the Bible to his material workmanship, and how, from the face of these visible heavens, and the garniture of this earth which we tread upon, the greatness and goodness of God are reflected on the view of his worshippers. No, my brethren, the object of the administration we sit under is to extirpate sin, but it is not to sweep away materialism. By the convulsions of the last day it may be shaken and broken down from its present arrangement, and thrown into such fitful agitations as that the whole of its existing framework shall fall to pieces; and with a heat so fervent as to melt the most solid elements, may it be utterly dissolved. And thus may the earth again become without form and void, but without one particle of its substance going into annihilation. Out of the ruins of this sacred chaos may another heaven and another earth be made to arise, and a new materialism, with other aspects of magnificence and beauty, emerge from the wreck of this mighty transformation, and the world be peopled, as before, with the varieties of material loveliness, and space be again lighted up into a firmament of material splendor."

Such was the opinion of one of the ablest divines of whom Protestant Britian can boast; and when he, and others, like those whose opinions have now been presented, thus believe, we certainly cannot be convicted of novelty for entertaining the same faith. Indeed so long, and generally, has this opinion been held that an anonymous writer has poetically said:

"Very serious and impressive is the fact, that this idea of a radical change in our planet is not only predicted in the Scriptures, but that the earth herself, in her primitive rocks and varied formations, on which is lithographed the history of successive convulsions, darkly prophesied of others to come. The old poet prophets all the world over, have sung of a renovated world. A vision of it haunted the contemplations of Plato. It is seen in the half-inspired speculations of the old Indian mystics. The Cumæan sibyl saw it in her trances. The apostles and martyrs of our faith looked for it anxiously and hopefully. Gray anchorites in the desert, worn pilgrims to the holy places of Jewish and Christian tradition, prayed for its coming. It inspired the gorgeous vision of Augustine's 'City of God.' In every age since the Christian era, from the caves, and forests, and secluded 'upper chambers' of the times of the first missionaries of the Cross,—from the Gothic temples of the Middle Ages,—from the bleak mountain gorges of the Alps when the hunted heretics put up their expostulations, 'How long, O Lord, how long!'—down to the present time, has been uttered the prophecy, and the prayer for its fulfilment."

This brings us to another part of our subject, viz.:

II. The personal coming and reign of Christ on the earth, as King.

In intimate connection with the prophecies of the regeneration of the earth, are those of the personal coming of its King. The earliest promise given to fallen man, was, that "The seed of the woman should bruise the serpents head." All along through the periods of Jewish history the coming of the Messiah was anticipated and waited for; and when he came in his humiliation, the Jews rejected him, mainly, because in their eager looking for his glorious Majesty, they did not perceive that he must first come to suffer and die for us. So blended were the predictions of his sufferings and of his glory, that they overlooked the one in their anticipations of the other.

Balaam said, (Num. 24:17,) "I shall see him but not now; I shall behold him, but not nigh, there shall come a star out of Jacob, and a Sceptre shall rise out of Israel." It was the testimony of Job (19:25-27), "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself and not another." Isaiah sung of that day when he said, (26:8, 9,) "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him and he will save us; this is the Lord, we have waited for him, we will be glad and rejoice in his salvation." Daniel (7:13, 14) "saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion, is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed."

Our Saviour when about to leave his disciples comforted them with the words (John 14:3): "I will come again and receive you unto myself." And when he ascended on high, the two shining ones re-assured those who stood gazing into heaven, (Acts 1:11,) with the declaration, that "This same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven." Said John in Patmos (Rev. 1:7), "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." And said our Saviour, (Mark 13:26,) "Then shall they see the Son of man coming in the clouds with great power and glory."

Thus the visible coming of Christ is no chimera, but a promise which has animated the saints of all ages. And yet it is not merely his coming, but his coming as a King, that will fulfill the expectations of his church; for, "beheld, a King shall reign in righteousness, and princes shall rule in judgment." Thus saith the Lord, (Psalm 2:5-9.) "Yet have I set my King upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." We read in Isaiah (9:6, 7)—"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and establish it with judgment and with justice from henceforth even forever. The zeal of the Lord will perform this." To the Son, Jehovah saith, (Heb. 1:8,) "Thy throne, O God, is forever and ever." At the sounding of the seventh trumpet it shall be announced that "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever." And then shall be fulfilled, (Rev. 21:3,) "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

This brings us to a consideration of our next proposition.

III. The resurrection of the dead saints, and the change of the living, at Christ's coming, as the subjects of the kingdom.

This is evident from the intimate relation which is to exist between the subjects of the kingdom and their King, and which is incompatible with a state where sin and death may exist. At this epoch, (Rev. 21:4,) "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." When it shall be said to the Son, by the "four and twenty elders," (Rev. 11.17,) "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power and hast reigned," we find in the same connection, (v. 18,) "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldest destroy them that destroy the earth."

This is predicted as an event that is to transpire at the sounding of the seventh trumpet; and this agrees with what Paul has said of the same event. In his first epistle to the Corinthians, he writes, (15:50-54,) "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." And to the Thessalonians he adds, (1 epistle 4:14-17,) "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so we shall be ever with the Lord."

It is the doctrine of the resurrection that harmonizes texts, like these:

Dan. 7:18, 27—"But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. . . . And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Matt. 5:5—"Blessed are the meek: for they shall inherit the earth."

Rev. 5:9, 10—"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation: and hast made us unto our God kings and priests: and we shall reign on the earth."

Psa. 37:9, 11, 22—"For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. . . . But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. . . . For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off."

It is with such a view of the territory, subjects and King, that we are enabled to comprehend the nature of the kingdom brought to view in Matt. 25:31-34—"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on his left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And Matt. 13:37-43—"He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father."

The resurrection of the body is so clearly a subject of prophecy, that those who doubt it—because they doubt God's power to effect it—have to admit that the *letter* of Scripture is against them. But, "why should it be thought a thing incredible with you that God should raise the dead?" To those who deny it because they would disconnect the future existence from all contact with matter, Dr Chalmers has eloquently replied:

"It is, indeed, a homage to that materialism, which many are for expunging from the future state of the universe altogether, that, ere the immaterial soul of man has reached the ultimate glory and blessedness designed for it, it must return and knock at the very grave where lie the mouldered remains of the body which it wore, and there inquisition must be made for the flesh, and the sinews, and the bones which the power of corruption has, perhaps centuries before, assimilated to the earth around them, and then the minute atoms must be re-assembled into a structure that bears upon it the form, and lineaments, and general aspect of a man, and the soul passes into this material framework, which is hereafter to be its lodging-place forever; and that not as its prison, but as its pleasant and befitting habitation; not to be trammelled, as some would have it, in a hold of materialism, but to be therein equipped for the services of eternity, to walk embodied among the bowers of our second paradise, to stand embodied in the presence of our God."

The *fact* of the resurrection of the body is not, however, so generally questioned, as is the place of man's abode in his resurrection state. To suppose some other place than this earth, as the inheritance of the saints, is not only at variance with the ancient faith of the Church, but it is in disregard of those inspired declarations which affirm that "we shall reign on the earth." Such being the final result, the question arises whether that consummation is imminent or remote; but before proceeding to that, we will notice,

IV. That the present divine economy, without any great change in society such as would be produced by the world's conversion, will continue until Christ's advent.

The distinguished English Geologist, Hugh Miller, says, in his "*Foot-prints of the Creator*:"

"As for the dream that there is to be some extraordinary elevation of the general platform of the race, achieved by means of education, it is simply the hallucination of the age,—the world's present alchemical expedient for converting farthings into guineas, sheerly by dint of scouring. Not but that education is good: it exercises, and, in the ordinary mind, develops faculty. But it will not anticipate the terminal dynasty. Yet farther,—man's average capacity of happiness seems to be as limited and as incapable of increase as his average reach of intellect; it is a mediocre capacity at best; nor is it greater by a shade now, in these days of power looms and portable manners, than in the times of the old patriarchs. So long too as the law of increase continues, man must be subject to the law of death, with its stern attendants, suffering and sorrow."

Macaulay, late a member of the British Cabinet, and a cool, sagacious observer, in reference to the progress of the principles of the Reformation very properly remarks:

"We often hear it said that the world is constantly becoming more and more enlightened, and that this enlightening must be favorable to Protestantism, and unfavorable to Catholicism. We wish we could think so. But we see great reason to doubt whether this be a well founded expectation. We see that, during the last two hundred and fifty years, the human mind has been to the highest degree active—that it has made great advances in every branch of natural philosophy—that it has produced innumerable inventions tending to promote the convenience of life—that medicine, surgery, chemistry, engineering, have been very greatly improved—that government, police, and law have been improved, though not quite to the same extent. Yet we see that, during these two hundred and fifty years, *Protestantism has made no conquests worth speaking of. Nay, we believe that, as far as there has been a change, that change has been in favor of the Church of Rome.* We cannot, therefore, feel confident that the progress of knowledge will necessarily be fatal to a system which has, to say the least, stood its ground in spite of the immense progress which knowledge has made since the days of Queen Elizabeth."

Tract No. 470, of the American Tract Society,—a premium tract on the "Training up children for the conversion of the world," does not present any evidence from the present signs of the times in support of the expectations of the world's evangelization which are advocated in it. On the contrary, it says:

"As yet there is no evidence that these expectations are about to be realized. The present generation of Christians exhibit no evidence that they are about to rise to higher piety and to discharge their hitherto neglected duty to the perishing world. We discover no such cheering indications in those who are coming upon the stage. *The young are not converted.* . . . And the young who do experience religion *are not rising to any higher piety or putting forth more strenuous efforts than their predecessors.* What then," it asks, "is the ground to expect that the church will be better qualified to evangelize the world thirty years hence than at the present, or will do any more to accomplish it? Facts, so far as the present condition of the young is concerned, compel the answer, none."

The Rev. H. Bonar, in the London *Quarterly Journal of Prophecy*, has truthfully said:

"We hear much of the knowledge of the age. Well: but has not one of its own poets said, 'Knowledge comes, but *wisdom* lingers'? Yes, knowledge comes, but *wisdom* lingers! Knowledge comes, but *goodness* lingers. Knowledge comes, but the world is as far as ever from peace and rigoteousness. Its wounds are not healed; its tears do not cease to flow. Its crimes are not

Digitized by the Center for Adventist Research

fewer; its morals are not purer; its diseases are as many and as fatal. Its nations are not more prosperous; its kingdoms are not more stable; its rulers are not more magnanimous; its homes are not happier; its ties of kindred or affection are not more blessed or lasting. The thorn still springs, and the brier spreads; famine scorches its plains, and the pestilence envenoms the air; the curse still blights creation, and the wilderness has not yet rejoiced or blossomed. Yet man is doing his utmost to set right the world, and God is allowing him to put forth all his efforts, more vigorously and more simultaneously than ever, in these last days. Nor can any Christian mind fail to look with intensest though most painful interest upon these vain endeavors. We know that they must fail. Man cannot deliver himself, nor regenerate this world. Reforms, republics, constitutions, congresses, change of dynasties, will not accomplish it. Art in every form, science of every name, are bringing into play unheard-of energies for the improvment of this globe. and for giving man the complete empire of earth and air and sea. But the task is superhuman, and each new forth-putting of human strength or intellect is only proving this the more. And hence it is with such interest, as well as with such pity, that we look upon the generation around us, with its overwrought muscles, its over-tasked energies—toiling unresistingly, and yet failing in its mighty aim—the regeneration of a world."

It is however to the Scriptures that we are to look for testimony respecting the future. On turning to the Sacred Word we find the declaration of the Saviour, (Matt. 24:14,) that "this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." Not when all have embraced the gospel, but when it has been preached to all.

The evangelizing of the world would put an end to the papal apostacy; but Daniel, in vision (Dan. 7:21, 22,) "beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High: and the time came that the saints possessed the kingdom." And Paul predicts the end of that wicked one at Christ's personal advent—affirming (2 Thess. 2:8,) of the man of sin, that him, "the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

This is in harmony with the prophecy of Daniel in the chapter just quoted, (vs. 26, 27,) that "the judgment shsll sit, and they shall take away his dominion to consume and to destroy it unto the the end." And this end, is the end of the probationary state; for then, we read, "The kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

The dwelling together of the righteous and the wicked, in a mixed state of society, until the end of the world, is also illustrated in the parables of the "tares of the field," and of the "net" and "fishes," in the thirteenth chapter of Matthew. In the former, the command is to "let both grow together till the harvest," which is explained to be "the end of the world"—when all things that offend are to be gathered out of the kingdom: and, "then shall the righteous shine forth as the sun in the kingdom of their Father." And in the latter, as, when the net, having gathered fishes of every kind "was full, they drew it to the shore, and sat down, and gathered the good into vessels, but cast the bad away; so," it is added, "shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire."

Deceive ourselves as we may, the Saviour's declaration, ever has been true, and it will be so to the end, that *many* walk in the broad way that leadeth to destruction, while *few*, comparitively, find the narrow way of life. And any expectations counter to this, must result in disappointment. In the words of Hugh Miller, before quoted from:

"Faith, undeceived by the mirage of the midway desert, whatever form or name, political or religious the phantasmigoria may bear, must continue to look beyond its unsolid tremulous glitter—its bare rocks exaggerated into air-drawn castles, and its stunted bushes magnified into goodly trees—and fixing her gaze upon the re-creation yet future,—the terminal dynasty yet unbegun,—she must be content to enter upon her final rest—for she will not enter upon it earlier—at return

"Of Him, the woman's Seed,
Last in the clouds from heaven, to be revealed
In the glory of the Father, to dissolve
Satan with his perverted world, then raise
From the conflagrant mass, purged and refined,
New heavens, new earth, ages of endless date,
Founded in righteousness and peace and love,
To bring forth fruits,—joy and eternal bliss."

The only remaining topic to which I will call your attention is

V. The proximity of the event.

However much men may differ respecting the nature of the event, on the subject of *time* there is little if any difference: for all agree that we are verging towards a crisis that shall radically change the whole frame work of society. Some look only for the approaching death of despotic governments; others, for the general adoption of socialistic principles; and others, for an evangelizing of the nations; but all agree that, of whatever nature the change may be, it will be preceeded by fearful commotions; and that these we are about to realize. The Hon. Rufus Choate, of this city, only gave utterance to the general expectation, when he eloquently remarked in Faneuil Hall in 1851:

"It has seemed to me as if the prerogatives of crowns, and the rights of men, and the hoarded-up resentments and revenges of a thousand years, were about to unsheath the sword for a conflict, in which blood shall flow, as in the Apocalyptic vision, to the bridles of the horses, and in which a whole age of men shall pass away—in which the great bell of time shall sound out another hour—in which society itself shall be tried by fire and steel—whether it is of nature and of nature's God, or not."

The religious and political press express themselves alike respecting the future. One of the former, the *Christian Luminary*, admits that "important scenes are about to be opened to the view of an astonished world."

And one of the secular press, the London *Times*, has said:

"The foundations of the great political deep seem breaking up."

And another, the New Orlerns *Delta*, adds:

"That the great fight *will* be fought, that the *world-battle* is as inevitable as to-morrow, is no dream of dispepsia or threat of a lunatic; it is evident to any one who will take the trouble to open his eyes and look around him."

Distinguished divines of opposing creeds agree, in regarding the present time as the eve of great events; which they variously denominate, "the battle of armageddon," "earth's crisis," "the sounding of the seventh trumpet," "the ushering in of the millennium," "the coming of Christ," &c.—usually however intending to convey ideas differing from those conveyed by the literal interpretation of the phrases, but all confirming the statement of Professor Bush, that,

"If we take the ground of right reason, we must believe that the present age is one expressly foretold in prophecy, and that it is just opening upon the crowning consummation of all prophetic declarations."

And thus, in the expressive language of the Rev. A. C. Coxe, there is a general impression that

"We are living, we are dwelling,
In a grand and awful time,
In an age on ages telling:
To be living is sublime.
Hark! the waking up of nations,
Gog and Magog to the fray;
Hark! what soundeth? 'Tis Creation's
Groaning for its latter day."

This city was honored the last year by a visit from the celebrated Dr. Duff, of Scotland, who has long resided in India at the head of the Scotch Mission establishment there. On his return from this country to Scotland, he gave an account of his visit here, and closed his discourse with the following remarks—looking not however, as we do for a new creation, but for a corresponding spiritual change. He said:

"Surely the present crisis is constraining us to arise, and that with our whole heart. Surely it looks as if, in response to the sighing of the whole creation groaning in uneasiness and pain through long by gone ages, for the times of the restitution of all things—surely, in answer to the plaintive cry of the myriad martyrs from under the alter, who age after age have been uttering their longing cry, 'How long, O Lord, how long?' He who is seated on the throne on high is now indicating by no ordinary signs that He is to arise and assume His great power, and to manifest Himself as really King and Governor among the nations. Surely, in the language of one of old, the great Messiah is about to come forth from his royal chamber—about to put on the invisble robes of his imperial Majesty, and to take up the unlimited sceptre which his Father had bequeathed to Him. Even now, in the ear of faith, and almost in the ear of sense, we may hear the distant noise of the chariot wheels of the mighty Saviour King, coming forth conquering and to conquer, amid the shaking of the nations from pole to pole. Every nation has of late been upheaving from its ancient settled foundations; and there will be mightier upheavings still, and that right speedily—all preparing the way for the new heaven and the new earth, in which righteousness will for ever dwell. And in the midst of these grand, glorious, and consummating scenes, shall we fritter away our energies on endless, petty, paltry questions, not fit to be entertained by men of sense even, not to speak of men of large Christian understandings and still larger Christian hearts? The time is coming, and is at hand, when we shall look back and be ashamed at wasting so much precious time, sound strength, sound thought, sound feelings, sound energy, upon questions which, even if they were solved, would be but so many paltry littlenesses in comparison with the mightier questions that bear directly on the establishment of the Saviour's kingdom over the subjugated nations—questions, too, many of which God in his providence will soon solve and settle for us, if we only wait for it. Let us then arise, with one heart and one soul, and in union with the whole Christian men in America, in Canada, in England, in Geneva, and the Continent; let us pray that we may be melted and fused into one living, burning, glowing mass, and go forth as 'Jehovah's sacramental host,' carrying forward the standard of the Great Messiah from one battle-field to another, and unfurling His glorious banner, in the assurance that the standard shall not be taken down again, nor the banner of victory furled, until it is found waving upon the citadel of the last of the rebel nations now prostrate at His feet. Ah, then, let us not only pray, but labor with intense, all-consuming devotedness for the speedy coming of the time when

'One song employs all nations; and all cry,
Worthy the Lamb, for he was slain for us.
The dwellers in the vales and on the rocks
Shout to each other; and the mountain tops,
From different mountains, catch the flying joy;
Till nation after nation taught the strain—
Earth rolls the rapturous hosannah round.'"

Neither time, nor the plan of the present discourse will permit me to go into detail in the presentation of the *Scriptural* evidences which mark the present as being near the close of this world's career. They are in short, the various historical prophecies, in which were foreshown the rise and fall of the successive empires which were to flourish before the consummation, and which have apparently been fulfilled in all their minute particulars—the agreement of the present age with that foretold in prophecy as the precursor of the eternal age—all the signs in the natural and moral world conforming to the predicted harbingers of the last times—the fulfilment of the several great prophetic periods, which no skill in chronological science can extend far into the future, and finally, the age of the earth, which the best chronologers compute to be now verging on its 6000th year.

This last we regard more as inferential, than as positive evidence; but the long entertained and oft expressed opinion, by both Jew and Gentile, that this earth would reach its culminating point in its 6000th year, has given a prominence to it, that, however inferential it may be, the fact that we are undoubtedly near the close of the last century of the sixth thousand years of time, may not be disregarded in the summing up of the evidences that these are the last days. Thomas Burnet says in his *Theory of the Earth*,

"It was the received opinion of the primitive Church, from the days of the apostles to the Council of Nice, that this earth would continue 6000 years, when the resurrection of the just, and conflagration of the earth, would usher in the millennium, and reign of Christ on earth."

The same belief has been re-affirmed by many who have lived since that day; and therefore the opinion is entitled to grave consideration.

On the question of time in general, and in our interpretation of the prophetic periods, Prof. Bush, the most courteous of our opponents, says to us:

"You are *sustained* by the *soundest exegesis*, as well as *fortified* by the high names of Mede, Sir I. Newton, Bishop Newton, Faber, Scott, Keith, and a host of others, who have long since come to *substantially your conclusions* on this head. They *all agree* that the leading periods mentioned by Daniel and John *do actually expire about this age of the world*."

And Dr. Cumming, of London, with a defiteness that we do not fully endorse, says:

"The great epochs of Daniel, and the great eras of the apocalypse, as has been shown, all terminate about the year 1864. Reader do not take up the idea that we assert that Christ comes in that year. All we allege is, that the great prophetic epochs converge just about that time, and according to Clinton's chronology in *Fasti Hellencia*, the most able adjustment of the chronology of the world that has issued from the pen of any, he demonstrates not guesses that the six thousand years of the world terminate about 1863, and then that 1864 or 65, begins the seventh millenary of the world."

Without supposing that it is possible for any to demonstrate the precise year of the world in which we live, or to proclaim confidently the one that shall terminate the present state, yet we are warranted in constantly expecting the return of our King. This expectation has animated the Church in all ages; and why should it not animate us?—living as we do at a time when we have everything to confirm our hope, that now it will be but a little while, when "God in very deed will dwell with men on the earth."

We may not know precisely how near that event may be; but we may say, in the words of William Cunningham, Esq., of England:

"All the events of our own times,—the growing disorganization of the body politic,—the fears and expectations of men,—the deep persuasion of an impending convulsion in-rooted in every thinking mind, similar to the instincts of animal nature before the approach of the earthquake,—the solemn and awakening declarations of Scripture,—the clear and unequivocal voice of Prophecy,—every sign, every promise, every testimony, unite in announcing his approach." —*Fullness of Times*, *p.* 166.

Mr. Cunningham says in another place:

"If we, who have watched every sign in the spiritual horizan for a long series of years, were now asked, 'Is any sign of His coming yet accompliihed?' We should be constrained to answer, 'To our view, not one sign remains unaccomplished.' If we were further asked, 'Shall He come this year?' Our answer would be, 'We know not; but this much we know and believe, *that He is at hand, even at the door.*'"—*Visions*, *p.* 100.

It is difficult for the mind to conceive of an event of such magnitude as imminent; but this does not argue against its truthfulness. On this point the learned and Rev. E. B. Elliot, in his volluminous work on the Apocalypse, remarks:

"With regard to *our present position*, we have been led, as the result of our investigations, to fix it at but a short time from the end of the now existing dispensation, and the expected second advent of Christ. This thought, when we seriously attempt to realize it, must be felt to be a very startling as well as a solemn one. And for my own part I confess to risings of doubt, and almost of scepticism, as I do so. Can it be that we are come so near to the day of the Son of Man, that the generation now alive shall very possibly not have passed away before its fulfilment: yea, that even our own eyes may witness, without the intervention of death, that astonishing event of the consummation? The idea falls on my mind as almost incredible. — The circumstance of anticipations having been so often formed quite erroneously heretofore of the proximity of the consummation,—for example, in the apostolic age, before the destruction of Jerusalem,—then during the persecutions of Pagan Rome, then upon the breaking up of the old Roman Empire,—then at the close of the tenth century,—then at and after the Reformation,—and, still later, even by writers of our own day,—I say the circumstances of all these numerous anticipations having been formed and zealously promulgated of the imminence of the second advent, which, notwithstanding, have by the event itself been shown to be unfounded, strongly tends to confirm us in our doubts and incredulity. Yet to rest in scepticism simply and altogether upon such grounds would be evidently bad philosophy. For these are causes that would operate *always*: and that would make us be saying, *up to the very eve and moment of the advent*, 'Where is the promise of his coming?' Our true wisdom is to test each link of the chain of evidence by which we have been led to our conclusion, and see whether it will bear the testing;—to examine into the causes of previous demonstrated errors on the subject, and see whether we avoid them;—finally to consider whether the signs of the times now present be in all the sundry points that prophecy points out so peculiar, as to warrant a measure of confidence in our inference such as was never warranted before. And certainly, on doing this, it does seem to me that the grounds of our conclusion are stable."—*Horæ Apoc.*, *pp.* 215, 216.

While we would make known to our fellow men the whole counsel of God, nor fail to present every portion of the word in its season, it is for the purpose of more prominently presenting the great truths which we have glanced at this day, that this place of worship has been opened, and is now dedicated to the service of Jehovah. We make these truths prominent, not only for their relative importance at the present time, but because they are so often neglected elsewhere. And on the presentation of these, and of all truths within these walls, it is our prayer, that they may be presented in the simplicity of the gospel. May this be ever a house of prayer and a gate of heaven. Here may saints be comforted, and may sinners here be enabled to see the plague of their own hearts, and, turning to the service of the living God, wait with us his son from heaven.

THE SECOND ADVENT.

1 Thess. 2:19, 20—"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy."

—3:12, 13—"And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you; to the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

2 Thess. 1:7—"And to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels."

—3:5—"And the Lord direct your hearts into the love of God, and into the patient waiting for Christ."

Titus 2:12,13—"Teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ."

1 Pet. 1:7, 13—"That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ: . . . . .Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

1 Cor. 1:7, 8—"So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end

Digitized by the Center for Adventist Research

that ye may be blameless in the day of our Lord Jesus Christ."

1 Thess. 3:13—"To the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

2 Tim. 4:8—"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Phil. 3:20, 21—"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

"The Church has waited long
Her absent Lord to see;
And still in loneliness she waits,
A friendless stranger she.
Age after age has gone,
Sun after sun has set,
And still, in weeds of widowhood,
She weeps, a mourner yet.

"The whole creation groans,
And waits to hear that voice
That shall restore her comeliness,
And make her wastes rejoice.
Come, Lord, and wipe away
The curse, the sin, the stain,
And make this blighted world of ours
Thine own fair world again.
Come, then, Lord Jesus, come!"

Rev. A. H. Bonar, (Eng.)

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from he friends of the *Herald*.

LETTER FROM J. E. HURD.

BRO. HIMES:—I have been reading the *Herald* today and reflecting on the distress that is in the world, both on the land and on the sea. And while the hearts of humanity are pained with the intelligence of so much suffering, I thought it would gladden the friends of Zion to hear that God had revived his work again in Barnston, and vicinity.

About the middle of September, brother Thurber commenced evening meetings with us, under very discouraging circumstances. They continued from Thursday evening until Sunday; when the cloud broke, the powers of darkness gave way, backsliders confessed, and returned home, and sinners crowded to the the altar for prayers. The work was deep and genuine; the old and new saints have not ceased yet to praise God for his wonderful works to the children of men. The lever was not definite time, but Christ at the door—living at the time called quickly—expecting every day might be the last. Here is where we stand, watching and praying, for we know not when the time is. (Mark 13:9.)

The revival continued with meeting about two weeks; twenty-four were baptized. Some young men and women were among the number.

Brother Thurber went from here to East Hatley, and stayed a short time; the brethren were revived, and conviction rested on the minds of many. He then went to Brompton and baptized a number; from there to Shifton, Melbourne, and to brother Foster's Mills in Stanstead, where much good was done; wanderers were reclaimed, a number were converted, four were baptized, and others I think will be soon. For the few days past he has been laboring at West Hatley; he baptized ten—has now gone to East Hatley, where the Lord has blessed in a wonderful manner, under the labors of brother Warren—the particulars of which I am not in possession of now. You will probably hear from them soon. Yours, expecting deliverance soon.

J. E. HURD.

Barnston, C. E., Nov. 10th, 1854.

"BUT thou shalt remember that thou wast a bond-man in Egypt, and that the Lord thy God redeemed thee thence."—Deut. 24:18.

The deliverance of the children of Israel from Egyptian bondage, must interest the mind of every unprejudiced person, who reads it merely as an historical fact, calculated to display the immediate power of God. But the Christian, who reads the sacred story as a type and figure of his own bondage under the power and dominion of sin, and the great deliverance wrought out for him by his spiritual Joshua, Jesus Christ, peruses the sacred pages with new views, nobler curiosity, and higher aims. He there discovers the purity of God's law, the absolute and unconditional obedience prescribed, the types and shadows, which, wrapt in allegory and metaphor, veil the gospel from the unbeliever, and publish it to the Christian. He there follows the children of Israel through their painful journeyings their often backslidings, their frequent fightings, and continued doubtings; and traces his own experience as he journies through a world, fitly compared to a wilderness, where "without are fightings, and within are fears." Thus spiritualized, without injury to the literal meaning, the sacred story abounds with similitudes suited to raise devout affections, to strengthen faith, to animate hope, and to inspire devotion. Let the words of Moses be applied to practical experience, and the Christian will discern many motives to remember that he has been with the chosen people of God, under Old Testament dispensation, a bond-man in Egypt. Where is the believer who has not felt himself worse than in Egyptian bondage to sin, the world, its opinions, pursuits, ensnarements, and delusions? Where is the Christian who has not endeavored to make bricks without straw? to merit heaven by works of righteousness? And from all this, who hath redeemed us? When the devout soul re-views from what a state of darkness, error and delusion, the Spirit of God has awakened him, when he contemplates the natural enmity which reigns in every unconverted heart against the pure and holy precepts, and the self-abasing doctrines of the gospel, he will surely confess that no power inferior to that of the Lord God, could have redeemed his mind from the bondage of evil, and brought it into subjection to the religion of Jesus. Gladly will such an one listen to the tender admonitions of the man of God, and be persuaded to remember, that when he was a bond-man in Egypt, dead to prayer, and a stranger to spiritual communion, "The Lord his God redeemed him thence." But, let us advert to caution which this remembrance impresses upon us in our social and relative capacities. The people of God are too apt to censure with severity all those who are still in "the gall of bitterness, and in the bonds of iniquity;" and indeed those fellow-Christians who differ from them in the peculiar doctrines of evangelical truth. Surely, asperity of animadversion ill becomes those who profess to believe, and are exhorted to "remember they were once bond-men in Egypt, and the Lord God redeemed them thence."

The more divine truth is unfolded to the understanding, and applied to the heart, the more it tends to humble the creature and exalt the Saviour. A spirit of reproach and disdain is incompatible with a conviction, that "unless we believe, we shall all likewise perish." Faith, we are assured is the gift of God. Who made us to differ? If we have received the grace of God, and awakened to pursue divine truth and to love holiness, never let us forget our original bondage to sin, represented in a figure by the captivity of Israel in Egypt. Moses preaches gospel truth in this sacred caution: "The Lord thy God redeemed thee thence." Let us put on, therefore, humility and the ornament of a meek and quiet spirit: be not hasty to condemn others; but remember, He who redeemed us is powerful, and able to redeem the chief of sinners. "Remember thou wast a bond-man in Egypt, and the Lord thy God redeemed thee thence."

M. GRAFTON.

The Returning Wanderer.

DEAR SIR:—I used to take the *Advent Herald* a few years ago. I began to lose my interest in the Advent doctrine and discontinued it. I have not heard for a long time whether that paper still exists or not. It was the preaching of Father Miller fourteen years ago which converted my soul; and when I lost my interest in the Advent doctrine, I began to get into a cold, backsliding state and have continued so ever since, until lately. I find it is only the doctrine of the resurrection, and the second coming of the King of Israel, that will bring me back to my Saviour's feet. I cannot hear it preached for no one preaches it here and my health will not permit me to walk as far as Boston to hear it, What I want to say to you is, that if you publish the *Advent Herald* now, or any Advent paper, please send it to my address.

And my dear friend, will you not pray for me that I may be restored to the favor of that one who is soon to come to establish his kingdom; that I may be remembered and owned as one of his subjects, that I may enter into that city into which nothing shall enter which defileth or worketh abomination. I trust you will. And then when the "desire of all nations shall come," I shall sit down at the marriage supper of the Lamb with you and Father Miller and many others whom I could mention, though despised by the world, yet of whom the "world is not worthy," but highly esteemed by the coming Redeemer.

We give the above for the encouragment of others who have wandered. The song says to all such, "return unto me ye backsliding children, and I will receive you." All such have an interest in our prayers.

An Inquiry.

1. WHAT was the Faith of the Primitive Church regarding the two natures of Christ?

2. When was the blessed doctrine of the two natures first disputed? JOHN SHAW.

ANS. The early Church, held it as an indisputable article of their faith, that the Divine and human natures were united in Christ. It was not till the time of Arins, in the early part of the fourteenth century, that the divinity of Christ was called in question. This is a so well established historical fact, that no one conversant with church history will hesitate to acknowledge.

A Question.

IF the six days of Creation, (Gen. 1st chap.) means ages, as some tell us, each of which might have been five thousand years long; and as Adam was created on the sixth day, consequently must have kept Sabbath with God for an age. How old must he have been when he died—will some of our geologists tell us? J. L. CLAPP.

Homer, Nov. 12th, 1854.

PRIDE is as loud a beggar as want, and a great deal more saucy. When you have bought one fine thing, you must buy ten more, that your appearance may be all of a piece; but it is easier to suppress the desire, than to satisfy all that follow it.

Franklin.

Obituary.



'I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—JOHN 11: 25. 26.

DIED. of croup, at White Rock, Ogle county, Ill., Sept. 30th, 1854, SHURBURNE J., son of brother Aaron and sister Jane Bell, aged four years, four months, and thirteen days. Shurburne was an intelligent, and very promising child. When brother Himes was here one year since, he and I together visited brother Bell's family, and found them in deep affliction, resulting from a sweeping fire; yet they were calm, trusting in God, considering their affliction. Brother H. gave them the *Advent Herald* to the close of the present volume. This has proved a source of much comfort to the entire family. As we were about to leave, brother H. gave Shurburne a small tract which he received very thankfully; in the perusal of which he has often been heard to say, "What a good man brother Himes is; I love him for giving me such a book," &c. When he was attacked with the disease that soon terminated his existence, he seemed much alarmed, and said, "Do father send Bill for the Doctor." Every pains was taken to preserve his life, but all in vain. A few minutes before he expired, the inquiry was made, "Shurburne, are you anxious to get well?" to which he replied, "Oh no, father," and immediately (as we trust,) fell asleep in Jesus. So the friends sorrow not as those do who have no hope. In the absence of brother Cummings, an appropriate discoures was delivered on the occasion, by Elder C. C. Clapp, (of the Baptist connection,) from Rev. 21:4—"For the former things are passed away."

SAMUEL CHAPMAN.

White Rock, Ill., Nov. 17th, 1854.

DIED, in Barnstead, N. H., Nov. 11th, 1854, REBECCA J. GRACE, daughter of brother Moses and sister Jane Grace, 15 years 9 months and 13 days. Sister Rebecca was attending school at Pittsfield, and five weeks before she was called home, her father went after her to take her home to spend the Sabbath. Just after they started for home, some part of the harness gave way letting the carraige on to the horse. The horse became unmanagable, Rebecca jumped from the carriage and received some injury which brought on a quick consumption which closed her life thus early. She died in the triumphs of faith, and now rests in Christ. Brother Grace received an injury from which he can never recover; on the same day his daughter died, his right leg was taken off just below the knee. God has sorely affiicted this dear family. May His grace sustain them.

J. HARVEY.

RELIGIOUS READING,

OF THE BEST DESCRIPTION.

The various Books, written and published, by the truly eloquent and learned Scotch Divine, the present minister of Crown Court London, Rev. John Cumming, D. D., are attracting wide-spread attention, and are being perused by hundreds of thousands of admiring readers, on both sides of the Atlantic. For simplicity and elegancy of diction, and holy fervor, we doubt if they are excelled by any writer, living or dead. Their influence, whenever and by whomsoever read, can be only good. No Christian's Library is complete, if destitute of these books. Their titles are as follows:

Benedictions, or the Blessed Life.
Voices of the Day.
Voices of the Night
Voices of the Dead.
The Church Before the Flood.
The Tent and the Altar.
Scripture Readings on Genesis.
Romanism and Tractareanism.

To be followed by Readings on Exodus and Leviticus. And by the New Testament Readings at convenient intervals.

The religious community, particularly the religious press, has spoken in high terms of commendation of these excellent works, as follows:

Thousands will thank Jewett & Co. for putting this series of volumes within their reach. Would that the whole community were reaping the benefit they are fitted to impart.
Christian Mirror, Portland, Me.

The choicest and richest illustrations of sacred truths are here found grouped together in the most interesting and attractive form.
The Wesleyan, Syracuse, N. Y.

It it difficult to say whether this and the author's other works are more distinguished for splendor of diction, elevation of thought, or depth of evangelical and devout feeling. They are adapted to be universally popular and useful. Albany Argus.

Elevated in thought, attractive in style, and devotional in tone, these volumes must command attention, and will become favorites with the Christian reading community.
The Presbyterian, Philadelphia.

As a writer he is prolific, and his books have an immense sale. His style is clear and unaffected, and his pages breathe a spirit of warm evangelical piety. Vermont Chronicle.

It will do the heart and head good to read Dr Cumming's writings. They will have an extensive circulation, and cheer many a pilgrim on his way to heaven. Canada Christian Advocate.

There is a freshness, and beautv, and spirituality about all Dr. Cumming's productions that we have met with, which cannot fail to give them favor with the man of taste, as well as the true Christian.
Puritan Recorder, Boston.

Jewett & Co., publish nothing but works of the most admirable character. In these volumes, by the Rev. Dr. Cumming, they have supplied a want which the religious world has long felt.
Schenectady Reporter.

We know few books so enriched with thought and so pervaded with genial Christian feeling as those of Dr. Cumming.
Lutheran Observer, Baltimore.

In noticing the first volume of the series of which these beautiful volumes form a par, we have already expressed our very high estimate of Dr. Cumming and of his works.
Congregationalist, Boston.

These volumes of the reprint of Dr. Cumming's works will be received with great satisfaction by all who are familiar with his ripe genius and high Christian culture. Evening Traveller, Boston.

All of Dr. Cumming's writings are eloquent, soul-stirring, stimulating, pregnant with admirable suggestions, and filled with profitable instruction. Zion's Herald, Boston.

The works of Dr. Cumming breathe a most heavenly spirit. No one can read them without feeling himself elevated and incited to new duties and a higher state of Christian feeling.
Mass. Life Boat.

If Dr. Cumming can preach as he can write, there is no cause for wonder that he draws crowds of admiring hearers.
Salem Observer.

Published by JOHN P. JEWETT & CO., Boston, JEWETT, PROCTOR & WORTHINGTON, Cleveland, Ohio.
And for sale by all Booksellers. 3m Sept. 9.



AYER'S PILLS.

A NEW and singularly successful remedy for the cure of all Bilious diseases—Costiveness, Indigestion, Jaundice, Dropsy, Rheumatism, Fevers, Gout, Humors, Nervousness, Irritability, Inflamations, Headache, Pains in the Breast, Side, Back, and Limbs, Female Complaints, &c., &c. Indeed, very few are the diseases in which a Purgative Medicine is not more or less required, and much sickness and suffering might be prevented, if a harmless but effectual Cathartic were more freely used. No person can feel well while a costive habit of body prevails; besides it soon generates serious and often fatal diseases, which might have been avoided by the timely and judicious use of a good purgative. This is alike true of Colds, Feverish symptoms, and Bilious derangements. They all tend to become or produce the deep-seated and formidable distempers which load the hearses all over the land. Hence a reliable family physic is of the first importance to the public health, and this Pill has been perfected with consummate skill to meet that demand. An extensive trial of its virtues by Physicians, Professors, and Patients, has shown results surpassing any thing hitherto known of any medicine. Cures have been effected beyond belief, were they not substantiated by persons of such exalted position and character as to forbid the suspicion of untruth.

Among the eminent gentlemen to whom we are allowed to refer for these facts, are

PROF. VALENTINE MOTT, the distinguished Surgeon, of New York City.

DOCT. A. A. HAYES, Practical Chemist of the Port of Boston, and Geologist for the State of Massachusetts.

IRA L. MOORE, M.D., an eminent Surgeon and Pphsician, of the City of Lowell, who has long used them in his extensive practice.

H. C. SOTHWICK, Esq., one of the first merchants in New York City.

C. A. DAVIS, M.D., Sup't and Surgeon of the United States Marine Hospital, at Chelsea, Mass.

Did space permit, we could give many hundred such names, from all parts where the Pills have been used, but evidence even more convincing than the certificates of these eminent public men is shown in their effects upon trial.

These Pills, the result of long investigation and study, are offered to the public as the best and most complete which the present state of medical science can afford. They are compounded not of the drugs themselves, but of the medicinal virtues only of Vegetable remedies, extracted by chemical process in a state of purity, and combined together in such a manner as to insure the best results. This system of composition for medicines has been found in the Cherry Pectoral and Pills both, to produce a more efficient remedy than had hitherto been obtained by any process. The reason is perfectly obvious: while by the old mode of composition, every medicine is burdened with more or less of acrimonious and injurious qualities, by this each individual virtue only that is desired for the curative effect is present. All the inert and obnoxious qualities of each substance employed are left behind, the curative virtues only being retained. Hence it is self-evident the effects should prove as they have proved more purely remedial, and the Pills a surer, more powerful antidote to disease than any other medicine known to the world.

As it is frequently expedient that my medicine should be taken under the counsel of an attending Physician, and as he could not properly judge of a remedy without knowing its composition, I have supplied the accurate Formulæ by which both my Pectoral and Pills are made to the whole body of Practitioners in the United States and British American Provinces. If however there should be any one who has not received them, they will be promptly forwarded by mail to his address.

Of all the Patent Medicines that are offered, how few would be taken if their composition was known! Their life consists in their mystery. I have no mysteries.

The composition of my preparations is laid open to all men, and all who are competent to judge on the subject freely acknowledge their convictions of their intrinsic merits. The Cherry Pectoral was pronounced by scientific men to be a wonderful medicine before its effects were known. Many eminent Physicians have declared the same thing of my Pills, and even more confidently, and are willing to certify that their anticipations were more than realized by their effects upon trial.

They operate by their powerful influence on the internal viscera to purify the blood and stimulate it into healthy action—remove the obstructions of the stomach, bowels, liver, and other organs of the body, restoring their irregular action to health, and by correcting, wherever they exist, such derangements as are the first origin of disease.

Being sugar-wrapped they are pleasant to take, and being purely vegetable, no harm can arise from their use in any quantity.

For minute directions, see the wrapper on the Box.

Prepared by JAMES C. AYER, Practical and Analytical Chemist, Lowell, Mass. Price, 25 cents per box; five boxes for $1.

Sold by J. BARNET, Boston, Mass. and by all Druggist every where. [J'lys1-6m.

Digitized by the Center for Adventist Research

Contents of this No.

MISCELLANEOUS.		CORRESPONDENCE.	
On Mesmerism	385	Letter from J. E. Hurd	391
The War	385	The Returning Wanderer	391
A Hymn	386	An Enquiry	391
EDITORIAL.		OBITUARY.	
Dedication of the new Chapel	388	S. J. Bell	391
New Works	392	R. J. Grace	391

ADVENT HERALD.

BOSTON, DECEMBER 9, 1854.

PROPOSITION OF ELDER J. COLE,

To be one of twenty to raise one thousand dollars to aid me in my missionary labors, and the Herald.

Jonathan Cole	$50.
S. F.	50.
John Smith	50.
L. H. Smith	50.
S. Foster	50.

PROPOSITION OF INDIVIDUALS,

To be one of two hundred to raise one thousand dollars for the Office.

Mrs. S. Mann	$5,00	*Paid.*
E. Clark	5,00	"
A Subscriber	5,00	"
A Subscriber	5,00	"
S. Foster	5,00	"
L. Edwards	5,00	"
Nancy Wood	5.00	"
S. D. Silliman	5,00	"

MONTHLY REPORT OF NEW SUBSCIBERS AND STOPS FOR NOVEMBER

New subscribers	25
Stoppages	23
Net gain	2
Net loss since January 1st	11.

We hope our friends will see that we have a better report to render at the close of the year. We desire at least to hold our own.

OUR MINISTERS LIST.

The benevolent Individual, who has for the last few years, contributed $200 a year, for the purpose of sending the *Herald* to 200 ministers of different denominations (this office sustaining the balance of the expense) having become somewhat straightened in his pecuniary resources, now writes us:

"I think I shall discontinue the support of the Herald for the 200 ministers, after the first of Jan. next. I thought that perhaps if you were apprised of it a little beforehand, you might publish the fact to the ministers, and perhaps some of them might become subscribers for themselves."

After refering to a change in his resourses, he adds:

"I regret to be obliged to take this course. I think very much of the *Herald*, I consider its matter truthful and edifying—the best religious paper I ever saw."

It will thus be seen that inability to continue to meet this charity, and not dissatisfaction with the paper has prompted to this course. We will therefore propose,

1st. For those who wish to aid in supplying ministers of different denominations with the Herald' we will send it to such as they shall designate on their paying $1, for each, per year—this office sustaining the balance of the expense. If 20 persons would send to ten each, it would meet this deficiency.

2d. To clergyman, who are not otherwise supplied with the paper, we will supply it on the same terms.

Clergyman now receiving it, who do not feel at all edified by its reception, will please so to inform us. This does not include any who do feel profited by its perusal, as we hope to be enabled to continue it to such, either by their own subscription of $1. per year, or by the aid of benevolent friends.

Advertising.—We have devoted only a small portion of the *Herald*, hitherto, to advertisments. But as the increased cost of paper on which we print amounts to several hundred dollars per year, we have determined to devote a page to advertisments which will meet a part of this extra cost on paper.

Rates of Advertising, established by the Boston weekly Religious Newspapers, 1854, are as follows:

Half square or under, one insertion, . . . 75
" " each continued insertion. 25
One square, one insertion, ... 1 00
" each continued insertion, . . 50

Discount to those who advertise within one year, at the above rates, to the amount of—

$25, ... 5 per cent.
50, ... 10 "
75, ... 15 "
100, ... 50 "

One square standing unchanged one year, $16 00
" " " six months, 10 00
" " " three months, 6 00
Half square " " one year, 10 00
" " " six months, 6 00
" " " three months, 3 50

We solicit advertisments from our numerous friends on subjects, and business that may be of a character consistent with our principles and objects. Our circulation is about 3700, to every state in the Union, England, Ireland, and Scotland, the Canada's East and West, Nova Scotia and New Brunswick.

J. V. Himes.

Boston, Nov. 25th, 1854.

Money Notice:

Southern and Western Money, is now received with much caution in Boston. The banks will not take it at all, and the brokers charge us from 10 to 25 and even 50 cents discount on a dollar. Our agents and subscribers will take a little pains either to get eastern bills, which are in circulation among them; or, where they send only $1, $2 or $3, they can get gold dollars, which will come safe.

NEW WORKS.

Home Stories: A series of Home Stories, consisting of

"Henry Day learning to obey Bible Commands."
" Henry Day's Story Book."
" Mary Day forming Good Habits."
" Mary Day's Story Book."

These are a series of very prettily written story books for children, packed in neat cases. They are from the press of John P. Jewett, & Co.: 117 Washington Street, Boston.

Messrs. John P. Jewett, & Co., have published a very good map of the Crimea, with a view of Sebastopol, the fortifications, &c. Just at this time such a map is greatly needed to enable the reader to understand fully the progress of the war in that locality. Price, 25 cents. For sale at this office.

"The Modern Crusade, or the present Turkish War. By Rev. Wm. Wilson."

This is an exposition of the 38th and 39th chapters of Ezekiel, attempting showing their fulfillment in the present events at the East. For sale here. Price, 38 cents.

"Sabbath Evening Readings, on the New Testament. By the Rev. John Cumming, D.D."

Two volumes of these—one on Matthew and the other on Mark—have just appeared from the press of John P. Jewett, & Co., of this city. They constitute a valuable addition to the former works of Dr. Cumming—now numbering twenty in all—which we have before noticed. The price of each of these volumes is 75 cents. The postage on Matthew is 19 cents, and on Mark 14 cents. For sale at this office.

"Sketches of Places and People Abroad. By Wm. Wells Brown, with a Memoir of the author. Boston: Published by John P. Jewett, & Co.; Cleveland, O.: Jewett, Proctor and Worthington; New York: Sheldon, Lamport and Blakeman."

The author of these sketches is a colored man, and a fugitive slave. Being denied all opportunity for study till he was an adult, it is very evident from the volume before us, that he is possessed of more than ordinary mental power, and that he has improved his opportunities for learning since he was free, to the best possible advantage.

"Churches, Church Order, Creeds," &c.

The articles which were published some months since, under this head, in the *Herald*, we have now issued in pamphlet form—at this office. Price, $3, per hundred.

BOOKS FOR SALE,

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

	Price.	Postage.
1. *Memoir of William Miller*	$1,00.	,19.
" " " " *gilt*	1,50.	"
2. *Bliss on the Apocalypse*	,60.	,12.
3. *Bliss' Sacred Chronology*	,38.	,08.
4. *Hill's Inheritance of the Saints*, or World to Come	1,00.	,16.
" " " " *gilt*	1,37.	"
5. *Fassett's Discourses on the Jews and Millennium*	,33.	,05.
6. Works by Rev. John Cumming, D.D., minister of the Scottish Church, Crown Court, London. Viz:		
On Romanism	1,00.	,24.
" *the Apocalypse* (1st Series)	,75.	,21.
" " " (2d ")	"	,22.
" " *Seven Churches*	"	,21.
" *Daniel*	"	,20.
" *Genesis*	"	,16,
" *Exodus*	"	,18.
" *Matthew*	"	,19.
" *Mark*	"	,14.
" *Miracles*	"	,19.
" *Parables*	"	"
Benedictions	"	,15.
Church before the Flood	"	,17.
Voices of the Night	"	,13.
" *of the Day*	"	,15.
" *of the Dead*	"	"
Tent and the Altar	"	,16.
Minor Works (1st series)	"	,20.
" " (2d ")	"	,19.
Evidences of Christianity	"	,12.
7. Works of Rev. Horatius Bonar, (Eng.) Viz:		
Story of Grace	,30.	,0[illegible]
Night of Weeping	"	,8.
Morning of Joy	,40.	,01.
Eternal Day	,50.	,15.
8. *Advent Tracts, bound. Vol.* 1	,25.	,70.
" " " 2	,33,	,07.
9. *Facts on Romanism*	,15.	,03.
10. *The Protestant's Hope of the World's Conversion fallacious*	,10.	,02.
The last two, bound in one vol.	,25.	,06.
11. *The Advent Harp*	,60.	,09.
12. *Hymns of the Harp*	,38.	,06.
13. *Old Sights with New Eyes*	1,00.	,17.
14. *Corning on the Infidelity of the Times*, as connected with the Rappings, &c.	,38.	,06.
15. *Rev. Thomas Pearson on Infidelity*	2,00.	
16. *Preble's 200 Stories for Children*	,38.	,07.
17. *Life of Chrysostom*	,75.	,13.
18. *Lord's Exposition of the Apocalypse*	2,00.	,33.
19. *Lord's Laws of Figures*	1,00.	,16.
20. *Winthrop on Prophetic Symbols*	1,00.	11.
21. *Wicks' on the Apocalypse*	1,50.	,12.
22. *Memoir of Phebe Carter*	,31.	,05.
23. *Jones' Church History*	1,25.	,25.
24. *Lectures of Father Gavazzi*	,75.	,15.

TRACTS.

The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age. $2 per hundred; 3 cents single.

The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. $2,50 per hundred; 4 cts. single.

First Principles of the Second Advent Faith. This tract is illustrated by copious scripture references. $2,50 per hundred; 4 cents single.

The Bible a Sufficient Creed. By Rev. Chas. Beecher Price, $2,50 per hundred; 4 cts. single.

Promises Concerning the Second Advent.—This little work contains daily food for the soul. Price, 50 cents per dozen; 6 cents single.

Phenomena of the Rapping Spirits.—This tract will be sent by mail, postage paid, at $3 per hundred, 30 copies for $1, or 4 cents single.

Eternal Home. By J. Litch. Price, $3 per hundred; 5 cents single.

Tracts for the Times—viz:

1. *The Hope of the Church*	$1,50	per 100.
2. *The Kingdom of God*	"	"
3. *The Glory of God filling the Earth*	"	"
4. *The Return of the Jews*	2,00	"

The Kelso Tracts—viz:

1. *Do you go to the Prayer Meeting*	,25	per 100.
2. *Grace and Glory*	,75	"
3. *Night, Day-breakl, &c.*	,50	"
4. *The City of Refuge*	,25	"
5. *Sin our Enemy, &c.*	,25	"
6. *The Last Time*	,50	"

Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked. Price, $3 per hundred, 5 cts. single.

Knowledge for Children—a package of twelve tracts Price, $1 per doz. packages; single package, 10 cents.

Prophetic View of the Condition of the Nations—which is immediately to precede the Second Advent. By N. N. Whiting. Price 4 cents, or $2,50 per 100.

The Personal Coming of Christ at the Door—Are you Ready? Price, $1 50 per 100, 3 cts. single.

Glorification. By Rev. Mourant Brock, M. A., of England. $2,50 per hundred; 4 cts. single.

The Lord's Coming a Great Practical Doctrine. By the same author. $2,5 per hundred; 4 cents single.

The Second Advent Introductory to the World's Jubilee. A Letter to the Rev. Dr. Raffles, of England, containing a complete refutation of the popular notion concerning the millennium. $2 per hundred; 4 cents single.

The postage on the above tracts is one cent each.

The Pauline Chart.—By J. W. Bonham. This is a very useful aid to the study of the book of Acts—giving as it does a synopsis of Paul's travels, the places he visited, and the principal events that transpired in his journeys. Price $1.

Appointments, &c.

Providence permitting, I will preach at
Richford, Vt., Sabbath, Dec. 17th; Montgomery, 19th and 20th; North Fairfield, 22d, and remain over the following Sabbath, (by the kind proposals of Elder A. Merrill); Swanton, 27th; Odletown, C. E., 28th, and 29th, and remain over the following Sabbath; will brother Scutt call for me at the depot at Rouses Point, on the arrival of the first train from Swanton as above dated?
Week-day meetings at 7 o'clock, P.M., or as brethren in charge may think best.

N. Billings.

POST OFFICE ADDRESSES.

J. W. Daniels, number 220 West 35th Street, New York.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

L. L. Fenn—A. Fenn was credited in October, $2,62 from number 563 to 636—leaving $2,88 due.

S. A. Beers—Received.

DELINQUENTS.

J. T. Thomas, of Chicago, Ill., has his paper returned by the P. M., owing $4 00.

BROOKLYN HOMŒOPATHIC PHARMACY,

Court-street, corner of Livingston,
BROOKLYN, L. I.

J. T. P. Smith has for sale an assortment of Homœopathic Triturations, Tinctures, Dilutions and Pellets, including the higher attenuations.

Cases for Physicians and for Family use of various sizes and prices.

Pure Sugar of Milk, Alcohol, and Unmedicated Pellets, constantly on hand.

Homœopathic Arnica Plaster, a substitute for the ordinary Court Plaster, and an excellent application for Corns.

Country Orders promptly and carefully executed. oct.28

☞ The above medicines and books are for sale also at this office.

WOLSTENHOLME'S HELION LIGHT,

Or Self-Generating Gas Lamps.

This Light is believed to be the best means of portable illumination that has ever been introduced to the public. It is thouht by good judges to be the most beautiful, brilliant, cheap and safe. The subscriber has persevered unremittingly to attain a perfection in the Helion Light that should prevent an objection by the most fastidious and he thinks he has done it.

He is quite confident that his Light will commend itself no every observer, at first sight. But besides its beauty, its cost is very moderate, which is no small recommendation; a large centre-table lamp may be supplied with this splended Light for about one cent per hour. Its greatest recommendations however, is in this. it is safe. It has defied all his experiments,—he has tried many to explode it.

The surpassing splendor and moderate cost of this Light are recommendations which, in contrast with all other means of portable illumination, are sufficient to insure for it an extensive patronage,—but its safty also defies all contrast with others Fluids, and places the HELION LIGHT in a position of triumphant superiority.

Yet another, though the least recommendation of this Light, is that your large centre-table lamp, or the common work-lamp, when filled, will give a uniform blaze of brilliancy for 12 and 14 hours without the *slightest attention*, and until the last drop is consumed. It is thought it will compare well with every other Gas Light offered to the patronage of the public.

These Lamps in every style, with the Helion Spirit supplied to order in any quantity, by the subscriber at his manufactory, Gaspee-street, Providence, R. I.

James Wolstenholme,
Sole Manufacturer.

Providence, June 30th, 1854. [jly.29.t.f.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 46½ KNEELAND STREET, (UP STAIRS) BOSTON,

(in the building of the "Boston Advent Association," between Hudson and Tyler-streets—a few steps west from the Station of the Boston and Worcester Railroad.

BY JOSHUA V. HIMES.

Terms.—$1 per semi annual volume, or $2 per year, *in advance.*
$1.13 do., or $2.25 per year, *at its close.*
$5 in advance will pay for six copies to one person; and $10 will pay for thirteen copies.
Single copy, 5 cts.
To those who receive of agents, free of postage, it is $1.25 for twenty-six numbers, or $2.50 per year.

Canada Subscribers have to *pre-pay* the postage on their papers, 26 cts. a year, in addition to the above; *i. e.*, $1 will pay for twenty-three numbers, or $2.25 a year. The same to all the Provinces.

English Subscribers have to pre-pay 2 cts. postage on each copy, or $1.04 in addition to the $2 per year. 6s. sterling for six months, and 12s. a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq, 89 Grange Road, Bermondsey, near London.

Postage.—The postage on the Herald, *if pre-paid* quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If *not* pre paid, it will be half a cent a number in the State, and one cent out of it.

To Antigua, the postage is six cents a paper, or $3,12 a year. Will send the *Herald* therefor $5 a year, or $2,50 for six months.

Agents.

Albany, N. Y.	W. Nicholls, 185 Lydius-street.
Bascoe, Hancock county, Ill.	Wm. S. Moore.
Buffalo, N. Y.	John Powell.
Cabot, (Lower Branch,) Vt.	D. M. P. Wallace.
Cincinnati, O.	Joseph Wilson.
Danville, C. E.	G. Bangs.
Dunham, C. E.	D. W. Sornberger.
Durham, C. E.	J. M. Orrock.
Derby Line, Vt.	S. Foster.
Detroit, Mich.	Luzerne Armstrong
Eddington, Me.	Thomas Smith.
Hallowell, Me.	I. C. Wellcome.
Hartford, Ct.	Aaron Clapp.
Homer, N. Y.	J. L. Clapp.
Lockport, N. Y.	R. W. Beck.
Lowell, Mass.	J. C. Downing.
Low Hampton, N. Y.	D. Bosworth.
Newburyport, Mass.	Dea. J. Pearson, sr., Water-street.
New York City	Wm. Tracy, 246 Broome-street.
Philadelphia, Pa.	J. Litch, N.E.cor. of Cherry and 11th streets.
Portland, Me.	Alex. Edmunds.
Providence, R. I.	A. Pierce.
Rochester, N. Y.	Wm. Busby, 215 Exchange-street.
Salem, Mass.	Lemuel Osler.
Sharrona Grove, De Kalb county, Ill.	Elder N. W. Spencer
Somonauk, De Kalb county, Ill.	Wells A. Fay.
Sheboygan Falls, Wis.	William Trowbridge.
Taylorsville, Christian county, Ill.	Thomas P. Chapman.
Toronto, C. W.	D. Campbell.
Waterloo, Shefford, C. E.	R. Hutchinson, M. D.
White Rock, Ogle county, Ill.	Elder John Cummings, jr.
Worcester, Mass.	J. J. Bigelow.

TO AGENTS AND CORRESPONDENTS.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.

2. Orders for publications should be headed "*Order*," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.

3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "*For the Herald.*" The writing should not be crowded, nor the lines be too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks, and disconnected and illogical sentences omitted.

4. Everything of a private nature should be headed "*Private.*"

5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state) be distinctly given.

Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.

Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

RECEIPTS.

The No. appended to each name is that of the Herald *to which the money credited pays. No.* 650 *was the closing number of* 1853; *No.* 685 *is to the end of the volume in June,* 1854; *and No.* 711 *is to the close of* 1854.

Mrs. M. S Wicker, 732; A. Hough, 727; S. Norcross, 727; W. Campbell, 704; O. Ives—sent tracts the 2d inst.—each $1.

E. W. Remington, 758; H. Doughty, 758; B. F. Thomas, 724; B. S. Barney, 757; W. Brown, 749; D. S. Silliman, 729; D. Eaton, 600; C. J. W. Maynard, paid papers and $110 cents over—what do with it? J. Halliwill, 750—each $2.

J. B. Johnson, 742.—$3.

Mrs. Orr, 687—$1,75.

Digitized by the Center for Adventist Research

ADVENT HERALD.



Luke 9:28 30.

J. V. HIMES, Proprietor. "WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES." OFFICE, No. 46 1-2 Kneeland-street

WHOLE NO. 709. BOSTON, SATURDAY, DECEMBER 16, 1854. VOLUME XIV. NO. 24

On Mesmerism.

(Continued from our last.

KEEPING this in view, it will not be difficult to discover some of the reasons, why Satan should introduce Mesmerism, and other forms of witchcraft and *diablerie* at this time. I say some of the reasons,—for I agree with what was written in a periodical lately on this point, that we do not at present see all its results.

The words in this periodical are these:—"We have read this book," (a work on Mesmerism,) "for it is right we all should know what men are about in the higher spheres of thought, that we may not be taken by surprise, should some new and unexpected movement there take place. All great movements in the material world have their source in the spiritual;—look at the St. Simonian or Fourierite doctrines, for instance, how they have revolutionized all Europe with social theories. Theories precede practice.—Ideas precede theories. A new idea, or class of ideas, is a siege to society; they are bombs and shells, which roll about a long while before they explode; but all have a mission of some kind to fulfill. Mesmerism is one of those bombs. It has its mission,—for what, we cannot say; but it is filling men's minds with ideas entirely new, and it is leading to theories which must end in some practical result. . . . Moreover, it is a healing power; it makes the blind to see, the deaf to hear, the lame to walk; and is now attempting to climb the heights of heaven, and take a peep into the Elysian fields, the everlasting residence of the immortal Gods, who once were men,"—(alluding to some recent lying revelations by mesmerizers in Paris.)

"We are not amongst those, who turn off a subject like this with a pooh!-pooh! for although as yet unsatisfactory, it may be the avant-courier of something more important. . . . There can be no doubt, that some great spiritual or ecclesiastical change is at hand. The Roman revolution is but a superficial type of much deeper and approaching fact. Coming events cast their shadows before;—so may it be, for aught we know, that this mesmeric mania, as it is called, is one of the shadows in advance of a coming era, in which new healing powers will be communicated to man, and new light revealed to men's minds upon those momentous questions, which men have never forgotten, or regarded with indifference."

The writer of the above sees the truth in this matter, although indistinctly, and is too much inclined to anticipate favorably of Mesmerism, instead of seeing that the results *must* be evil. Let us, then examine shortly the evil results we can even now discover flowing from the practice of Mesmerism.

1. It has a weakening and defiling effect on the spirits of those who use it.

2. When it is accompanied by clairvoyance or necromancy, professing, as is the case in many places, to give the power of converse with the spirits of the dead, Satan will use it to introduce heresies and false and corrupting doctrines. In a book published in Paris by a notorious mesmeriser and necromancer, called, "*Arcanes de la vie future devoiles*," an account is given of what the spirits tell the mesmerised persons in their trance, viz,—that there is no hell, but that all go to a place of infinite happiness, where they enjoy every pleasure that can gratify the intellect and the senses,—that all men were in heaven before they were born in the earth, and they come to the earth merely in order to learn what good and evil mean, and to be enabled to enjoy the good more when they return to it, and therefore they are glad when they leave the earth,—and that it is a great mistake to lament over the dead, no matter whether they have been righteous or wicked, have done good or evil, since they all go to happiness, and therefore, that wars, murders, pestilences, &c., are good things, and not to be deprecated, but rather desired, as means to dismiss men from trouble here to happiness there.

We witness the like false and corrupting revelations from similar sources, extending themselves daily in America, representing heaven as a mere Elysium of felicity for men, without the Saviour, without God, without His holiness and righteousness, without order, without worship, where the exercise of philosophical tastes and investigations is the occupation, and amiability and mutual kindliness constitute the moral perfection, of the inhabitants; peopling it with a motly assemblage of men of the most opposite creeds and principles, heathens, deists, heretics, blasphemers, and Christians, in every form in which the power and capacity of the natural man may be idolized and defiled, in contempt of the truth of God in the Gospel, and of all the principles revealed by Him for our trial and salvation; professing to declare false even elementary principles, deduced by observation and reflection on outward things for governing scientific inquiries. and substituting other principles, having no basis except the mere assertion of the lying spiritual authority; and insinuating all these falsehoods into the mind, in ways to flatter and please the individual, and in forms adapted to satisfy the unrighteous and deep-seated instincts of the natural man, the love of ease, and dread of pain and death, the secret enmity of the heart against the revelation of God and of His righteousness in Christ, and the atheistical idea of the mere natural perfection and happiness of man by himself apart from God;—thus directly subserving Satan's master device, of bringing uncertainty and confusion into all the principles of truth and knowledge, natural and revealed and pretending to reconcile everlasting happiness, with ignorance of God, and of His ways and will, and with his absence from His creatures; and so preparing men, whose principles have been thus thoroughly corrupted, for taking part in any wicked and abominable work, which Satan, "the murderer and liar from the beginning," may yet be permitted to bring into the earth, for the final trial and chastisement of men, the exhibition of the character of consummated sin, and the vindication of the eternal judgment of God.

3. The practice of Mesmerism helps on the increasing infidelity and neology of these days, and many already ascribe what was done by our Lord and his Apostles to mesmeric power; and verily I believe, that it is one of the chief objects of Satan in introducing this art among christian men, not only to throw a slur upon the past workings of God but also upon any that may be done in the church, as the last days come on, especially upon what we shall probably see more of than has been witnessed for many generations in the church,—the putting forth of the power of God to heal, in the use of the ordinances and ministries of Christ.

Is there a man healed suddenly by his sending for the elders of the church, and through their prayer, with the laying on of their hands, or in the use of oil,—will not Satan say to the unbelieving heart of men, half staggered with the undeniableness of the cure,—"See, does, not Mesmerism do the same? It is but a *natural* thing after all." And has not even a clergyman of the English Church (Palmer of Cheyne) written that missionaries should learn this art, and then they would be able to heal, &c., as promised in the Scripture?

Without doubt another solemn question arises here,—Is not Mesmerism one of the many ways of denying Christ come and coming in the flesh, —the mark of Antichrist (1 John,4:3,)—inferring the denial that he has come personally,—comes in his ministers and members now,—and will come personally again? There are many ways of denying this. To assert that the Virgin Mary was conceived without original sin, for instance, is one way; and Mesmerism is another. There are two legitimate ways of healing diseases. The one is in the use of the creature, which God has given as medicine for healing, as he has given food for sustaining, our bodies, and which, sanctified by the word of God and prayer, is to be received with thanksgiving. And when you have tried this, and feel that you want something more, what does the Scripture direct? It points out another way, which is not merely God's blessing in the use of the external creature, in the shape of food or in medicine, but is supernatural, by the putting forth of God's power through the prayer of His ministers,—through the laying on of their hands,—through the use of oil. And this is to be accompanied with confession of fault, and forgiveness of sins, and the saving of the soul. "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed." (James 5:14–6.)

And what is Mesmerism, but the mockery of this,—the substitute,—the devil's substitute,—for it? If the use of medicine succeeds not, send not for the elders of the church, the ministers of the Lord, but for a mesmerizer,—receive not the laying on of hands of Christ in His minister, but the waving of the hands of a mesmerizer;—no need that there should be any prayer for your forgiveness, and thus God's holy love come out to you in the healing of the soul, as well as of the body; but let witchcraft heal the body, and leave the soul and spirit as they were,—or worse, having received satanic operation, and weakening and overpowering influence.

This is not God's way: it is contrary to God's way. It is the denial of His ordinances; it is the substitution of another thing for them, which, as far as we can see, is an ordinance of the devil. It is the counterfeit of the true gold coin of the church, the kingdom of Christ. It is the dogs licking the beggar's sores.

In all the lands of the baptised, the Church ought to have kept the faith of God's will and power to heal, through the use of His ordinance for that end. The Roman Catholics have turned the appointment into Extreme Unction,—to dismiss *from* life, instead of to recover back to health,—(although there are many instances among them, wherein God proves faithful to His own ordinance, and uses it, in spite of themselves, to heal and to restore.) Protestants, on the other hand, have neglected the ordinance altogether, or, at best, retained a faint shadow of it in the Visitation of the Sick, wherein there is not even a *decided* petition for healing, and wherein prayers for commending dying persons are mixed up in it. Thus, on every hand, appears evidence of the lack of faith; and consequently all have left their poor, neglected and uninstructed people, to the care of the infidel, though, it may be, benevolent, "dogs," who lick their sores with mesmeric power, instead of pouring in the wine and oil of the kingdom.

It is no wonder, in the ignorance which exists as to spiritual matters, and through the prevailing unbelief that witchcraft is one of the works of the flesh, that Satan should have pointed out, and both bad men and good have accepted, the remedy provided by the powers of darkness, instead of the one given by God in His Church.

But I feel confident, that it is only necessary to point out these things, to make every man, who fears God, shudder at the thought of having any connection with such an art, and refuse,—the one to put forth his hand to exercise it,—and the other, to allow himself to be brought into the condition, wherein he sleeps, and yet is awake,—is a helpless child, and yet a strong man to do evil,—not a dead man, or yet a living one,—not a soul without a body, or yet a body without a soul, but a strange, unnatural compound of both, in which state every door to evil is opened, and all the powers of conscience, reason, memory, and will, which God has given to guard that door, are for the time suspended, and overmastered by deep and deadly slumber.

The Glory of Lebanon.

VAN DE VELD thus describes one of the chasms in the mountain where the Leotes dashes on in its thundering course:—

"The rocks rise perpendicularly to the height of sometimes 1000 or 1200 feet. I stood transfixed with awe at the sight of them. Down below, you hear naught but the continual hollow roar of the close pent waters, vibrating and resounding with overpowering din. The froth, as it dashes up, keeps the base of the rocks constantly damp, whence the vegetation of this place is luxuriant to a degree I have seldom met with in my travels. The snow-white foam is often concealed by the overhanging trees, whose branches meet, and thickly intertwine. Large eagles were describing parabolic curves above our heads; sometimes they sailed slowly over the whole length of the ravine, as if wondering at the bold intruders on their domain; sometimes they came flying with food for their young ones, diving down first to some distance to hollow rocks beneath their nest, to reascend again to it soon after, with a majesty such as the eagle alone possesses. It was then I understood that word which the Lord spake to Job, to make him acknowledge his insignificance—'Doth the eagle mount up at thy command, and make her nest on high? She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place. From thence she seeketh the prey, and her eyes behold afar off' (Job 39:27,29). Man has no dwelling here. The wild beasts alone frequent these caves. Therefore was I the more anxious to see this region, from whence 'the springs are sent into the valleys, which run among the hills' (Psa. 104: 10). William was quite excited by the grandeur of this scene. Calm and composed as he was at other times, here he sprang like a mountain goat from one cliff to another, giving vent to his feelings in loud and repeated exclamations. As for me, my sensations were of a different nature. I felt oppressed and awed in that narrow mountain cleft, with those precipices thousands of feet high; and I thought of the fearful state of feeling of those who shall one day say 'to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?' (Rev. 6:16,77)"—Vol. 1. pp. 145-6.

"Not the luxurious Java, not the richly-wooded Borneo, not the majestic Sumatra or Celebes, not the paradise-like Ceylon, far less the grand but naked mountains of South Africa, or the low impenetrable woods of the West Indies, are to be compared to the Southern projecting mountains of Lebanon. In yonder land, all is green, or all is bare. An Indian landscape has something monotonous in its superabundance of wood and jungle, that one wishes in vain to see intermingled with rocky cliffs, or with town and villages. In the bare table-lands of the Cape Colony, the eye discovers nothing but rocky cliffs; trees and forests are wanting; and there are parts where one may travel for hours together without meeting with a single human being or human habitation. It is not so, however, with the Southern ranges of Lebanon. Here are woods and mountains, streams and villages, bold rocks and green cultivated fields, land and sea views; here, in one word, you find all combined that the eye could desire to behold on this earth."—Vol. 2. p. 433.

"What above all things remarkable, is the infinite variety of the scenery that surrounds us. Whether our winding path takes us over a height or through a gorge; whether it passes by a projecting rock or takes a bend into a ravine, where, for a short time, it seems entirely to disappear; whether we are enclosed in woods or emerge into open day, where the eye can command distances of more than two days' travelling, at every turn we have change; there is ever something new to attract and to ravish. Bear in mind, too, the fertility of these mountains. Look at the terraces, cultivated with rich vineyards; see with what difficulty the clusters are supported by branches and stakes. Where saw you ever such grapes, so large in size and in such enormous clusters? Look at the mulberry gardens on those other terraces down below. These are reared, not for the sake of their fruit, as with us but for their leaves for the feeding of silk-worms,

Digitized by the Center for Adventist Research

the breeding of which now begins to form so important a branch of industry in Lebanon. But your eye has not gauged the lowest path. It has descended from the vineyard terraces to those of the mulberry-trees, and from that it decends to a number of other terraces, one in succession below the other. On some of those lower terraces you see pasture land, and cattle garzing; on others the grayish color of the trees betrays the cultivation of the olive; on others you see the pale leaves of the poplar, or the golden green of the pomegranate; and in yonder trees, with their thick, dark, and elegant crown, you recognize the walnut, which I would call the king among the trees in Palestine. We have now come to the corner of a rock, and behold, an entirely different scene at once presents itself. In front of us is a mountain amphitheatre, with steep walls of a yellowish color streaked with brown veins. You instantly recognize the sandstone formation; and the wood that thrives best on sand ground, the fir or pine tree, in spite of the steepness of these hills, firmly inserts its roots within the cliffs."

"The Kirweh presents a place where the rocks have not been rent, but where the water has made a way for itself through the solid masses below. The gorge at this place has a trury frightful aspect. The rocks, thrown in the wildest manner one on another, and the thundering roar and tumult of the waters in the dark abyss, which is occasionally hidden by the foliage of sycamores and wild fig-trees, no pen can adequately describe such a spectacle in all its wildness and grandeur."—Vol. 2. p. 448.

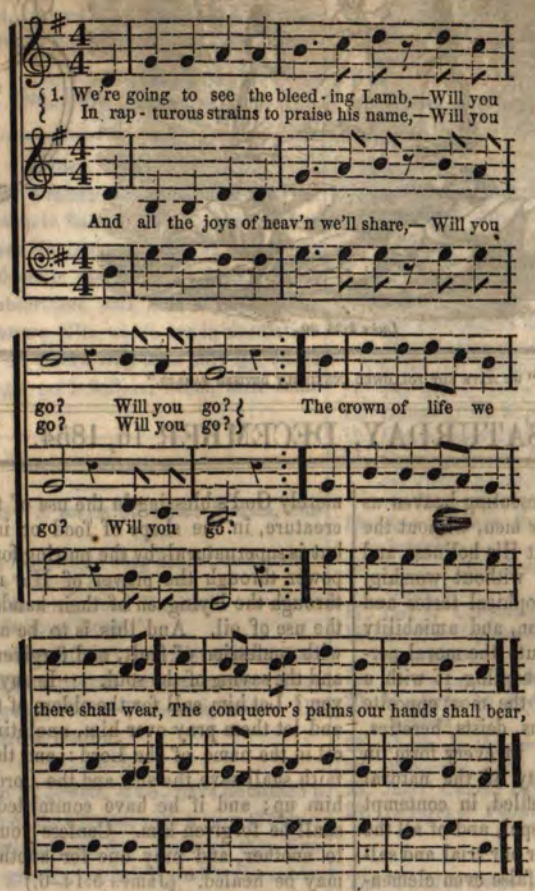
"Much already have I said to you about Lebanon and its glories. Yet between Hermel and the Cedars I saw still more of nature's beauties, and these, too, of quite a different kind from what I had seen in the more southern mountain ranges at Jebea or Jezzin. From Hermel our path began immediately to rise, and brought us ere long into a high-situated valley, which had been transformed into a magnificent park, by the hand of nature alone, without any assistance from the hands of man. I was ravished with the picturesque groups of oaks, the fantastically-shaped terebinths, the oddly-twisted stems and branches of other trees, in which they bend together all sorts of green, pale, dark, yellowish, or sometimes more inclining to brown. And at other points, again, the road led over rocky plateaux, grown over with short prickly shrubs. Alternately with these there appeared at other places cypress groves, where each several tree was in itself a study for the landscape painter; some on account of their enormous stems and branches; others on account of their trunks having been broken by storms, or being half decayed with age; and others, too, on account of the bright verdue of the shoots here and there springing up from a piece of root apparently dead, and partially torn out of the ground. Would you see trees in all their splendor and beauty, then enter these wild groves that have never been touched by the pruning-knife of art, where neither branches nor stems are ever bent into rectilinear forms, and where the dead wood is never removed from amid the living. Come up into Mount Lebanon, and then tell me if you ever had an idea of such natural cypress groves as are exhibited by the elevated valleys of this mountain range."—Vol. 2. pp. 474-5.

CHRIST ALL IN ALL TO BELIEVERS.—The Scriptures present him as our Foundation, our Food, our Root, our Raiment, our Head, our Hope, our Refuge, our Righteousness, our Light, our Life, our Peace, our Passover, our Portion, our Propitiation, our Freedom, our Fountain, our Wisdom, our Way, our Ensign, our Example, our Door, our Dew, our Sun, our Shield, our Strength, our Song, our Horn, our Honor, our Sanctification, our Supply, our Resurrection, our Redemption, our Lesson, our Treasure, our Ladder, our Truth, our Temple, our Ark, our Altar, our *All*. Philip Henry.

RECOLLECTION THE LIFE OF RELIGION.—Recollection is the life of religion. The Christian wants to have his heart elevated more above the world by secluding himself from it as much as his duties will allow, that religion may effect this, its great end, by bringing its sublime hopes and prospects into more steady action on the mind. I know not how it is that some Christians can make so little of retirement. I find the spirit of the world a strong assimilating principle. I find it hurrying my mind away in its vortex, and sinking me among the dregs of a carnal nature.

THE DAUGHTER OF A KING.—One day a poor woman called upon two elegant and pious young ladies, who received her with Christian affection, and sat down in the drawing room to converse upon religious matters. At this moment a dashing lad came in, and appeared astonished at so humble a visitor; one of the young ladies started and said, "Brother, don't be surprised; this is a King's daughter, but she has not got on her fine clothes."

28 **Invitation.**



ADVENT HARP. 29

2 We're going to join the Heavenly Choir, Will you go?
To raise our voice and tune the lyre,—Will you go?
There saints and angels gladly sing,
Hosanna to their God and King,
And make the heavenly arches ring,—Will you go?

3 Ye weary, heavy laden, come,—Will you go?
In the blest house there still is room,—Will you go?
The Lord is waiting to receive,
If thou wilt on him now believe,
He'll give thy troubled conscience ease,—Come believe!

4 The way to Heaven is free for all —Will you go?
For Jew and Gentile—great and small,—Will you go?
Make up your mind, give God your heart,
With every sin and idol part,
And now for glory, make a start,—Come away!

5 The way to Heaven is strait and plain,—Will you go?
Repent, believe, be born again,—Will you go?
The Saviour cries aloud to thee,
"Take up thy cross and follow me,"
And thou shalt my salvation see,—Come to me!

6 O, could I hear some sinner say,—I will go?
I'll start this moment, clear the way,—Let me go?
My old companions, fare you well,
I will not go with you to hell,
I mean with Jesus Christ to dwell,—Let me go! Fare you well.

John's Decrease and his Lord's Increase.

IN the midst of a degenerate people, lost to the spiritual worship of Jehovah—abandoned by Him to the oppression of Gentile conquerors, and the rapacity of a corrupt priesthood, but cherishing still a perverted hope of the deliverance promised to the fathers, John the Baptist arose—a man of severe sanctity, a prophet, and more than a prophet, sent of God to prepare a people for the coming of His Son, and publicly to introduce the Messiah to his official career and to Israel. The birth of the Harbinger was attended by supernatural signs which fixed attention upon him. His manner of life was peculiar—reared in the desert, aloof from the corruptions and the ambition of the world; his character was protected from pollution and his motives from suspicion. His character was remarkable—even in that degenerate age, his sanctity commanded veneration, and such was the impression made by his whole conduct, that the people not only classed him with the ancient prophets of God, but many of them believed that he was indeed the Christ.

He studiously disclaimed the honors which the popular voice would have awarded to him. With unsparing fidelity he exposed the vices of priest and people, and in view of the heavenly character of the prince whose coming he announced, he summoned them to repentance. The voice of conscience sounded the rebukes of the prophet, and great multitudes were baptized of him in Jordan, confessing their sins, and professing to hold themselves in readiness to own and welcome their king.

The promised one came, however, very different in character and condition from their conceptions. Among the lowest and poorest of those who crowded to John's baptism, was one whose holiness stood out in marked contrast to the character of all other men, and whose very presence conveyed to the spiritual instincts of the Baptist, the full impression of a superior nature. He who baptized men confessing their sins, felt that here was one whom it little became him to receive as a penitent. But the stranger insisting on submitting to the ordinance of John's ministry, not on the ground of his own need of repentance, but on the ground of a becoming desire to fulfill all righteousness. On this ground, John consented; and no sooner did the meek form of the stranger come up from the honored waters, than Heaven was opened—the Holy Spirit descended on him and a voice from Heaven declared, "Thou art my beloved Son; in thee I am well pleased." John perceived that the object of his mission was accomplished; the long-looked-for was come; anticipation was changed into reality; and bare record that this is the Son of God. Thus Messiah was manifested to Israel. The witness is unimpeachable—the testimony complete, the voice of Jehovah is uttered and the voice of faith responds, and both are recorded that we might believe that Jesus is the Christ the Son of God, and that believing we might have life through his name.

John's mission having reached this fulfilment, he gives place to another, and prepares to transfer the love and duty of his disciples to their true Lord. Among them were two young men of Galilee who, as they followed their quiet avocation of fishermen on the Lake of Gennesareth, had probably communed much together on the hope of Israel. They had received the Baptist's intimation of an approaching deliverer with eager confidence; and, happily, were present when John exchanged his prediction of the coming Messiah for a proclamation of the present Messiah. They stood one day by their Master's side, and John knowing how welcome the announcement would be, pointed out Jesus, and said, "Behold the Lamb of God."

We cannot well imagine the emotions with which the hearts of these young men were agitated in circumstances which so far transcend our own experience, but we may sympathize with the anxious love which prompted them to follow Him who was thus pointed out to their faith; and we may appreciate, also, the reverence which, with all their anxiety, forbade them to draw near unbidden. They little reckoned then, the issues of that day in their future history. To Him whom they approached, it was a moment of tender love, when here in humility he personally receives the first of the mighty multitude who should rejoice to call themselves his disciples, and who, out of great tribulation, shall come to share the joy of his everlasting kingdom. Encouraging their advances, he turned and asked them "What seek ye?" Thus invited they ask, "Rabbi, where dwellest thou?" in the most respectful manner intimating their desire to be farther acquainted with him. He, since he had no dearer engagement than to welcome the inquiring, and since he had no mock dignity to sustain by an affected distance, cordially replied, "Come and see,"

The Evangelist informs us that they accompanied him home about the tenth hour, that is, as the Jew's divided the time between sunrise and sunset into twelve hours, about two hours from sunset; and to afford them a satisfactory interview it became necessary that they should tarry with him for the night. How all our conceptions fail to portray the little circle, their conversation, or their emotions! But we know some of the results of that interview. One of these young men was John the Son of Zebedee, whose narrative of what he saw and heard, we now quote; and the other Andrew, Simon Peter's brother, all familiar names in the future history of Christianity. This interview sealed their convictions, for we find Andrew at once seeking out his own brother with the good news, "We have found the Messias."

It is probably not necessary to explain to any of our readers, that Messiah is a Hebrew word, signifying *Anointed*, and that *Christ* is the corresponding Greek word. The practice of anointing with oil as a sign of consecration is very ancient. The first mention of it in Scripture is on the occasion when Jacob erected a pillar at Bethel, and we are told, "he poured oil on it." Under the Mosaic ritual, anointing was a special mark of the consecration of a person to any sacred office. Thus Moses was enjoined to take Aaron and his son, and anoint them and consecrate them and sanctify them that they might minister to God in the priest's office. So Samuel, by the appointment of God, took the horn of oil and then anointed David in the midst of his brethren to be king over Israel. Thus at length those who filled such offices were styled the Anointed; and by way of eminence, he, the great prophet, priest and king whom all the rest prefigured, is known as "THE ANOINTED." As early at least as the Babylonish captivity, the term was appropriated to him. Daniel speaks of "Messias the Prince;" and the Jews used this designation in their ordinary conversation. This was the well understood significance of Andrew's announcement to his brother, "We have found the Lord's anointed," our promised prophet, priest and king.

Andrew moreover brought his brother to Jesus, and he, well acquainted with Peter's history and character, and foreseeing his future distinguished career, at once salutes him in terms of most intimate knowledge—"Thou art Simon Barjona." This was a common mode of compounding a descriptive name among the Jews; as we have Barnabas a sort of consolation; so we have Barjona, the son of a dove, referring to Peter's fluctuating and unstable character by nature; and then he intimates the complete revolution of character which grace should effect, "Thou shalt be called Cephas," which is the Syrian word corresponding with the Greek *petros*, a *rock* or *stone*, which was just to intimate to Simon that he should become as remarkable for firmness as naturally he was for fickleness.

The Lord had come from Galilee to be baptized by John, and so to enter upon his public career. After his baptism and temptation in the wilderness, he remained at Bethabara apparently for the sake of being made known to the people whom John had been preparing for him; and this being accomplished he now prepares to return to Galilee. On the eve of his departure, he met Philip, a resident also of Bethsaida, the city of Andrew and Simon, and summoned him to follow him. Philip was well prepared to obey the call, and deeply impressed, as Andrew had been with the first near view of the Saviour's character, when he first met his friend Nathaniel he said to him—"we have found him of Moses in the law and the prophets did write—Jesus of Nazareth the Son of Joseph."

The Jews arranged the Old Testament Scriptures in three grand divisions. 1st. THE LAW which comprised the five books of Moses, also known as the *Pentateuch* Genesis, Exodus, Leviticus, Numbers, and Dueteronomy. 2d. THE PROPHETS, also divided into *the former* and *the latter*. *The former prophets* comprised the books of Joshua, Judges, 1st and 2d Samuel, and 1st and 2d Kings. *The latter prophets* including all the prophetical books except the book of Daniel. 3d. THE PSALMS, so styled because the Psalms of David stood first in the divisions, styled also *Cetubim* which comprehended all the remaining inspired writings. Philip mentions the two first divisions as making mention of the distinguished personage whom he recognizes in Jesus of Nazareth. Moses in *the law* or pentateuch speaks of him from the record of the first promise of a deliverer, through covenants and promises, types and shadows, and personal revelations of the Angel of the Covenant, so that the law is full of Christ. The prophets also find their grand themes in the dignity of his origin, the lovliness of his character, the might of his arm, and the glory of his kingdom. These two are cited by Philip because they were read in the synagogues, and so become more familiar

Digitized by the Center for Adventist Research

to the people. But the other division might as well be cited as bearing witness of the same truth. Our Lord himself appeals to all the three divisions; and claims "that all things must be fulfilled which were written in *the Law* of Moses and *the prophets*, and in *the Psalms* concerning me." He of whom they spoke is found at last, "Jesus of Nazareth the Son of Joseph."

Nazareth, proverbial for its poverty, and the uncouth character of its inhabitants, was probably the last place in the world from which human wisdom would look for the Saviour. But in the humiliation of our Lord it is ever thus—if there be a lower place than all the rest in which the lot of man may be cast, to *that* he descends. On Philip's mention of this disreputable place, Nathaniel influenced by common prejudice, asked, "Can there any good thing come out of Nazareth?" Thus men too often dismiss the truth without examination, influenced by groundless prepossession. Thus too, they judge of the matters of faith by the standard of sense. Philip's reply was the dictate of true wisdom and supplies us with a valuable example in combating the prejudices of men. To reason the question had been worse than useless, it was better at once to bring it to a practical issue—"Come and see." And so may we say to all who, influenced by pre-possessions and antipathies, are holding themselves aloof from the examination of the truth, "come and see." Nathaniel was not left long in doubt; nor would any, if arresting their proud antipathy and silencing carnal prejudices, they would come directly to the record which God has given us concerning his Son; they would find that to know him is to believe upon him, and to believe on him is to have everlasting life.

The manner in which Jesus saluted both Simon and Nathaniel, furnished the most striking proof of his divinity to their minds. He displays an acquaintance with their character and history, which no human discernment could have reached; and they at once felt themselves in the presence of one who knew their sitting down and their rising up; who understood their thoughts afar off, who compassed their path and their lying down, and was acquainted with all their ways. They came as inquirers on the testimony of friends; they went away believing, for they heard for themselves, and knew that *this* is indeed the Christ the Saviour of the world.

The testimony which Jesus rendered to the character of Nathaniel is so remarkable that we are surprised that we do not hear more of him in the future history of Christianity, but thus God glorifies himself in making Saul, the chief of sinners, the foremost of apostles; while Nathaniel the guileless, seems to have fallen back into the common ranks of discipleship. "Jesus saw Nathaniel coming unto him and saith of him Behold an Israelite indeed, in whom there is no guile." This distinction "an Israelite indeed," was early understood. The Psalmist says "God is God to Israel—to such as are clean of heart." The import of the phrase may be learned from a subsequent saying of the Lord to his enemies among the Jews, "If ye were Abraham's seed ye would do the works of Abraham;" or by Paul's distinction "he is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh, but he is a Jew who is one inwardly, but circumcision is that of the heart, in the spirit and not in the letter, whose praise is not of men but of God." An outward Jew in virtue of his blood and his formal observance of the law, might claim a share in the temporal blessings which God promised to them as a nation; but a share in the spiritual and heavenly blessings of the covenant that God made with Abraham, was not a national but an individual matter, not by birth but by faith, not of works but of grace. The Lord meant to intimate that Nathaniel was not only of the family, but of the faith of Israel, and guileless, because God had purified his heart by faith.

The children of God knew their adoption. Nathaniel was not surprised to learn his sonship, but that a stranger should know it. He asks, "Whence knoweth thou me?" The answer, which does not at first sight appear to be a direct reply to the question, satisfied Nathaniel that he with whom he had now to do, needed no testimony of man regarding him: "Jesus answered and said unto him before that Philip called thee, when thou wast under the fig tree, I saw thee."

We have no means of ascertaining what incident was thus alluded to; it may have been some outpouring of his soul in secret prayer—prayer, it may be, for the manifestation of the Hope of Israel; and perhaps in that very interview, Nathaniel had the proof that He who hears in secret rewards openly. Our conjectures, however, can determine nothing. It was evidently something known only to God and himself. for the mere mention of it overpowers every objection, and he at once exclaims:—"Rabbi, thou art the Son of God—thou art the king of Israel."

No miracle seems to have been more impressive and convincing than a revelation of the secrets of the heart. What a solemn thing it must have been, to stand in the presence of one who made men feel that the darkness and the light are both alike to him, and that all things are naked and open to Him. Who could bear such a thought, unless it were accompanied by the assurance, that he who searches the heart and tries the reins, is our advocate and not our accuser—our sympathizing High Priest and not a witness against us!

Nathaniel was of the faith as well as of the family of Abraham, and waited for the consolation of Israel. The instant he perceives this startling evidence that Jesus was the Christ, he acknowledged him as the Son of God the king of Israel, and therefore *his* king. The frank confession, Jesus greets with the assurance of greater grace in store. And this is ever the method of God's dealing with his people. "He that hath, to him shall be given"—every spiritual attainment is a stepping stone to another; and all truth received by faith prepares the way for further discoveries. Jesus answered and said unto him: "Because I said unto thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these—And he saith unto him—verily verily, I say unto thee, hereafter ye shall see the heavens open, and the angels of God ascending and descending upon the Son of Man."

Infancy is the small beginning which ends in the fulness of the stature of the perfect man. So faith, lowly in its first discoveries and feeble in its first exercise, has a sure and surprising maturity. Men frequently make a great mistake on this point, and expect maturity and the abundance of the revelation of Christian perfection at once. And multitudes refusing the first humble lesson of the fig tree, shall never be admitted to the higher manifestation of glory. Nathaniel recognized the Saviour in humiliation, and discerned the divine through the vail of the human, and the Lord intimates that *this* was but a beginning of his discoveries of the fulness of grace and truth. Nay, the faith which recognized the king of Israel in the disguise of mortality, shall ultimately be rewarded by the vision of his enthroned splendor.

The Lord addresses Nathaniel as one of his disciples; "Verily verily I say unto *thee*," but the prospects which he holds out to him is not private and peculiar. He does not say hereafter *thou* shalt see—but hereafter *ye* shall see the heavens open and the angels of God ascending and descending upon the Son of Man. *This*, he speaks of as the common privilege of all Israelites indeed. The opening of heaven, is several times mentioned in Scripture. Thus at the Baptism of the Lord, "the heaven was opened and the Holy Ghost descended;" and Stephen in the hour of Martyrdom, looking up and seeing the glory of God, said "Behold I see heaven *opened* and the Son of Man standing on the right hand of God." Jesus does not, however predict such a transcient opening of the heavens on an extraordinary occasion, but intimates the approach of a time when heaven shall stand open—when the communication which has been vouchsafed on rare occasions, shall be permanently established; and from "heaven open" the angels of God shall be seen ascending and descending upon the Son of man. The form of expression *upon* the son of man, does not seem natural to our ears: it signifies that the son of man shall be the object of their journeying—they shall wait upon him as his servants; hastening to him with their homage and going forth to do his will. And if so, where shall his throne be placed? "The kingdom and dominion and the greatness of the kingdom *under the whole Heavens* shall be given to him," and over that universal kingdom Heaven shall stand open—communication unobstructed; and all its hosts will delight to own him Lord. How glorious will He be on that exalted throne—he who was once despised and rejected, and his people who have borne his cross and his reproach, and who loved him unseen shall be with him where he is to behold his glory. They shall not only see it but share—on his throne they shall sit with him, one in glory as they have been one in shame and sorrow. And even over those ministering Spirits who are sent forth to minister to them that are sanctified the dominion of his people also shall extend: "know ye not" says an apostle "that we shall judge angels." How elevating and purifying should a prospect so sublime be to us while we are surrounded by the vanity of earth. How comforting also amid the infirmities and disappointments of this life—well may the church renew the cry—"Come Lord Jesus, come quickly." Waymarks in the Wilderness.

A Hint for Tempted Believers.

When the Eagle of the Alps would destroy the timid but fleet-footed Chamois, he resorts to a curious device. He makes feigned attacks, darting down toward his prey as if to seize it. The frightened Chamois flies from its assailant, to its accustomed place of refuge from the hunter—to some jutting crag on the edge of a precipice. To so dizzy a spot, no mountaineer, however bold, dare venture; and the hunted animal has often found safety there. But the same spot, which protects it from man, is fatal when the Eagle is its pursuer. For the cunning bird now comes swooping down, in the might of his strength, and, with his huge wings, beats it over the crag into the fearful gorge beneath. Dashed to pieces by its fall, it becomes food to its foe, which swiftly pouncing upon its remains, bears them in his talons to his eyrie in the tops of the rocks.

Satan has a similar device for the destruction of believers. He knows that he can do nothing but annoy them, so long as they receive his assaults at calvary, in full view of a bleeding Christ.

Hence, as the Eagle, he drives them if possible to "Mount Sinai." He darts upon them with accusations of *legal* imperfection. He thrusts the law before them, and calls them to judge their lives and tempers by its stern demands, and by its far reaching claims on the obedience even of the thoughts and purposes of the heart. By these means he moves the unwary disciple toward Horeb and Sinai; where, beholding nothing but the law, with all its merciless terrors, and hearing only voices of thunder and wrath, he sinks condemned and sorrowful to the dust. Shame covers his face. Strength departs from him, and he readily falls a victim to some new device of his malicious adversary.

Knowing this, the tempted believer should obstinately refuse to judge of himself or of his safety by a legal standard. He should meet every accusation of Satan by immediately flying to Christ in an act of resolute faith. Every discovery of legal deficiency, of spiritual pollution, or even of actual guilt, should be followed by deep contrition of spirit, by confession, by an act of appropriating faith. However sore the temptation, however violent the assault, however fierce the attack, he must never allow himself to lose sight of Christ as *his* present Saviour. His victory depends on this. He must fight the battle at Calvary or be defeated. But contending there, defeat is impossible. Faith will spring up, grow mighty, irresistible and victorious in any heart, however tempted, that steadfastly persists in "Looking unto Jesus." Failing of this, allowing himself to be driven to Sinai, like the Chamois to the crag, he will be overcome, perhaps destroyed.

Go, therefore, tempted Christian, to Calvary. Your heart feels cold and hard; your soul is dark; you find it difficult to drag yourself to the act of prayer; and you seem forsaken of God; but notwithstanding all this, you *must* fly to Christ and claim him as your present Saviour. Lie, just as you are tossed, distracted, buffeted, at Christ's feet with a prayer on your lips, a promise in your hand, and with your eye steadfastly gazing on his face, and your heart believing that for his own sake alone he does now accept and justify you. Do this, remain in this attitude patiently, stopping your ears against all the foul whispers of your foe, and, in a little while, a sweet persuasion of his love, a delicious outgushing of affection, will spring up fresh as living water from the everlasting hills in your spirit. A tide of joy will roll through your happy bosom, and your disappointed enemy will draw back, leaving you to undisturbed fellowship with your approving Saviour. And in all his future endeavors to destroy you, meet him in the same manner, according to the Apostle, who speaking of the Tempter, says, "Whom resist, steadfast in the Faith." Zion's Herald.

Catholic Ceremonies in Havana.

A correspondent of the *New York Herald* thus describes the Pagan ceremonies which took place in Havana during the Holy Week:

"The religious proceedings commenced with the crucifixion of our Saviour, the forms of which and the nailing to the cross took place yesterday forenoon in the oldest church in Havana, the San Juan de Dois. In the afternoon the blessed image of the body was taken down, washed, robed, and placed upon a consecrated bier, which was embellished with an infinity of holy trappings, and at five o'clock carried into the street, borne upon the heads of some dozen *emancipados*, where it was received by a military escort, consisting of two companies of grenadiers and a squadron of lanceros, with two bands of music, muffled drums, &c. The body was followed at a respectful distance by the images of Mary, the mother; and the other, upon the same platform, borne in like manner upon the curly heads of relieves of apprentices, or stock of equal quality. The images appeared bowed down with grief, and the bearers and spectators were smiling in the exuberance of devotional sentiment and mockery.

"The procession was preceded by a few black and white church officials—negroes bearing wax candles, crosses, banners, &c.—but the subsequent crowd was black and yellow—no saintly Captain General and obsequious devotional staff to follow and set a good example for their fellow-Christians in more humble stations. The spectacle and its accompaniments were too disgusting for their condescension—the consequence was that no respectable portion of this "ever faithful" community were found following their Saviour to his tomb, which had been prepared as usual in the cathederal, which was reached, and the remains carefully deposited with due solemnity and august ceremonial, while an anthem pealed along the vaulted roof and aisles that angels might have sung. It was the only thing in which the Christian's soul could take an interest; it was like spirits moaning for the holy dead, as it died away in solemn, lengthened cadence from the chancel and the altar. After the body was placed, the procession continued *en route* to see the weeping Virgin and her comforter to their residence or home in the glass cases of the holy "Saint John of God," and thence dispersed for scenes and doings of every different character, for which they had received due dispensation in compensation for their divine occupation of the day. To-day we enacted in the cathedral the resurrection of Christ, and the organ, accompained with human voices, poured forth a joyous chant, that seemed indeed born of heaven. The bells gave out all their noise—the brazen mouth of war from the castles and forts echoed to the heavens the conquest over death and the grave. The slamming of shutters and doors, opened once more, to let in the light of the day—the racing of drays, carts and carriages, beating the time last made at Metarie—screaming, whistling, slam-bang and jam as if bedlam were let loose made Havana hideous for at least ten minutes after ten, when the fever of delight began to subside in the presence of the more religious obligations of duty and the labor of life—to earn "the bread by the sweat of the brow." To-morrow we are to have the finale of these celebrations—several processions from different churches will be on the *tapis*, to represent the meeting of the Saviour with Thomas, the Apostles, the poor Mary, and the Holy Mother—at which, I presume, some of the rank of the Church will be present, to ameliorate with accompanying incense the rank odors from the dark cloud of humanity that will occupy our streets; and some of the sublime State authorities will be there, to give due impression and awe to public sentiment, and to be spoken of in the *Herald*; while there will be a sprinkling of naval and military galloon and swords attached, headed by the chivalrous lieutenant-colonel of dragoons, Don Ramos Marin, Inspector of the port of Havana, and commandant of the Resguardos, consumers of the small stores of confiscated vessels."

Christ's Agony.

Oh, what a melting consideration is this! that out of Christ's agony comes our victory; out of his condemnation, our justification; out of his pain, our ease; out of his stripes our healing; out of his gall and vinegar our honey; out of his curse our blessing; out of his crown of thorns our crown of glory; out of his death our life; if he could not be released, it was that we might. If Pilate gave sentence against him, it was that the great God might never give sentence against us. If he yielded that it should be with Christ as they required, it was that it might be with our souls as well as we can desire.

Little sins are the natural sins of man's life—that do of themselves tend hellward; but when greater, grosser sins join with them, they hurry the soul with swift and rampant motion down to hell.—*Hopkins.*

Verbena.

The derivation of the name *Verbena* is somewhat uncertain; it originally signified any herb used to decorate *altars* for religious purposes; and this being so universally employed, received the appellation of *The Verbena.*

The Verbena sustained a considerable part in the impositions which were practiced upon the credulous in ancient times, and hence it is so frequently mentioned in profane history. The Magi (termed Wise Men) of the ancient Elamites or Persians, made great use of this plant in their worship or adoration of the sun, always carrying branches of it in their hands when they approached the altar. The magicians also employed the Vervain in their pretended divinations, and affirmed that, by smearing the body over with the juice of this plant, the person would obtain whatever he set his heart upon; and be enabled to reconcile the most inveterate enemies, and make friends with whom he pleased, gain the affections and cure the diseases of whom he listed. When they cut this plant, it is always done when neither the sun or moon was visible, and they poured honey and honeycomb on the earth as atonement for robbing it of so precious an herb.

The Greeks called it "*The Sacred Herb*," Juno's tears, and Dovewort; and it was with this plant only that they cleansed the festival table of Jupiter before any great solemnity took

Digitized by the Center for Adventist Research

place, and hence, according to Pliny, the name Verbena is derived. It is also one of the plants which was dedicated to the Goddess of Beauty. Venus the victorious wore a crown of Myrtle interwoven with Verbena.

The Romans continued the use of this plant in their sacred rites, sweeping their temples and cleansing their altars with it, and sprinkling holy water with the branches. They also hallowed or purified their houses with it to keep off evil spirits. Their ambassadors or heralds at arms wore crowns of it when they went to announce war or give defiance to their enemies; and which is thus noticed by Drayton:

"A wreath of Verbena heralds wear,
Amongst our gardens named,
Being sent that dreadful news to bear,
Offensive war proclaimed."

Virgil mentions it as one of the charms in use:

"Bring running water, bind those altars round
With fillets, and with Vervian strew the ground."

The Druids, both in Gaul and Britain, regarded the Vervain with the same veneration which hey bestowed on the Mistletoe, and like the Magi of the East, they offered sacrifices to the earth before they cut this plant in the Spring, which was a ceremony of great pomp. Pliny tells us that the Druids made use of it in casting lots, and in drawing omens, and in other pretended magical arts:

"Dark superstition's whisper dread
Debarr'd the spot to vulgar tread;
'For there,' she said, 'did fays resort,
And satyrs hold their sylvan court,
By moonlight tread their mystic maze,
And blast the rash beholder's gaze.'"



The Advent Herald.

BOSTON, DECEMBER 16, 1854.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and its truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE PROPHECY OF ISAIAH.

CHAPTER LIV.

SING, O barren, thou that didst not bear;
Break forth into singing, and cry aloud, thou that didst not travail with child:
For more are the children of the desolate than the children of the married wife, saith the Lord.—*v.* 1.

This is an apostrophe to Zion which in (49:21,) is represented as saying to the children she should have after she had lost the other, "Who hath begotten me these, seeing I have lost my children and am desolate?" To not "travail with child," is a metaphor illustrative of this desolate condition while their capital is trodden down of the Gentiles. And the declaration that, "more are the children of the desolate than the children of the married wife," is put by substitution to illustrate that the number of Christian converts during that period should exceed the number of pious Jews who should have lived previous to it. Says Bishop Lowth. "The converted Gentiles are all along considered by the prophet as a new accession of adopted children, admitted into the original church of God and united with it."

This text is quoted by Paul, as applicable to the redeemed, in distinction from those who are Jews only by birth. Gal. 4:25-28—"This Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that barest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of the promise."

Enlarge the place of thy tent,
And let them stretch forth the curtains of thy habitations;
Spare not, lengthen thy cords, and strengthen thy stakes;
For thou shalt break forth on the right hand and on the left;
And thy seed shall inherit the Gentiles,
And make the desolate cities to be inhabited.—vs. 2, 3.

The "tent" was a common habitation in oriental countries, and the direction to enlarge the place for it, &c., is a substitution to illustrate that more room would be wanted for the accommodation of the Church, than was needed when it was limited to the small territory of Judea.

To "break forth" on the right hand and on the left is a metaphor, expressive of the extension of the Church in different directions, to countries outside of Palestine. By the same figure, converts to Jehovah are denominated a "seed;" and by a metonymy, "Gentiles" are put for the countries inhabited by them, which should become the inheritance of the "meek"—Matt. 5:5. Reference is evidently here made to the regeneration, when the "meek shall inherit the earth,"—as is shown by what follows:

Fear not; for thou shalt not be ashamed;
Neither be thou confounded; for thou shalt not be put to shame:
For thou shalt forget the shame of thy youth,
And shalt not remember the reproach of thy widowhood any more.
—*v.* 4.

The Church is still addressed as a forsaken woman who had been subjected to mortification, because of her widowed and childless condition; and its being no more ashamed, and no longer a widow, illustrates by a metaphor, the consummation of the union of the saints with Christ, who, (Eph. 5:25-27,) "loved the Church and gave himself for it; that he might sanctify and cleanse it with the washing of water, by the word, that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish." For, (v. 23,) "the husband is the head of the wife even as Christ is the head of the Church." For the Church is "espoused to one husband," (2 Cor. 11:2) to be presented "as a chaste virgin to Christ."

The epoch of this presentation is at the establishment of the kingdom,—as it was symbolized to John, whose record is," Rev. 19:6-9—"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage-supper of the Lamb." Therefore Isaiah adds:

For thy Maker is thy husband; the Lord of hosts is his name;
And thy Redeemer the Holy One of Israel;
The God of the whole earth shall he be called.—*v.* 5.

The declaration that thy Maker is thine "husband," is a metaphor to illustrate the tender relations that will exist between Christ and the redeemed in the resurrection state.

Thus we read in Hosea 2:16-23—"And it shall be at that day, saith the Lord, that thou shalt call me Ishi," *i.e.*, (*margin*,) My husband, "and shall call me no more Baali," *i.e.*, (*mar.*) My lord; "for I will take the names of Baalim," *i.e.* My lord "out of her mouth, and they shall no more be remembered by their name. And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely. And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the Lord. And it shall come to pass in that day, I will hear saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel. And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God."

We also read in Jeremiah 3:14, 17,—"Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion . . . At that time they shall call Jerusalem THE THRONE OF THE LORD; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart."

This covenant of marriage between Christ and the Church, is equivalent to the "new covenant" spoken of in Jeremiah 31:31-34—"Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord," or (*mar.*) should I have continued an husband unto them; "but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and remember their sin no more."

At that time the Lord will be called "the God of the whole earth"—he being known at the date of this prophecy only as the God of the Jews. Paul asks, Rom. 3:29—"Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also." Of that day John heard a great voice out of heaven saying, (Rev. 21:3,) "Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God." And of the same time, we read in Zech. 14:5, 9—"The Lord my God shall come, and all the saints with thee. . . . And the Lord shall be King over all the earth: in that day there shall be one Lord, and his name one.

For the Lord hath called thee as a woman forsaken and grieved in spirit,
And a wife of youth, when thou wast refused, saith thy God.
For a small moment have I forsaken thee;
But with great mercies will I gather thee.
In a little wrath I hid my face from thee for a moment;
But with everlasting kindness will I have mercy on thee,
Saith the Lord thy Redeemer.—vs. 6, 7, 8.

"A wife of youth," is one to whom a person is married when young—she is his first love, and therefore not easily separated from him. By a simile, the Lord's calling his Church as such, when she had been forsaken, &c., illustrates the re-union of Christ and the saints at the consummation, after their long mourning during the absence of the Bridegroom. Matt. 9:15—"Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast."—The return of the Bridegroom, is illustrated by a parable in Matt. 25:1-13.

In v. 7, the period of the Lord's absence, contrasted with the unending ages and the glory that will follow, is comparatively "a small moment." Psa. 30:5—"For his anger endureth but a moment; in his favor is life: weeping may endure for a night, but joy cometh in the morning." 2 Cor. 4:17, 18—"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

The hiding of the face, is put by substitution for apparent forgetfulness of the Church during its probationary state, which is to be succeeded by an eternity of blessedness. Eph. 1:16—"That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." Matt. 24:31—"And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." At the end of this world, (*Ib.* 13:41, 43—"The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; then shall the righteous shine forth as the sun in the kingdom of their Father."

THE ABRAHAMIC INHERITANCE.

(Continued from the Herald of Dec. 2d.)

WHEN the land of promise shall have been subjected to that cleansing process, it will truly be a "better country" than it ever yet has been, although flowing as it has done with milk and honey. And when the new Jerusalem shall descend from heaven, (Rev. 21:2,) Abraham will enter the city for which he looked—the handy work of God's own architecture.

As that descends only on the new earth, as Abraham's inheritance is connected with the manifestation of the city for which he looked, and as the "better thing" which God has provided for us is to be bestowed when "they and us" are perfected together, the heirs of the Abrahamic covenant must enter on their inheritance simultaneously with the inheritance of the earth by the meek: "Blessed are the meek," said the Saviour, "for they shall inherit the earth."—Matt. 5:5. And the redeemed from among men, "sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth."—Rev. 5:9, 10. Christ "is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."—Heb. 9:15.

It follows from the foregoing considerations, that to inherit the land of promise is to receive it for an eternal possession, that its inheritance is to be entered on in the future, and that it is to be possessed subsequent to the deluge of fire which is to sweep over and purify the entire earth.

2. *The heirs to the inheritance.*

Mr. Williamson argues that the present Jews are no longer the lawful heirs; and Mr. Lord affirms that they are; but we do not conceive that the point at issue is fully met by a decision of the question whether they are, or are not.

It is evident from the foregoing, that there are to be reckoned among the heirs of the promise, not only Abraham, but all of his descendants who "died in faith," not having received the promises. As all those are heirs, if any others are proved to be such they are only heirs with them; and as those who would not accept deliverance from their cruel mockings and scourgings, so refused "that they might obtain a better resurrection," (Heb. 11:35,) it is in that state alone that they expected to inherit the promises. And consequently all who inherit with them, must inherit them in the same state.

Mr. Williamson, and Mr. Lord agree that the promised seed of Abraham does not necessarily include *all* his natural seed. Of Abraham's eight sons, Isaac alone is enumerated: "for," as Paul writes, (Rom. 9:6-8,) "they are not all Israel, which are of Israel: neither because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Not only "the son of the bond woman shall not be heir with the son of the free woman," (Gal. 4:30,) but the six sons of Keturah, Abraham's second but lawful wife, were all disinherited: "Abraham gave all that he had unto Isaac."—Gen. 25:5.

Esau, also one of Isaac's two sons, was excluded with all his posterity, from the inheritance:—"For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election might stand, not of works, but of him that calleth; it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated."—Rom. 9:11-13.

In view of these facts, Mr. Williamson inquires: "If these did not prove that all the seed of Abraham were then heirs, how can they prove that all, or any of those who now claim to be descended from Abraham are the lawful heirs?"—*Letters*, p. 29.

This inquiry, Mr Lord treats as a most "extraordinary postulate." But we conceive that Mr. Lord had not fully understood Mr. Williamson on this point. *He* understands him to take the position "that there can be no certainty that any of Abraham's offspring are heirs, unless the whole of them are;" but *we* understand him to argue that as only a portion of Abraham's natural seed are entitled to the inheritance, it is not certain that that portion *now* known as Jews are entitled to it. And this conclusion we conceive perfectly legitimate. Mr. Lord himself says:

"There is no express pledge in the covenant with Abraham, that all his descendants should be made partakers of its blessings. So far from it, it only promised that God would give the land of Canaan and other blessings to his *seed*; that is, to persons who should descend from him. It was no violation, or change of that promise, that that seed was afterward defined as exclusively of the line of Isaac; and subsequently, that instead of embracing the two families that sprang from him, it was confined exclusively to the line of Jacob. Instead, the covenant was framed in harmony with the right God exercised at every stage of his subsequent procedure, of selecting according to his sovereign pleasure, the particular line out of the families that sprang from Abraham, and the particular families and individuals of that line, from generation to generation, that were to be made partakers of the promised gifts. The bestowment of those blessings on an election out of his offspring, was as absolute a fulfilment of the covenant, as the bestowment of them on the whole seed would have been. To deny this, is to deny the consistency of God's procedure with his covenant, in the bestowment of his gifts on the seed of Abraham: for he has indisputably, at every step of his administration under the covenant, exercised the right of either giving or denying its promised blessings to individuals and families of Abraham's race, as he pleased; and has at every stage confined them to an elect body and series of persons and families. Of the immediate descendants of Abraham he chose but one: of the immediate offspring of Isaac, he chose but one: of the children of Jacob he chose only the twelve sons: of those who went up out of Egypt, two only were put in possession of an inheritance in the land of Canaan; and during the wars and conquests to which they were subjected, from the death of Joshua to their dispersion by the Romans, there was an election only that remained in possession of the land; and an election only that were returned from their captivities; and throughout the whole of that period an election only were made partakers of the spiritual blessings of the covenant, and admitted to the inheritance of everlasting salvation. To assume then, as Mr. Williamson does, that no such elec-

Digitized by the Center for Adventist Research

tion of individuals out of Abraham's descendants as exclusive partakers of the promised blessings could have taken place; to claim that the fact that the whole were not at first heirs, is a proof that none of them now are, is directly to contradict the administration God has exercised, and exhibit the sovereignty with which he has bestowed his gifts, as an infringement of his own promises."—*Theo. and Lit. Jour., vol.* 5. pp. 497, 498.

If Mr. Williamson does thus assume that "the fact that the whole were not at first heirs, is a proof that none of them now are," it would be "to contradict the administration God has exercised." But we argue, and so understand Mr. Williamson, that God having thus exercised his administration in past ages, is a proof that he *may*,—not that he *does*—continue such an exercise of it, as to result in the disinheritance now, even of such as claim to be *exclusively* the heirs. Whether God *has* so done, must be determined by other considerations.

We have already seen that the promise to Abraham and his seed, was not independent of conditions: "Walk before me, and be thou perfect." "Thou," Abraham, "shalt keep my covenant therefore thou, and thy seed after thee, in their generations."—Gen. 17:1, 9. The root was to be holy, and all accepted branches must be holy. A violation of these conditions, destroys all claim to the promises: "The uncircumcised man-child . . . shall be cut off from his people; he hath broken my covenant."—Gen. 18:14.

That would be one cause of disinheritance; but other causes were implied; for both Ishmael and Esau were circumcised. The former was guilty of mocking the elected seed, (Gen. 21;9.) and the latter despised his birthright, (*Ib.* 25;34). Why the sons of Keturah were excluded, there is no reason given, but it certainly could not be that they were uncircumcised.

While the promise to Abraham, is thus connected with a condition, it is also absolute, both as it respects himself and his seed. It was absolute respecting himself, because God knew that Abraham would abide by the covenant. He says of him, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."—Gen. 18:19. It was also absolute respecting his seed, for God also knew that Abraham would have a seed to serve him; but it was none the less conditional respecting the *individuals* of his seed. "For the promise that he should be the heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect."—Rom. 4:13, 14.

(To be continued.)

THE DEDICATION.

In our last issue we noticed the dedication of our new chapel, and gave in full the discourse, preached on the occasion, but were then unable to give further particulars. The house was well filled at an early hour and few, if any, seats left vacant. At two P.M., the services were introduced with the anthem by the choir: "I was glad when they said unto me, let us go into the house of the Lord." Prayer was then offered by Elder Osler, of Salem, after which the 132d Psalm was read by Elder Mansfield, of New York. The following hymn was then read by Elder E. Crowell, of Holden, Mass, and sung by the choir:

Lord of hosts, to thee we raise
Here a house of prayer and praise;
Thou thy people's hearts prepare
Here to meet for praise and prayer.

Let the living here be fed
With thy word, the heavenly bread;
Here, in hope of glory blest,
May the dead be laid to rest.

Here to thee a temple stand,
While the sea shall gird the land;
Here reveal thy mercy sure,
While the sun and moon endure.

Hallelujah!—earth and sky
To the joyful sound reply;
Hallelujah!—hence ascend
Prayer and praise till time shall end.

An appropriate dedicatory prayer was then offered by Elder Henry Plummer, of Haverhill. The following hymn was then read by Elder D. T. Taylor, of Worcester, and was sung by the choir.

The perfect world by Adam trod,
Was the first temple—built by God;
His fiat laid the corner-stone,
And raised its pillars, one by one.

He hung its starry roof on high—
The broad illimitable sky;
He spread its pavement, green and bright,
And curtained it with morning light.

The mountains in their places stood—
The sea, the sky—and "all was good;"
And, when its first pure praises rang,
The "morning stars together sang."

Lord! 'tis not ours to make the sea
And earth and sky a house for thee;
But in thy sight our offering stands,
An humble temple, "made with hands."

The sermon was then preached by the pastor, Elder Joshua V. Himes, from the following text, and given in full in the last *Herald*: 2 Chron. 6:18. "But will God in every deed dwell with men on the earth? Behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!" The sermon was followed by the chanting of the Lord's Prayer by the choir, and the services were concluded with the benediction.

Among the congregation we noticed the Mayor, several clergymen of different denominations, reporters for the press, and other citizens. Very respectful attention was given to the exercises of the occasion, and a good impression was evident on those present.

In the evening a very sensible and judicious discourse was preached by Elder L. Osler, of Salem, Mass., from Matt. 15:13. "Every plant, which my heavenly Father hath not planted, shall be rooted up."

The meetings were continued on Thursday and Friday. In the forenoon of each day there were prayer and social meetings in the vestry. On Thursday P.M., Elder J. M. Orrock, discoursed in the Chapel from 1 Cor. 15:57. "But thanks be to God, which giveth us the victory, through our Lord Jesus Christ." And in the evening Elder D. T. Taylor preached from Luke 1:32,33. "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever; and of his kingdon there shall be no end."

On Friday P.M., Elder Geo. W. Burnham preached from 3 John 9:10. "I wrote unto the church; but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbideth them that would, and casteth them out of the church."

At the close of this discourse, Elder Plummer offered the following resolution, which was unanimously adopted:

Whereas, a large number of Adventists being gathered together to attend the dedication of the new Advent chapel, in this city, and having examined the chapel, office and stores of the building, therefore,

Resolved, That we take this method to express to our brethren abroad, our confidence in the entire success of the enterprise: that we are well pleased with the arrangement and finish of the building, and consider the property a good and safe investment.

Resolved, That we congratulate our sister church of this city, for the new era that has dawned upon her history, and the bright prospects now before her for laboring successfully tor her own upbuilding in "the most holy faith," and the salvation of sinners.

Resolved, That the thanks of the church worshipping here, as also, of all the shareholders, are due our beloved brother Himes, for his indefatigable labors in the accomplishment of an enterprise so much desired, in connection with the Advent cause in this city, and throughout the country.

In the evening, the meetings were closed by a discourse from Elder L. D. Mansfield who took for his text James 2:8. His remarks were of a practical character, and were listened to with marked attention.

At their close, Elder D. I. Robinson made an appeal to the church to carry out the principles of the sermon, by entering upon the work with all the heart, when the services of the feast of dedication, of three days' continuance, were closed.

The services throughout were replete with interest and edification. The gathering was large, and the greetings of old friends were hearty and joyous. The occasion seemed to form a new era in our history.

The Adventist are more fully settled than ever, on the great doctrine of our faith, and are full of confidence and hopes. There is a prospect now, that there will be a rising in interest, and an increase in our labors to promote the cause. Let all take courage. "We are well able to go up and possess the land."

The ministering brethren present, were, L. Osler, A. Sherwin, S. I. Roney, G. W. Burnham, H. Plummer, L. D. Mansfield, D. I. Robinson, J. P. Farrar, T. M. Preble, I. C. Wellcome, D. T. Taylor, J. M. Orrock, Chase Taylor, M. L. Jackson, C. Cunningham, W. E. Burnham, Wm. Ingham, E. Crowell, Thomas Smith, Dr. N. Smith.

THE CHAPEL—FINANCE AND SHARES.

The chapel is now done. The shares are only partly taken up. I have not pressed the subject, because I was not sure of the entire success of the enterprise. Hence I have only laid the matter before our friends, and let all judge for themselves as to its merits, that they might act voluntarily in the matter. In this way about one hundred and sixty shares have been taken, on which reliance can be made. Several were taken by friends who could not meet their payments, and have recalled them. About $5000 have now been received towards the chapel. In the mean time I have been obliged to get loans, to meet my expenses, to the amount of about $7000, which must be met soon. Our dependence now is on the liberal and generous friends abroad, who may feel it to be a privilege to take stock in the Association.

We can now give some assurance of the character of the property, that could not be given before. The building is *rented* for over *sixteen-hundred dollars*.

The building has cost about three thousand dollars more than was estimated, but the income also exceeds the estimate, so that the property is better, with the excess of expenditure, than the first estimate. We have never promised our friends more than *six per cent.* We have always felt assured that we could do this, and hoped to do more,—and we may—for we shall do the best we can.

A full report of the Trustees will be made in due time to the stockholders.

I have thrown out these items for the purpose of calling the attention of friends to our financial crisis. We have bills to meet of over $3000, by the first of January. There are only two ways to meet them. One, by taking up the shares—of which there are ninety in the market. The other is, by loans of money, on interest, with good security, from $50, to $500, or $1000, as may be convenient for those who may favor us. I am expecting help, so that in the course of three months, I can repay all that may be desired in that time.

Brethren and friends will remember me at this time, and give an immediate response, as I am in very special need, as the responsible financial agent of the Boston Advent Association.

Dec. 11*th*, 1854. JOSHUA V. HIMES.

FOREIGN NEWS.

By the arrival of the steamship *Union*, at New York, we have four days later foreign news.

The besieged and besiegers at last accounts, were resting on their arms, as if to recover new strength for the renewed slaughter expected about the 16th, when another attempt was to be made by the allies to carry the city by storm.

The despatch of troops for the reinforcement of the allies in the Crimea, continues without intermission. Every available steamship had been taken up by the government for that purpose, and it is stated in the *London Times* that the British Government is now paying at the rate of three millions of pounds sterling per annum for the charter of steamers alone, besides furnishing them with fuel.

The *Niagara* and *Arabia* having been taken up by the government, the Cunard Company had issued a notice that no vessel belonging to that line would leave Liverpool until the 9th of December, after which date the communication would be on every alternate Saturday. The Collins line will have their days of sailing changed after the departure of the boat on the 29th of November, to Saturday, in order that the commerce on either side of the Atlantic may be inconvenienced as little as possible. The Cunard boats will therefore alternate every Saturday with the Collins boats, the former for Halifax and Boston, and the latter for New York. The West India and Brazilian line of steamships was also to be temporarily interrupted.

The war office has issued a circular, calling upon all the embodied as well as the disembodied, militia, to give as many volunteers as possible to the regiments of Guards and the line, and to the Royal Marines.

The alarm in England relative to the position of the allied armies in the Crimea seemed to be subsiding, and the reinforcements which had arrived in the Crimea and were constantly arriving, were deemed sufficiently strong to carry out the objects of the campaign successfully.

A winter campaign in the Crimea will evidently take place, and wooden barracks for twenty thousand men have been shipped by the British Government.

A despatch from Balaclava dated Nov. 7th, received via. Vienna, states that reinforcements for the allies were arriving at the rate of a thousand daily, and they were overjoyed at the arrival of these anxiously expected detachments. Both armies had completed their third parallels, which were connected by a trench.

The allies had been obliged to form countermines, the Russians having constructed mines commanding some of their works. The streets of the town had been strongly barricaded.

Russian accounts state that the allies, having received considerable reinforcements on the 6th, 7th, and 8th, made a demonstration against the left flank of the Russians, when the latter retired from the plains to the right bank of the river Tchernaya. 15,000 men of the garrison of Kichenoff had been marched to Odessa, and Prince Paskiewitch had ordered another corps of 20,000 men to the Crimea.

A despatch from Menschikoff, dated Sebastopol, Nov. 12th, states that at that date the bombardment continued. The allies, he says, had not advanced in their operations since the 8th, and were still fortifying their lines in the rear of Balaclava. Gen. Liprandi was wounded in the battle of the 5th.

Further details of the battle of the 5th, called the battle of the Inkermann, had been received by the steamer Telmaque, at Marseilles. They state that the attacking force of the Russians numbered 35,000 men. The English batteries were taken and retaken several times. At noon the Russians made a sortie from Sebastopol against the French position, but were repulsed.

They were also ultimately repulsed in the direction of Inkermann, after a bloody battle, which lasted eight hours. The Russian loss was 9000 killed and wounded. Gen. Canrobert was wounded. The English loss was very great. Generals Cathcart, Strangeway, Gooldie and Torrens were killed, and Generals Browne, Bentinck, Butler and Adams wounded Thirty-six officers were killed, ninety-six wounded and five are missing. Four hundred and forty-two rank file were killed, seventeen hundred and sixty wounded and one hundred and six missing. The Guards alone lost twenty officers. The French had one General killed, and two wounded, fifteen officers killed, and twenty-one wounded.

The Russians, it is said, fired on the wounded, as well as on the detachments sent out on the 7th to bury the dead.

The Russians were pouring in in large masses from the north, and reinforcements were required.

The French accounts state that everything was prepared for the assault, but that the allies had postponed the attack until the arrival of their reinforcements.

Prince Napoleon had left the camp, owing to the state of his health.

The duke of Cambridge had been slightly wounded.

Lord Palmerston had arrived at Paris, and had daily interviews with the Emperor Louis Napoleon.

Lord Dudley Stuart died at Stockholm November 7th.

A despatch from Hamburg states that a Russian squadron of 14 war steamers had made a reconnoisance as far as Dagoe Sound without meeting any of the allied ships of war. The main body of the British fleet was still at Kiel.

We have not got an official, or even a full, account of the bloody battle of the 5th, called the Battle of Inkermann. The latest particulars are given in the despatches. The *Journal de Constantinople* gives the following account:

"Early on the morning of the 5th, a Russian army, about 40,000 strong, of whom 30,000 men consisted of reinforcements which arrived on the preceeding evening, under the command of General Danenburg and the Grand Dukes Michael and Alexander, profiting by an intense fog, marched upon Inkermann to the extreme limit of the English army, and attacked them vigorously.

"General Cathcart assembled about 8,000 men, whom he opposed to the Russians, and for more than two hours this handful of brave soldiers had been struggling with the most heroic intrepidity against an army so superior in numbers, when the French troops arrived in all haste, and joining themselves to the English with an admirable spirit of fraternization, opposed to the enemy a body of about 3,000 men, who charged the Russian masses one against five, and repulsed them with the most irresistable impetuosity.

"The Monet brigade arrived soon afterwards, and its arrival completed the rout of the Russians, who retired in disorder about 4 o'clock in the afternoon

"During this engagement, 8,000 men of the garrison of Sebastopol made a sortie, and attacked some companies who supported the French lines, which were not more than 100 metres from the place.

"General de Lourmel went immediately with a few battalions to the assistance of these companies, who sustained the attack with intrepidity, repulsed the Russians, and, forcing them to take flight, pursued them to within 20 paces of the Quarantine Battery. At that point a serious wound forced him to stop, and the Russians were enabled to take refuge in the place.

"In these two affairs the Russians, in killed and wounded, lost the services of more than 10,000 men. The loss of the allied armies amounts to about 3,000 men in killed and wounded."

Digitized by the Center for Adventist Research

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from he friends of the *Herald*.

VISIT TO NORTHERN NEW YORK.

BRO. HIMES:—I left home for this place, Oct. 27th, via. Boston and Springfield, where I arrived the 28th about noon. On my way, I visited the noble edifice erected by the "Boston Advent Association," which being near its completion, will soon be dedicated to the worship of our adorable Lord, Providence permitting, according to notice. It is a building which, although inferior to many other places of worship in point of costliness, and decorations so attractive to the eye, is well calculated to answer the end of so worthy an enterprise, in behalf of the cause of our coming Redeemer. May the chapel be none other than a place where God is worshipped, and where the light shall radiate from the gospel luminary, to the joy of believers, and conversion of many sinners, the few months or years we may continue in this probationary state. May peace and harmony ever be its guests, and no Judas with those whom "we have walked to the house of God in company" there be found to "lift up his heel against" the welfare of Zion. But this perhaps is too much to expect in this imperfect state: "I say unto all, watch," is the language of the Saviour.

After a few hours ride from Boston, I found myself at the residence of brother Currier in Springfield, and was pleasantly entertained, although brother C. was absent. Early the next morning I was on my way to

Albany.—Here I have spent three Sabbaths with the Advent Society who now hold their meetings (on the Sabbath and Thursday evening) in "Rechabite Hall," corner of State and North Pearl streets. I should judge there were some veterans of the cross yet remaining in A. Our meetings have been interesting, and on last Sabbath evening especially, there seemed to be more of the revival spirit in our midst, as a number of penitents wept freely before the Lord, and I trust have resolved to seek and serve Him whom to know is life eternal. I have been cordially entertained in the family of brother Wm. Nichols, and others.

Troy.—At West Troy, I have preached two evenings in a school-room occupied by sister Ayers, also in East Troy two evenings; one at the residence of brother Barringer, and last evening (which closed my labors in this State for the present) in the Wesleyan chapel, furnished through the energetic efforts of sister Lawton. In Troy our meetings have been quite interesting, and believers have been encouraged. Although few, they manifested a desire to have more preaching such as will not scatter souls from, but gather them to Christ. Albany, together with a few places on the banks of the Hudson, up the river, could well support a minister of which they are now destitute. If Adventists intend to maintain a separate interest in the ecclesiastical world, they must be interested in this matter with *some degree of unity* at least. If they are not thus interested, they must expect to dwindle away and finally become extinct as a body. We cannot neglect God's arrangement, especially when it is in our power to do otherwise, and live. There must be a co-operation of minister and people. Some in other places also, are in a degree awake to this subject. Brother Catlin, Barringer, and others, have kindly administered to my necessities.

Waterford.—In this place I preached one evening at the residence of brother Woldorf. A number of friends were in from Lansingburg, (brn. Sayles, Brooks, and others,) who, together with those who were disposed to attend in W., composed a fair audience for a private dwelling. There are some in these places who are interested in the cause of truth and its prosperity, forgetting not that the laborer is worthy of his hire.

Fort Ann.—In this place I preached three evenings. The two societies (Baptist and Methodist,) kindly permitted me to occupy their houses of worship, the former on the first, the latter on the two last. We had an increase of interest and attendance to the last, and have reason to believe that considerable prejudice, that barrier to the circulation of gospel truth, was removed. In short, we had an excellent meeting.

And here let me remark, that I wonder not that the professed churches in many places are so shy of Adventists, when I consider the past extravagance as it relates to the life and views of many professedly identified with them, and perhaps I may say, the present looseness of character manifested by some. While there are some living "epistles known and read of all men," there are too many on the back ground; and it furnishes no excuse for us that other professors are in the same condition. Our *individual* work expressed by Paul as the teaching of God's grace is, "That denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for the blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ."—Titus 2:11–14. May all who profess to understand the preciousness of the gospel, arise and let their light shine in view of the "day of the Lord" being so very near at hand. If, then, we are buffetted by others, it will not be for our faults, but for Christ's sake. I was kindly received by our friends, Burnall, George W. Miller, (son of Father Miller, who resides in this place,) and others.

Low Hampton.—In this place I preached one Sabbath to good audiences. We had a pleasant, and I trust a profitable meeting. Here brother Bosworth has broken to the church the "bread of life," for a number of years, and God, we have reason to believe has blessed his labors in the strengthening of believers, and conversion of sinners. Here also, for the first time, I had a pleasant interview, and formed a short acquaintance with brother Buckley, who has labored with zeal, preaching "the everlasting gospel" in days past, but now curtailed from this work by disease in a great measuse. He is about leaving for the West: may the blessing of God attend him and family, together with the means he may use for his recovery. I visited the burying ground in which repose the remains of the departed brother Miller and his wife, (as it is well known that in this town was their late residence) where, upon his monument the "old man eloquent," seems yet to discourse to the passers by upon the end of the world. "At the time appointed the end shall be," also, "Blessed is he that waiteth and cometh to the 1335 days," besides other appropriate and significant language, receive the attention of visitors as they gaze upon the beautiful white marble, so emblematic of purity.

In visiting Low Hampton for the first time—reading portions of his life in connection, and contrasting the present with the past, one can scarcely avoid the feelings of solemnity which so naturally creep over the mind, and almost wish himself back in former days when with vigor of mind the "sword of the Spirit" was wielded so mightily to the slaying and making alive of so many sinners. But the cause of the Christian is *onward*; and how necessary to rightly improve the golden moments as they pass. In this place I was welcomed to the cottages of a number of the faithful.

Since entering upon this tour, the *election* has been quite an absorbing theme with the inhabitants of the "Empire State." It is well known that there are many political parties in this State, consequently, quite a number of candidates in the field for the supreme State officer. The result of the election has been shrouded in considerable obscurity, but the fog appears to be dissolving, and the prospect is that the temperance people have achieved a victory in electing "Clark" to govern the State for the ensuing two year. Says the *New York Herald* of last Saturday, "According to our returns, Mr. Clark leads Mr. Seymour (Anti-temperance candidate) 292 votes. The race heretofore has been exciting—it has now become intensely so. The candidates seem so close together that one might, to borrow an expression from the vocabulary of the race-course, 'cover them with a blanket.' Before they reach the winning-post, however, Seymour may pass his opponent; but the chances are decidedly against him—the odds are in favor of Clark." The friends of reform will be pleased to learn, that provided the temperance men are foiled in their attempt to elect a governor, they have in prospect a two-thirds vote in the legislature in favor of a suitable Temperance Bill that may be introduced, which renders the action of the governor nugatory. Yours in the gospel,

J. P. FARRAR.

Albany, N. Y., Nov. 22d, 1854.

THE PRECIOUSNESS OF CHRIST.

CHRIST is a precious stone, a tried stone,—a stone of trial more precious than silver or gold—the pearl of great price—and the desire, as the prophet says, "of all nations,"—and more to be desired than anything of an earthly nature—precious in regard to his royal descent—precious as the babe of Bethlehem—esteemed so by the heavenly hosts, so precious that they left heaven and came to earth, praising God, saying, "Glory to God in the highest, and on earth peace, good will toward men"—precious in regard to the divinity of his person—precious in regard to his Mediatorial office—precious in regard to the gifts he bestows upon men—precious in regard to his wisdom—more so than Solomon, greater than Jonah, and fairer than the children of men—yea, he is the chiefest among ten thousand, and the one altogether lovely—the first begotten of the Father, and the first born from the dead—precious as possessing all the fullness of the Godhead bodily—in short, all moral excellency, divine and human, created and uncreated, centre in him—precious to God the Father, his beloved Son in whom he is well-pleased—his elect in whom he delighteth—to be sure, the seed of a woman, but begotten by the Holy Ghost. Precious to angels—whose voice John heard round about the throne, numbering ten thousand times ten thousand, and thousands of thousands, saying with a loud voiec, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing"—so precious to them that eternity will be none too long to render aspirations of praise and adoration to him that sitteth upon the throne, and unto the Lamb—it will be their eternal song—and it is written: "to you that believe" he is precious—esteemed indeed by the world as a root out of dry ground, without form or comeliness—but how precious his atoning blood and meritorious righteousness to the guilty, self-condemned sinner, sitting at his feet pardoned—and showers of blessings resting upon him—for his sake in the ardor of his love, he could lay down his life—how precious such a fountain for cleansing—how precious the existence of such an one whose arm is Almighty to save poor despised soldiers in the spiritual warfare—how precious his words—how sweet—sweeter than the honey, or the honey comb—how precious the light of his countenance, beaming with love to the desponding soul—how precious that salvation he imparts—and how precious the price he paid for it, not corruptible things such as silver and gold, but his own precious blood—precious in the estimation of God the Father—precious in the estimation of angels—precious in the estimation of the four living beings; (Rev, 5:14), and of the four and twenty elders—and is he precious to you, dear reader? Diamonds and pearls, and all the precious stones in the universe bear no comparison to this tried stone, and stone of trial. O that a thoughtless and giddy generation of men would learn his preciousness, and their moral vision be so changed that they could behold the beauty of his character, and appreciate his worth, so that they could in the warmth and ardor of God's love, recommend him to others, as the one altogether lovely and precious. Then all enmity to his personal appearing would cease—it would be the joy and rejoicing of their hearts—yea, they would respond in harmony with the Spirit and the Bride in the language of John: "Come, Lord Jesus, come quickly—to which they could heartily offer their Amen.

What say you, my brethren in Christ; can you not corroborate by your testimony the above declaration to be true, and add your Amen?—if so, recommend him to lost and sinful men. Recommend him to believers weak in faith, as a wonderful Saviour, a sure Redeemer, abundantly able to deliver them from all the malice of hell, or power of devils, or death itself. Recommend him as precious, as gracious, as lovely, as beautiful, as compassionate, as willing, as ready to save all that come to God through him. Recommend with all the ability that you are master of, and then the half will not be told on account of the poverty of language. When we attempt to describe his excellencies, we feel our weakness, and are more than half inclined to wish that we had angelic powers of mind and thought to enable us to approximate a moity towards the reality; for it seems that if his divine excellencies could be set forth—if there was language capable of doing it—the most vile and abandoned sinners, those that have manifested the most bitter hatred, would fall before him, and be ravished by his charms, and captivated by his glory. If so precious when seen only with an eye of faith, what will it be when faith is lost in actual vision? An inspired apostle seems to feel the want of language to express this, and simply says, "a far more exceeding and eternal weight of glory." Here I leave the subject, hoping to share in that glory, and believing it will soon be realized by the millions that have gone down to their graves with Christ's armor on, together with those that likewise are found at their posts, waiting.

I wish to say through the *Herald* to brother Chapman, that on his return East, we earnestly desire him to visit Homer with the calculation of spending some time with us. J. L. CLAPP.

Homer, N. Y., Nov. 25th, 1854

Letter from Daniel Campbell.

BRO. HIMES:—I am still in the field. I left home about the 13th of October, and spent the first evening with brother Lawrence and family; and the next at the Bordan neighborhood. I preached to an attentive audience. On the Sabbath following, I preached in Westminster, at 11 A.M., also at the Methodist Chapel at 3 P.M., to large congregations, on the blessed hope; and in the evening, at the Advent Church. On the next evening, I was at Deacon Beemer's, and the following one, at brother Laban Crandal's, and then at brother W. Willard's neighborhood, and at brother James'; also at Nelson, near Cunningsville, and on the following Sabbath at the Barnes neighborhood. I preached at our beloved brother David Barne's, and had a good time in preaching to the people. On the evening of the above day, I preached at brother W. Campbell's; also called on Father Griggs, two miles east of Oaknelle. I preached on my return, at their school-house. I generally have good times at the above neighborhood. Brother Griggs has lost his excellent wife. She was of the Christian Order, and a mother in Israel. She loved to hear the Advent preachers. I spent the following Sabbath in Toronto and preached once. In the evening I heard Dr. Piper preach a very good discourse. I have been informed that he gives prominence to the personal coming of our Lord, and the regeneration at his coming. I also preached at brother Pearce's house, and had a good time.

We need some help in this region to hold a conference; cannot you come. I am sure you would have a very large hearing, and by spending two or three weeks it would tell on the cause while time lasts. If it is in your power come. Your brother in hope. DANIEL CAMPBELL.

Letter from Sister N. Wood.

BRO. HIMES:—Deacon J. Smith's response to Elder J. Cole's proposal, and his proposal also, meets my wishes. He says, "Who will begin?" I will. However, I hope the one hundred and ninety-nine, have got the start of me. It is self-evident, that "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." I should think truly a faith that will not produce five dollars, in the midst of health and plenty for such an object, had better be dropped and a better, living one sought, that will "work by love"—unfeigned love to all them that love the Lord Jesus Christ in sincerity and truth.

NANCY WOOD.

Westminster, Mass., Nov. 16th, 1854.

SIEGE OPERATIONS.

THE nature of the works undertaken by a besieging army, and the means of offence and resistance exerted in the siege of a fortified place, are probably not so well understood by the public as they would be if sieges were every-day affairs. The operations against Sebastopol having drawn attention to this subject, an explanation of some of the more important engineering operations of a siege may not be without interest.

In a regular siege, every part of the fortress or fortified place ought, if possible, to be invested at the outset, and the communications of the enemy cut off, so as to prevent the ingress of supplies, which would enable the besieged to prolong their resistance. Starving out the garrison was formerly one of the most potent means of obtaining possession of a place, but in our day besieging armies rely more upon the weight of their batteries and the skill and success of their engineering operations, the cutting off of supplies being regarded as of secondary importance. In the siege of Sebastopol, which now excites so much interest, the communications of the Russians are open, ample supplies can be obtained, and the garrison relieved at will; but the heavy fire of the allies has undoubtedly greatly distressed the Russians.

Having strongly posted the main body of their army in a position where it cannot be annoyed by the guns of the besieged fortress, the first movement of the besiegers is to ascertain the weakest part of the works of the enemy. A thoroughly fortified place ought to be able to bring a gun to bear upon every foot of ground where an enemy would be likely to effect a logdgment. The first object of the besiegers is to silence as many of these guns as possible and to make a breach in the walls to admit of an assault. Having ascertained the weakest portion of the fortress, the besiegers

Digitized by the Center for Adventist Research

proceed to open trenches for batteries at a distance of from five to nine hundred paces from the walls of the fortress. These trenches are usually three feet deep and from nine to twelve feet wide, and generally run parallel with the outlines of the fortress, hence, they are called *parallels*. They are dug in the night by the "pioneers," who are liable to be interrupted by sorties and are guarded by a detachment of troops. The pioneers carry with them to the place of their labors, besides their spades and picks, a large number of facines, or gabions. The former are bundles of fagots, and the latter are wicker baskets which are filled with earth, and which serve in some degree to protect the sappers from any random shots of the enemy, as well as for a foundation for their breastworks. These facines and gabions are placed on the side of the trench towards the enemy and the earth is heaped over them, thus forming breastworks to shelter the gunners from the fire of the enemy. To these trenches the heavy guns are transported, embrasures being made through the breastworks after the guns are mounted and ready for service.

Having established the first parallel, and perhaps silenced some of the guns of the fortress, the besiegers proceed to open a second and a third parallel, each nearer to the fortress than the other, thus gradually encircling the place as in the folds of a huge anaconda, causing it to be

"Girdled with a waist of iron,
And hemmed about with grim destruction."

These parallels are connected by ditches. By means of these works the besiegers are in a great measure protected from the fire of the besieged place; and unless their works are interrupted by sallies, and their guns captured and spiked, they can inflict a serious injury upon the fortress without being greatly exposed to the enemy's fire. It is said that this mode of approaching a fortress was first made use of in 1763, at the siege of Maestricht. Cannon were first used in a siege at Cressy in 1346, and at Calais in 1347. The largest cannon then known in Europe was used by the Turks at the siege of Candia in 1667.

Having brought these parallells as near to the besieged place as prudence will admit, an attempt is made to effect a breach in the walls through which to make an assault. Here it may be remarked that the batteries of the besiegers are of three kinds, *breaching* batteries, *ricochet* batteries, and *mortar* batteries. The first are brought to bear directly upon the walls, which the gunners endeavor to batter down by point blank shots. Some of these batteries are erected *en echarpe*, or at an angle with the main batteries, in order to batter the breach obliquely. The guns of some are adapted to firing red hot shot, which set fire to anything inflammable upon which they lodge. The *ricochet* batteries are intended to command the enemy's line, so that the balls roll along the whole length of the rampart, rendering it insecure. The first experiment in this mode of firing is said to have been made at the siege of Philipsburg in 1734. The mortar batteries are adapted to the work of throwing shells into the besieged place. They differ but little from the breaching batteries, except that they have no embrasures, the elevation of the mortar being sufficient to carry the shells clear of the parapet. It is said that bombs were first invented at Venlo, in 1495, but according to some authorities near a century after. They came into general use about the year 1634. The mortar and the *ricochet* batteries require great skill and precision on the part of the gunners in order to make them effective. It is stated that in the siege of Sebastopol the allies were much annoyed by the well directed fire from the guns of the city, until the *francs tireurs*—the sharpshooters of the French army—picked off the best of the Russian gunners. The fire of the Russian batteries became afterwards more uncertain.

From the last parallel—that nearest to the fortress—mines are sometimes extended to aid in the work of laying the defences of the besieged place in ruins. These mine are subterranean passages, which are sometimes directed with such precision by the engineers that they terminate directly under the walls or outer defences of the fortress; under these a heavy charge of gunpowder is placed, which is exploded and sometimes with tremendous effect. The work upon these passages is usually conducted with great secresy; for if the approach of a mine is suspected by the besieged, a countermine may be exploded which will involve the sappers of the besieging army in almost certain destruction.

These countermines are generally constructed under the covered way of the fortress—and here we will state that fortifications usually consist of a wall or *rampart*, outside of which is a ditch or *fosse*, beyond and parallel with which is a low breastwork which sinks to the level of the field with a gentle declivity, and is called a *glacis*. The space within this breastwork and between it and the ditch is called the *covered way*. Sometimes the glacis and covered way are called the *counterscarp*. It is under this covered way that a countermine is usually excavated. Branches of this countermine are sometimes extended under the glacis to afford means for listening and finding out the enemy's subterraneous movements. When a mine is discovered approaching the glacis, a charge of gunpowder sufficiently powerful to shake the earth is exploded under the glacis, and as near to the enemy's mine as possible. The weight of the superincumbent earth of the glacis generally prevents the explosion from being perceptible upon the surface, while it shakes the ground all around and destroys the hostile mines. Not unfrequently in excavating a mine the sappers come suddenly upon the enemy's countermine, and then there is no alternative but to fight. In view of this contingency the sappers are usually well armed. The Russians made great use of mines and other engineering operations in besieging the strongholds of the Turks in the war of 1828–9, as more recently at the siege of Silistria. We do not learn that mining operations have been attempted at Sebastopol, the nature of the ground probably not permitting of this mode of approach.

Having effected a practicable breach in the walls, an attempt is made to carry the place by storm. A breach is considered *practicable* when it will admit the entrance of fourteen men marching abreast. The assault upon a fortress, if strongly garrisoned, is usually attended with a great sacrifice of human life, and ought only to be attempted when the force of the besiegers is numerically largely in excess of that of the garrison. In the bombardment of a place the besiegers have greatly the advantage of the garrison, as they can concentrate their whole fire upon any particular point. In storming, however, the position of the contending parties is reversed, the besieged being in a measure sheltered, and having it in their power, unless their guns are silenced, to direct their whole fire upon the advancing column of the enemy. Sometimes a place consists of a series of detached forts, in which case they must be taken successively, often involving a great sacrifice of life. Sebastopol is thus fortified, and, looking at the plan of its defences, the difficulties which the allies will have to encounter before becoming masters of the place, seem almost insurmountable.

We have thus given our readers what we trust will be found an intelligible explanation of siege operations. The offensive works afford an opportunity for the display of the highest engineering skill, and the defence requires the exercise of much patience and endurance, as well as bravery. A siege is often protracted for weeks and months, and sometimes for years. The memorable siege of Troy occupied ten years, and Herodotus says that Azoth was besieged by Psammetichus the powerful, for twenty-nine years. Modern science has so multiplied the means of offence and defence that the duration of sieges is now materially shortened. Acre was besieged by Bonaparte for sixty days, when the siege was raised. Bergos was besieged for five weeks in 1812. Silistria was invested by the Russians for nine months in 1828–9, before it was captured. This was an unusually long siege, however, and was broken by an intermission while the besiegers were in winter quarters. With the terrible engines of destruction—the guns of large calibre and extended range recently brought into use—a siege ought to be terminated within a few weeks either by the destruction of the fortified place or by the exhaustion of the material of the besiegers; for it should be remembered that with large guns the weight of the charges is increased, and to the same extent the difficulties of transportation and of supplying munitions. Siege operations concentrate as it were all the horrors of war. The besiegers are constantly exposed to the heat or inclemency of the weather, and their labors are continuous and exhausting. Within the beleagued citadel, hunger and thirst add to the horrors of a place

"Where sighs and groans, and shrieks that rend
the air,
Are made, not marked; where violent sorrow seems
A modern ecstacy; the dead man's knell
Is there scarce asked, for who; and good men's
lives
Expire before the flowers in their cups,
Dying, or ere they sicken."

A terrible commentary on human progress and modern civilization, indeed, are the siege operations of the present day! Boston Journal.

VANITY OF WEALTH.—Who would not be covetous, and with reason, if health could be purchased with gold! who would not be ambitious, if it were at the command of power or restored by honor! But alas! a white staff will not help gouty feet to walk better than a common cane; nor a blue ribbon bind up a wound so well as a fillet; the glitter of gold or of diamonds will but hurt sore eyes instead of curing them; and an aching head will be no more eased by wearing a crown than a common nightcap.

BENEFITS OF ADVERSITY.—A smooth sea never made a skilful mariner, neither does uninterrupted prosperity and success qualify for usefulness and happiness. The storms of adversity, like the storms of the ocean, arouse the faculties, excite the invention, prudence, skill and fortitude of the voyager. The martyrs of ancient times, in bracing their minds to outward calamity, acquired a loftiness of purpose, a moral heroism, worth a life of softness and security.

THE just, though they hate evil, give men a patient hearing; hoping that they will show proof that they are not evil. Sir P. Sidney.

THE man who pauses on his honesty,
Wants little of the villain. Martyn.

Obituary.



'I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—JOHN 11: 25, 26.

DIED, in Richford, Vt., Nov. 24th, 1854, sister CLEORA BLAISDELL, aged 53. Sister Blaisdell gave her heart to the Saviour in early life, and united with the Congregational church. In 1842, she became a believer in the speedy coming of Christ. Amid all the changing scenes through which we have been called to pass since that period, her hope has thrown its golden light over the future—her eye has been fixed on the land of promise, and she sighed for the day to come when her absent Lord should appear, and call for his pure and spotless bride. Like Enoch of old, she walked with God, and enjoyed the assurance that her ways pleased him. Her health had been poor for years—and a few weeks previous to her death, she was afflicted with dysentery, from which she never recovered. During her sickness, her soul was filled with peace, her loins were girt about with truth, her lamp was trimmed and burning. She was ready to depart and be with Christ, which was far better. She was often heard to repeat the following lines.

"O the transporting rapturous scene,
That rises to my sight!
Sweet fields arrayed in living green,
And rivers of delight.

No chilling winds or poisonous breath,
Can reach that healthful shore!
Sickness and sorrow, pain and death,
Are felt and feared no more."

Her funeral was attended on the Sabbath following her death, by a large and attentive audience; and her remains were interred in the village graveyard, to await the summons of the Son of God. Brother Blaisdell, who has long been a lover of the coming of Christ, and a tried and consistent friend of the cause, is left with four children to mourn the loss of the departed. He bows with submission to the chastening of his Father, and the language of his heart is the same as that which fell from the lips of his suffering Redeemer, "Not my will, but thine be done." That the Lord may sustain him, and finally gather him to the land of the redeemed, where there shall be no tears, nor sorrow, nor crying, nor death, the former things having passed away, is the prayer of his friend,

C. G.

DIED, in East Boston, Nov. 22d, 1854, WM. H. KENNEDY, only child of brother and sister John Kennedy, aged 7 years, 10 months, and 25 days. Thus has a flower been cut down in its full bloom. Little Willie was tenderly beloved by all who knew him, especially by his parents, who weep his departure, but still "sorrow not, even as others, who have no hope." His sickness was short, and his death sudden, and unexpected, until almost the hour of his departure. He was not afraid to die, though it was evident that he knew his end to be near. While he lived, he was remarkable for a quick understanding, and especially in things relating to God and religion, and died, with the name of "mother, dear mother," on his lips, calmly departing to a sweet repose on the Saviour's bosom. The grave will not hold his tiny form long, not long will he be "absent from the body." The slumbering dust, re-invigorated with everlasting life, shall speedily be tenanted again by the happy spirit, and he will meet his parents in the new heavens and earth, and dwell with the Saviour, where there is no more death, and where friends, parents, and children, are never parted. Meanwhile, his parents feel to say:—

"Sleep on, sweet child, and take thy rest!
Thy parents mourn, but thou art blest!
God calls thee home,—he thinks it best."

RELIGIOUS READING,

OF THE BEST DESCRIPTION.

The various Books, written and published, by the truly eloquent and learned Scotch Divine, the present minister of Crown Court London, Rev. John Cumming, D. D., are attracting wide-spread attention, and are being perused by hundreds of thousands of admiring readers, on both sides of the Atlantic. For simplicity and elegancy of diction, and holy fervor, we doubt if they are excelled by any writer, living or dead. Their influence, whoever and by whomsoever read, can be only good. No Christian's Library is complete, if destitute of these books. Their titles are as follows:

Benedictions, or the Blessed Life.
Voices of the Day.
Voices of the Night
Voices of the Dead.
The Church Before the Flood.
The Tent and the Altar.
Scripture Readings on Genesis.
Romanism and Tractareanism.

To be followed by Readings on Exodus and Leviticus. And by the New Testament Readings at convenient intervals.

The religious community, particularly the religious press, has spoken in high terms of commendation of these excellent works, as follows:

Thousands will thank Jewett & Co. for putting this series of volumes within their reach. Would that the whole community were reaping the benefit they are fitted to impart.
Christian Mirror, Portland, Me.

The choicest and richest illustrations of sacred truths are here found grouped together in the most interesting and attractive form.
The Wesleyan, Syracuse, N. Y.

It it difficult to say whether this and the author's other works are more distinguished for splendor of diction, elevation of thought, or depth of evangelical and devout feeling. They are adapted to be universally popular and useful. Albany Argus.

Elevated in thought, attractive in style, and devotional in tone, these volumes must command attention, and will become favorites with the Christian reading community.
The Presbyterian, Philadelphia.

As a writer he is prolific, and his books have an immense sale. His style is clear and unaffected, and his pages breathe a spirit of warm evangelical piety. Vermont Chronicle.

It will do the heart and head good to read Dr Cumming's writings. They will have an extensive circulation, and cheer many a pilgrim on his way to heaven. Canada Christian Advocate.

There is a freshness, and beauty, and spirituality about all Dr. Cumming's productions that we have met with, which cannot fail to give them favor with the man of taste, as well as the true Christian.
Puritan Recorder, Boston.

Jewett & Co., publish nothing but works of the most admirable character. In these volumes, by the Rev. Dr. Cumming, they have supplied a want which the religious world has long felt.
Schenectady Reporter.

We know few books so enriched with thought and so pervaded with genial Christian feeling as those of Dr. Cumming.
Lutheran Observer, Baltimore.

In noticing the first volume of the series of which these beautiful volumes form a par, we have already expressed our very high estimate of Dr. Cumming and of his works.
Congregationalist, Boston.

These volumes of the reprint of Dr. Cumming's works will be received with great satisfaction by all who are familiar with his ripe genius and high Christian culture. Evening Traveller, Boston.

All of Dr. Cumming's writings are eloquent, soul-stirring, stimulating, pregnant with admirable suggestions, and filled with profitable instruction. Zion's Herald, Boston.

The works of Dr. Cumming breathe a most heavenly spirit. No one can read them without feeling himself elevated and incited to new duties and a higher state of Christian feeling.
Mass. Life Boat.

If Dr. Cumming can preach as he can write, there is no cause for wonder that he draws crowds of admiring hearers.
Salem Observer.

Published by JOHN P. JEWETT & CO., Boston, JEWETT, PROCTOR & WORTHINGTON, Cleveland, Ohio.
And for sale by all Booksellers. 3m Sept. 9.



AYER'S PILLS.

A NEW and singularly successful remedy for the cure of all Bilious diseases—Costivness, Indigestion, Jaundice, Dropsy, Rheumatism, Fevers, Gout, Humors, Nervousness, Irritability, Inflamations, Headache, Pains in the Breast, Side, Back, and Limbs, Female Complaints, &c., &c. Indeed, very few are the diseases in which a Purgative Medicine is not more or less required, and much sickness and suffering might be prevented, if a harmless but effectual Cathartic were more freely used. No person can feel well while a costive habit of body prevails; besides it soon generates serious and often fatal diseases, which might have been avoided by the timely and judicious use of a good purgative. This is alike true of Colds, Feverish symptoms, and Bilious derangements. They all tend to become or produce the deep-seated and formidable distempers which load the hearses all over the land. Hence a reliable family physic is of the first importance to the public health, and this Pill has been perfected with consummate skill to meet that demand. An extensive trial of its virtues by Physicians, Professors, and Patients, has shown results surpassing any thing hitherto known of any medicine. Cures have been effected beyond belief, were they not substantiated by persons of such exalted position and character as to forbid the suspicion of untruth.

Among the eminent gentlemen to whom we are allowed to refer for these facts, are

PROF. VALENTINE MOTT, the distinguished Surgeon, of New York City.

DOCT. A. A HAYES, Practical Chemist of the Port of Boston, and Geologist for the State of Massachusetts.

IRA L. MOORE, M.D., an eminent Surgeon and Pphsician, of the City of Lowell, who has long used them in his extensive practice.

H. C. SOUTHWICK, Esq., one of the first merchants in New York City.

C. A. DAVIS, M.D., Sup't and Surgeon of the United States Marine Hospital, at Chelsea, Mass.

Did space permit, we could give many hundred such names, from all parts where the Pills have been used, but evidence even more convincing than the certificates of these eminent public men is shown in their effects upon trial.

These Pills, the result of long investigation and study, are offered to the public as the best and most complete which the present state of medical science can afford. They are compounded not of the drugs themselves, but of the medicinal virtues only of Vegetable remedies, extracted by chemical process in a state of purity, and combined together in such a manner as to insure the best results. This system of composition for medicines has been found in the Cherry Pectoral and Pills both, to produce a more efficient remedy than had hitherto been obtained by any process. The reason is perfectly obvious: while by the old mode of composition, every medicine is burdened with more or less of acrimonious and injurious qualities, by this each individual virtue only that is desired for the curative effect is present. All the inert and obnoxious qualities of each substance employed are left behind, the curative virtues only being retained. Hence it is self-evident the effects should prove as they have proved more purely remedial, and the Pills a surer, more powerful antidote to disease than any other medicine known to the world.

As it is frequently expedient that my medicine should be taken under the counsel of an attending Physician, and as he could not properly judge of a remedy without knowing its composition, I have supplied the accurate Formulæ by which both my Pectoral and Pills are made to the whole body of Practitioners in the United States and British American Provinces. If however there should be any one who has not received them, they will be promptly forwarded by mail to his address.

Of all the Patent Medicines that are offered, how few would be taken if their composition was known! Their life consists in their mystery. I have no mysteries.

The composition of my preparations is laid open to all men, and all who are competent to judge on the subject freely acknowledge their convictions of their intrinsic merits. The Cherry Pectoral was pronounced by scientific men to be a wonderful medicine before its effects were known. Many eminent Physicians have declared the same thing of my Pills, and even more confidently, and are willing to certify that their anticipations were more than realized by their effects upon trial.

They operate by their powerful influence on the internal viscera to purify the blood and stimulate it into healthy action—remove the obstructions of the stomach, bowels, liver, and other organs of the body, restoring their irregular action to health, and by correcting, wherever they exist, such derangements as are the first origin of disease.

Being sugar-wrapped they are pleasant to take, and being purely vegetable, no harm can arise from their use in any quantity.

For minute directions, see the wrapper on the Box.

Prepared by JAMES C. AYER, Practical and Analytical Chemist, Lowell, Mass. Price, 25 cents per box; five boxes for $1.

Sold by J. BARNET, Boston, Mass. and by all Druggist everywhere. 1y51-6m.

Digitized by the Center for Adventist Research

Contents of this No.

MISCELLANEOUS.
On Mesmerism 393
The Glory of Lebanon 393
A Hymn 394
John's Decrease and his Lord's Increase 394
A hint for Tempted Believers 395
Catholic Ceremonies in Havana 395
Christ's Agony 365
Verbena 395
EDITORIAL.
Prophecy of Isaiah 396
Abrahamic Inheritance 396
Dedication 397
The Chapel 397
Foreign News 397
New Works 400
CORRESPONDENCE.
Visit to Northern New York 398
The Preciousness of Christ . 398
Letter from D. Campbell ... 398
Siege Operations. 398
Letter from N. Wood 399
OBITUARY.
G. Blaisdell 399
M. H. Kennedy 399

ADVENT HERALD.

BOSTON, DECEMBER 16, 1854.

PROPOSITION OF ELDER J. COLE,

To be one of twenty to raise one thousand dollars to aid me in my missionary labors, and the Herald.

Jonathan Cole	$50.
S. F.	50.
John Smith	50.
L. H. Smith	50.
S. Foster	50.

PROPOSITION OF INDIVIDUALS,

To be one of two hundred to raise one thousand dollars for the Office.

Mrs. S. Mann	$5.00	*Paid.*
E. Clark	5.00	"
A Subscriber	5.00	"
A Subscriber	5.00	"
S. Foster	5.00	"
L. Edwards	5.00	"
Nancy Wood	5.00	"
S. D. Silliman	5.00	"
Hannah McDuffee	5.00	"
Mary Stratton	5.00	"
H. F. Schotts	5.00	"

Proposition of a True Friend.

Bro. Himes:—I was very glad to read in the *Herald*, that some were stirred up to do something to help forward the cause of truth. Perhaps some who are not able to give five nor fifty may be able by a little sacrifice to give one dollar. Let us see how many will respond. A True Friend.

Enclosed, was one dollar.

THE A. S. A. M. SOCIETY.

Rec'd and Cr. to A. Pearce, Treasurer.

S. Foster ..... $5,00.

Advertising.—We have devoted only a small portion of the *Herald*, hitherto, to advertisments. But as the increased cost of paper on which we print amounts to several hundred dollars per year, we have determined to devote a page to advertisments which will meet a part of this extra cost on paper.

Rates of Advertising, established by the Boston weekly Religious Newspapers, 1854, are as follows:

Half square or under, one insertion, . . . 75
" " each continued insertion. 25
One square, one insertion, ... 1 00
" each continued insertion, . . 50

Discount to those who advertise within one year, at the above rates, to the amount of—

$25, ... 5 per cent.
50, ... 10 "
75, ... 15 "
100, ... 50 "

One square standing unchanged one year, $16 00
" " " six months, 10 00
" " " three months, 6 00
Half square " " one year, 10 00
" " " six months, 6 00
" " " three months, 3 50

We solicit advertisments from our numerous friends on subjects, and business that may be of a character consistent with our principles and objects. Our circulation is about 3700, to every state in the Union, England, Ireland, and Scotland, the Canada's East and West, Nova Scotia and New Brunswick. J. V. Himes.

Boston, Nov. 25th, 1854.

Eldel J. M. Orrock spent last Lord's day with us, and gave three interesting discourses. The new chapel was well filled, with intelligent and interested audiences. A good beginning was made, for the first day of worship in our new place. From what we can learn, a good impression was made, which will tell upon our future intersts.

Elder Osler, of Salem, will supply my place next Lord's day, and then I shall supply. We hope to see a gathering of souls to Christ. We crave an interest in the prayers of our brethren.

New Subscribers.

Bro. Gates, of Lory's Creek, Pa., says: "I send you a list of good subscribers, from my new circuit. A visit from you of a month, would add greatly to the list."

Thank brother Gates, for his liberal list. He sends us eleven. Let others go and do likewise. As to the visit, I shall be most happy to make it, if the door should be opened for me to loave home, at the time desired. We wish him every blessing in his new field of laber.

New Works.

"First Report of the Massachusetts Conference of Advent Churches, holden at Lawrence, August 9th and 10th, 1853."

We have just issued a second edition of this valuable report—$3. per 100.

"The Christian Sabbath—*The First Day of the Week.*"

This is a small tract we have just published, showing the uniform custom of the Church in the apostolic age, respecting the observances of the Christian Sabbath. Price, $1. per 100.

"Counsels to Young Disciples."

This is a little tract of eight pages, just published at this office, at $1. per 100.

"Churches, Church Order, Creeds," &c.

The articles which were published some months since, under this head, in the *Herald*, we have now issued in pamphlet form—at this office. Price, $3, per hundred.

Bro. Litch's New Work, is now out. It is entitled "Messiah's Throne, and Millennial Glory."

The contents of the work have been published already in our first notice.

We have been so engaged since we received it from the press, that we have not yet given it a thorough examination, which we hope to do, and give a notice next week.

Price $1 00. We will send to the address of any post-office, free for $1 00. Orders solicited.

Money Notice.

Money from the far West and South is received with much caution in Boston. The banks will not take it at all, and the brokers charge us from 10 to 25 and even 50 cents discount on a dollar. Our agents and subscribers will take a little pains either to get eastern bills, which are in circulation among them; or, where they send only $1, $2 or $3, they can get gold dollars, which will come safe.

Elder N. Billings.—We shall keep your appointments two weeks ahead, so that all may have the latest, and timely notice of your meetings. We will give a longer time if you desire.

Dedication Sermon.—We have a few copies of the *Herald*, containing this discourse, which we can mail, or send by express to any who may wish. $3. per 100.

To Correspondents.

C. Green—Did we know when that period commenced, we should know its termination. We are unable to speak to that point.

Conference Notice.

The semi-annual Conference of Adventists will hold its fourth Session, at Paynes Point, Ogle county, Ill. (Providence permiting), commencing on Friday, the 29th of Dec. next, and hold over the following Sabbath. It is expected that brethren S. Chapman, J. Cummings, G. W. Mitchell, Henry Janes, and others, will be present to preach the word. We hope to see a full representation from Ogle, Winnebago, Stevenson and De. Kalb counties and also from other sections of the West. Lets us rally once more dear brethren and sisters, in this time of trial and darkness, in the name of our soon coming King, and come together for the worship of God; praying that his blessing may rest upon us, and love and harmony and union prevail. Homes will be provided for all who come.

In behalf of the Board.
N. W. Spencer. *Secretary.*

Clinton, Nov. 24th, 1854.

Mines and Countermines.—In the article on "Siege Operations," in another column, is a description of the method of assault and defence by means of mines and countermines, and it is stated that we had heard nothing of any mining operations in the siege of Sebastopol. The last arrival, however, brought the following extract of a letter from Balaclava, dated Nov. 1st, from which it would appear that these formidable offensive operations have been actually resorted to. We had supposed that the nature of the ground on the heights about Sebastopol would not permit of mining:

"The French in working at a covered way, with a view to mining the Flag-staff Mount, this morning discovered a strong Russian mine within a few feet of the parapet of their breaching battery. It was nearly twelve feet below the surface of the earth, in the form of the letter T, and contained about 18 cwt. of powder. Of course, the instant the discovery was made, the French made a countermine and removed the powder. This mine has made our allies more cautious in their approaches, for it is evident the enemy is on the alert, and sees the formidable use to which the breaching battery is about to be put. As yet, we have not the least reason to suppose that they suspect the existence of the French mine; of course these matters are kept as secret as possible. The next mail will certainly convey decisive news."

BOOKS FOR SALE,

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

	Price.	Postage.
1. *Memoir of William Miller*	$1,00.	,19.
" " " " *gilt*	1,50.	"
2. *Bliss on the Apocalypse*	,60.	,12.
3. *Bliss' Sacred Chronology*	,38.	,08.
4. *Hill's Inheritance of the Saints*, or World to Come	1,00.	,16.
" " " " *gilt*	1,37.	"
5. *Fassett's Discourses on the Jews and Millennium*	,33.	,05.
6. Works by Rev. John Cumming, D.D., minister of the Scottish Church, Crown Court, London. Viz:		
On Romanism	1,00.	,24.
" *the Apocalypse* (1st Series)	,75.	,21.
" " " (2d ")	"	,22.
" " *Seven Churches*	"	,21.
" *Daniel*	"	,20.
" *Genesis*	"	,16.
" *Exodus*	"	,18.
" *Matthew*	"	,19.
" *Mark*	"	,14.
" *Miracles*	"	,19.
" *Parables*	"	"
Benedictions	"	,15.
Church before the Flood	"	,17.
Voices of the Night	"	,13.
" *of the Day*	"	,15.
" *of the Dead*	"	"
Tent and the Altar	"	,16.
Minor Works (1st series)	"	,20.
" " (2d ")	"	,19.
Evidences of Christianity	"	,12.
7. Works of Rev. Horatius Bonar, (Eng.) Viz:		
Story of Grace	,30.	,0[illegible]
Night of Weeping	"	,8.
Morning of Joy	,40.	,01.
Eternal Day	,50.	,15.
8. *Advent Tracts, bound. Vol.* 1	,25.	,70.
" " " " 2	,33,	,07.
9. *Facts on Romanism*	,15.	,03.
10. *The Protestant's Hope of the World's Conversion fallacious*	,10.	,02.
The last two, bound in one vol.	,25.	,06.
11. *The Advent Harp*	,60.	,09.
12. *Hymns of the Harp*	,38.	,06.
13. *Old Sights with New Eyes*	1,00.	,17.

Appointments, &c.

Providence permitting, I will preach at Richford, Vt., Sabbath, Dec. 17th; Montgomery, 19th and 20th; North Fairfield, 22d, and remain over the following Sabbath, (by the kind proposals of Elder A. Merrill); Swanton, 27th; Odletown, C. E., 28th, and 29th; and remain over the following Sabbath; will brother Scutt call for me at the depot at Rouses Point, on the arrival of the first train from Swanton as above dated?
Week-day meetings at 7 o'clock, P.M., or as brethren in charge may think best. N. Billings.

I will preach in Waterloo, C. E., Sunday, Dec. 24th; Knowlton Falls, Sunday, 31st, at 10½ A. M., and in Waterloo at 2 P. M., and in the evening; Lawrenceville, Jan. 1st; Melbourne, (in the school house near brother Deacon Lawrence's) the 2d; Melbourne Village, 6th and Sunday the 7th; Brompton, 10th and 11th; and East Hatley, 13th and Sunday, 14th. Meetings each week day evening will commence at 6 o'clock. J. M. Orrock.

Providence permitting, I will hold a Conference at Hill, N. H., in the Town House, or School House, near the West Meeting house, to commence on Saturday, Dec. 23d, at 10 o'clock A. M. and continue over the Sabbath. On Friday evening the 22d, I will preach at Lake Village. T. M. Preble.

Elder J. M. Orrock, will preach in the Sewell Street Chapel, Salem Mass., on the evenings of 14th and 15th instant, and over the following Sabbath. And I will preach in Boston, in the new Advent Chapel, for brother Himes, Sunday, the 17th. L. Osler.

The Lord willing, I will preach in Waterbury, Vt., the first Sabbath in January. L. D. Thompson.

Elder L. D. Thompson will preach at Sugar Hill, N. H., Dec. 17th, and 24th. I. H. Shipman.

Elder D. T. Taylor, will preach in Keene, N. H., Sunday, Dec. 17th.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

S. Foster—Check for the Interest rec'd.
Joseph Randall—Rec'd by bro. Orrock—all right.
H. Russell—You have paid to 690—81 cents due to Jan. 1.
Josiah Stoughton—We have not rec'd the money you sent; but we now credit you to 711 and J. Lindsey to 708.

DELINQUENTS.

ISAIAH SMITH, of Lockport, N. Y, refuses his paper—so writes the P. M.—owing ..... $5,00.

POST OFFICE ADDRESSES.

Edward Matthews, Middlebury, Summit counnty, Ohio.

HERALD TO THE POOR.

E. Matthews ..... $1,00.
W. Ballou ..... $1,00.

BROOKLYN HOMŒOPATHIC PHARMACY,

Court-street, corner of Livingston,
BROOKLYN, L. I.

J. T. P. Smith has for sale an assortment of Homœopathic Triturations, Tinctures, Dilutions and Pellets, including the higher attenuations.

Cases for Physicians and for Family use of various sizes and prices.

Pure Sugar of Milk, Alcohol, and Unmedicated Pellets, constantly on hand.

Homœopathic Arnica Plaster, a substitute for the ordinary Court Plaster, and an excellent application for Corns.

Country Orders promptly and carefully executed. oct.28

☞ The above medicines and books are for sale also at this office.

WOLSTENHOLME'S HELION LIGHT,

Or Self-Generating Gas Lamps.

This Light is believed to be the best means of portable illumination that has ever been introduced to the public. It is thouht by good judges to be the most BEAUTIFUL, BRILLIANT, CHEAP AND SAFE. The subscriber has persevered unremittingly to attain a perfection in the Helion Light that should prevent an objection by the most fastidious and he thinks he has done it.

He is quite confident that his Light will commend itself no every observer, at first sight. But besides its beauty, its cost is very moderate, which is no small recommendation; a large centre-table lamp may be supplied with this splended Light for about one cent per hour. Its greatest recommendations however, is in this. IT IS SAFE. It has defied all his experiments,—he has tried many to explode it.

The surpassing splendor and moderate cost of this Light are recommendations which, in contrast with all other means of portable illumination, are sufficient to insure for it an extensive patronage,—but its safty also defies all contrast with others Fluids, and places the HELION LIGHT in a position of triumphant superiority.

Yet another, though the least recommendation of this Light, is that your large centre-table lamp, or the common work-lamp, when filled, will give a uniform blaze of brilliancy for 12 and 14 hours without the *slightest attention*, and until the last drop is consumed. It is thought it will compare well with every other Gas Light offered to the patronage of the public.

These Lamps in every style, with the Helion Spirit supplied to order in any quantity, by the subscriber at his manufactory, Gaspee-street, Providence, R. I. James Wolstenholme.
Sole Manufacturer.
Providence, June 30th, 1854. [July.29.t.f.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 46½ KNEELAND STREET, (UP STAIRS) BOSTON,

(in the building of the "Boston Advent Association," between Hudson and Tyler-streets—a few steps west from the Station of the Boston and Worcester Railroad.

BY JOSHUA V. HIMES.

Terms.—$1 per semi annual volume, or $2 per year, *in advance.*
$1.13 do., or $2.25 per year, *at its close.*
$5 in advance will pay for six copies to one person; and $10 will pay for thirteen copies.
Single copy, 5 cts.
To those who receive of agents, free of postage, it is $1.25 for twenty-six numbers, or $2.50 per year.

Canada Subscribers have to *pre-pay* the postage on their papers, 26 cts. a year, in addition to the above; *i. e.*, $1 will pay for twenty-three numbers, or $2.25 a year. The same to all the Provinces.

English Subscribers have to pre-pay 2 cts. postage on each copy, or $1.04 in addition to the $2, per year. 6s. sterling for six months, and 12s. a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq, 89 Grange Road, Bermondsey, near London.

Postage.—The postage on the Herald, *if pre-paid* quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If *not* pre paid, it will be half a cent a number in the State, and one cent out of it.

To Antigua, the postage is six cents a paper, or $3,12 a year. Will send the *Herald* therefor $5 a year, or $2,50 for six months.

Agents.

Albany, N. Y.	W. Nicholls, 185 Lydius-street.
Bascoe, Hancock county, Ill.	Wm. S. Moore.
Buffalo, N. Y.	John Powell.
Cabot, (Lower Branch,) Vt.	D. M. P. Wallace.
Cincinnati, O.	Joseph Wilson.
Danville, C. E.	G. Bangs.
Dunham, C. E.	D. W. Sornberger.
Durham, C. E.	J. M. Orrock.
Derby Line, Vt.	S. Foster.
Detroit, Mich.	Luzerne Armstrong
Eddington, Me.	Thomas Smith.
Hallowell, Me.	I. C. Wellcome.
Hartford, Ct.	Aaron Clapp.
Homer, N. Y.	J. L. Clapp.
Lockport, N. Y.	R. W. Beck.
Lowell, Mass.	J. C. Downing.
Low Hampton, N. Y.	D. Bosworth.
Newburyport, Mass.	Dea. J. Pearson, sr., Water-street.
New York City.	Wm. Tracy, 246 Broome-street.
Philadelphia, Pa.	J. Litch, N.E.cor. of Cherry and 11th streets.
Portland, Me.	Alex. Edmunds.
Providence, R. I.	A. Pierce.
Rochester, N. Y.	Wm. Busby, 215 Exchange-street.
Salem, Mass.	Lemuel Osler.
Shabbona Grove, De Kalb county, Ill.	Elder N. W. Spencer
Somonauk, De Kalb county, Ill.	Wells A. Fay.
Sheboygan Falls, Wis.	William Trowbridge.
Taylorsville, Christian county, Ill.	Thomas P. Chapman.
Toronto, C. W.	D. Campbell.
Waterloo, Shefford, C. E.	R. Hutchinson, M. D
White Rock, Ogle county, Ill.	Elder John Cummings, jr.
Worcester, Mass.	J. J. Bigelow.

TO AGENTS AND CORRESPONDENTS.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.

2. Orders for publications should be headed "*Order,*" and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.

3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "*For the Herald.*" The writing should not be crowded, nor the lines be too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks, and disconnected and illogical sentences omitted.

4. Everything of a private nature should be headed "*Private.*"

5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state) be distinctly given.

Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.

Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

[RECEIPTS.

The No. appended to each name is that of the Herald *to which the money credited pays. No. 659 was the closing number of 1853; No. 685 is to the end of the volume in June, 1854; and No. 711 is to the close of 1854.*

O Dimmick, 731; C. C. Hooker, 711; E. G. Hatch, 701; C. Smith' 711; S. Seymour, 716; S. Coggswell, 716; J. Robinson, 741; A. P. Hodgdon, 743; E. Henderson' 737; A. Town, 737; M. Grant, 711; G. W. Clement, 723, and $1. on acc't; C. C. Taylor, 711; Mrs. E. Dore, 711; A. Baker, 716; J. Randall, 704; M. L. Lawrence, 713; L. Lawrence, 749; S. W. Thurber, 690; J. Chapman, 730; H. J. Pierce, 727; B. Locke, 711; T. M. Preble, 711; M. T. Gilbert, 725. —each $1.

E. Matthews, 763—thank you; G. C. Ames, 763—thank you; J. Heath, 763; G. H. Swazy, 724—Y. G., 105; I. N. Snyder, 711; L. Cochran 763, and 25 cents for G.; P. A Smith, 737; G. A. Hooper, 768; Mrs. C. T. Woodman, 723—each $2.

C. Harlow, 742; D. S. Niles, 715; H. P. Scholts, 711—harp and tracts—each $3.

J. W. Lyon, 833—$5.

C. Beckwith, 736 and Y. G. 101—$2,25; J. Heath, Y. G. 108; N. Spencer, on acc't—$4,00—Rec'd $5. on the 20th of Oct.; O. M. Ward, 752—$2,50, and 25 cents for Y. G; S. Parker, 739—$2,50; J. E. D. Savage, 733—$1,12½; J. Merry, 733—$1,12½.

Digitized by the Center for Adventist Research

ADVENT HERALD.



Luke 9:28 30.

J. V. HIMES, Proprietor. "WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES." OFFICE, No. 46 1-2 Kneeland-street

WHOLE NO. 710. BOSTON, SATURDAY, DECEMBER 23, 1854. VOLUME XIV. NO. 25

(For the Herald.)

Extracts from Various Writers.

BY A. MERRILL, MONTGOMERY, VT.

I. Of Primitive Times.

Testimony of Mosheim.—Speaking of the *third century*, he says:—"Long before that period, an opinion had prevailed that Christ was to come and reign a thousand years among men, before the entire and final dissolution of this world. This opinion, which had *hitherto met with no opposition*, was differently interpreted by different persons; nor did all promise themselves the same kind of enjoyments."—*Ecc. Hist., cent.* 3, *part* 2, *ch.* 3, *sec.* 12.

Grabe.—"He carefully examined and collated the fathers generally:" and says: "*All primitive orthodox Christians* expected, according to the words of the apostles, and the promises of the prophets, a new heaven and a new earth, at the second coming of the Messiah to restore the happiness which flourished before the fall of Adam," &c.—*Grabe's Spicilegium Patrum, lib. ii. p.* 230. *Quoted in Duffield on the Proph. p.* 264.

Gibbon.—"The ancient Christians were animated by a contempt for their present existence, and by a just confidence of immortality, of which the doubtful but imperfect faith of modern ages cannot give us any adequate notion. . . . It was universally believed, that the end of the world and the kingdom of heaven, was at hand. The near approach of the wonderful event had been predicted by the apostles; the tradition of it was preserved by their earliest disciples," &c.

The revolution of seventeen centuries has instructed us not to press too closely the mysterious language of prophecy and revelation; but as long as, for wise purposes, this error was permitted to subsist in the church, it was productive of the most salutary effects of the faith and practice of Christians, who lived in the awful expectation of that moment when the globe itself, and all the various races of mankind should tremble at the appearance of their Divine Judge.

"The ancient and popular doctrine of the millennium was intimately connected with the second coming of Christ. . . . The assurance of such a millennium, was carefully inculcated by a succession of fathers, from Justin Martyr and Ireneus, who conversed with the immediate disciples of the apostles, down to Lactantius, who was preceptor to the son of Constantine. Though it might not be universally received, it appears to have been the reigning sentiment of the orthodox believers; and it seems so well adapted to the desires and apprehensions of mankind, that it must have contributed in a very considerable degree to the progress of the Christian faith," &c.—*Gibbon's Hist., chapter* 15.

The Council of Nice—Held A.D. 325.—318 Bishops present.—"We expect a new heavens and a new earth, according to the Holy Scriptures, at the appearing of the great God and our Saviour Jesus Christ. And as Daniel says: 'The saints of the Most High shall take the kingdom.' And there shall be a pure and holy land, the living and not of the dead; . . . the land of the meek and humble. 'Blessed,' saith Christ, 'are the meek, for they shall inherit the earth.'"—*Quoted by Duffield*, p. 239.

II. During the Dark Ages.

"It is to be wondered at, that an opinion once so generally received in the church should ever have been cried down and buried. But those times which extinguished this, brought other alterations into the church besides this; *et quidem sic fieri opertuit.*"—*Medes Works—Letters—No.* 20.

"The Council of Rome under Pope Damasus, A.D. 373, prepared the way for the general rejection of millenarian doctrine."—*Duffield.*

"Wherever the influence and authority of the church of Rome has extended, she hath endeavored by all means to discredit this doctrine; and indeed not without sufficient reason—the kingdom of Christ being founded on the ruins of Antichrist. No wonder therefore, that this doctrine lay depressed for many ages; but it sprung up again at the Reformation, and will flourish together with the study of the Revelation."—*Bishop Newton, Diss. on the Proph.* p. 592.

III. At and After the Reformation.

1. In the 16th Century. Luther.—"Our Lord Jesus Christ yet liveth and reigneth; who, I firmly trust, will shortly come, and slay with the spirit of his mouth, and destroy with the brightness of his coming, that man of sin"—the pope.—*Quoted by Elliot.*

"I am persuaded that verily the day of judgment is not far off; yea will not be absent full 300 years longer."—*Table Talk, ch.* 1. (*Ib.*)

Calvin.—"There is no reason why any person should expect the conversion of the world; for at length (when it will be too late and will yield them no advantage) they shall look on him whom they have pierced."—*On Matt.* 24:20.

Melancthon.—"This aged world is not far from its end."—*Quoted by Mr. Elliott, Horæ Apocalypticæ.—The Reformer.*

Bishop Latimer.—"St. Paul saith, The Lord will not come till the swerving from the faith cometh, *which thing is already done and past.* Antichrist is already the world. *Wherefore the day is not far off.* Let us beware for it will one day fall on our heads."

"Peradventure, it may come in my days, old as I am, or in my children's days."—*His 3d sermon on the Lord's Prayer, and sermon for the 2d Sunday in Advent. Quoted by Duffield.*

A Catechism.—"In the Catechism published in the reign of King Edward VI., which, Burnet says, Archbishop Cranmer owned to be from his pen, and which was sanctioned by certain high ecclesiastics of that day, we have the following on the subject of Christ's kingdom: 'We ask that this kingdom may come, because, as yet, we see not yet how the stone is cut out of the mountain, without human help, which breaks in pieces and reduces to nothing the image described by Daniel; or how the only rock, which is Christ, doth possess and obtain the empire of the whole world, given him of the Father. As yet Antichrist is not slain; whence it is that we desire and pray, that, at length, it may come to pass and be fulfilled; and that Christ alone *may reign with his saints*, according to the divine promises; and that He may live and have dominion in the world according to the decrees of the Holy Gospel, and not according to the traditions and laws of men and the will of tyrants of the world. God grant that his kingdom may come speedily.'"—*Duffield on the Proph.* p. 252.

2. In the 17th Century.

The Westminster Assembly.—This was an assembly convened by act of Parliament in 1643, and consisted of "121 divines of eminent learning and godliness, ministerial abilities and fidelity." It was in session 5 years 6 months and 22 days.

"*The most of the chief divines*," says Principal Baille, speaking of the assembly, "not only independents, but others, such as Tuisse, Marshall, Palmer, and *many more, are express Chiliasts*," *i. e.*, Millenarians.—*Duffield*, p. 255.

The Baptists' Confession of Faith, presented to Charles II. in 1660, signed by 41 names and "approved by more than 20,000."

"'And when Christ who is our life shall appear, we also shall appear with him in glory.' For then shall he be 'King of kings, and Lord of lords.' 'For the kingdom is His, and he is the governor among the nations,' (Psa. 22:28,) and 'King over all the earth,' (Zech. 14:9,) 'and we shall reign with him on the earth,' (Rev. 5:10). 'For unto the saints shall be given the kingdoms and the greatness of the kingdom, under the whole heaven.—Dan. 7:27. Though (alas) now many men be scarce content that the saints shall have so much as a being among them; but when Christ shall appear, then shall be their day, then shall be given unto them power over the nations. (Rev. 2:26, 27.)"—*See Crosby's Hist. of the Baptists, vol.* 2, *Appendix, p.* 85. *Quoted in Advent Herald.*

Joseph Mede.—"When at first I perceived that millennium to be a state of the church consequent to the times of the beast, I was averse from the proper acceptation of the resurrection, taking it for a rising of the church from a dead estate; yet afterward, more seriously considering and weighing all things, I found no ground or footing for any sense but the literal."

"To make Jerusalem *descending out of heaven* to signify *ascending up thither*, is more absurd than that of the canonist, who expounded *constuimus* (we constitute) by *abrogamus* (we abrogate)."—*See Medes Works. Letter number* 20, *and Biography.*

Milton.—"Christ's kingdom of glory will not commence till his second advent. Dan. 7:13, 14—'Behold one like the Son of Man came with the clouds of heaven . . . and there was given him dominion, and glory, and a kingdom.' . . . That the reign will be on earth is evident from many passages."—*See Treatise on Christian doctrine, chap.* 33.

In a passage near the end of his treatise on the Reformation in England, he says:

"Thou, the eternal and shortly expected King, shalt open the clouds to judge the several kingdoms of the world, and distributing national honors and rewards to religious and just commonwealths, shalt put an end to all earthly tyrannies, proclaiming thy universal and mild monarchy through heaven and earth; where they, undoubtedly, that by their labors, counsels, and prayers, have been earnest for the common good of religion and their country, shall receive above the inferior orders of the blessed; the regal addition of principalities, legions, and thrones, into their glorious titles, and in super-eminence of beatific vision, progressing the dateless and irrevoluble circle of eternity, shall clasp inseperable hands with joy and bliss, in over measure forever."

——"for then the earth
Shall all be paradise,—far happier place
Than this of Eden, and far happier days."
—*Paradise Lost, iii.* 461.

(To be continued.)

The Character of Paul.

Paul, in his natural character before his conversion, resembles Bonapart more than any other man—I mean both in his intellectual developments and energy of will. He had the same inflexibility of purpose, the same utter indifference, when he had once determined on his course; the same tireless, unconquering resolution—the same fearlessness both of man's power and opinion, and that calm self-reliance and mysterious control over others. But the point of greatest resemblance is the union of strong, and correct judgment, with rapidity of thought and sudden impulse. They thought quicker, yet better than other men. The power, too, which both possessed, was all practical power. There are many men of strong minds, whose forces nevertheless, are in reflection, or in theories to act upon. Thought may work out into language, but not into action. They will plan better than they can perform. But these men not only thought better, but they could work better than all other men.

The same self-control and perfect subjection of his emotions—even terror itself—to the mandates of his will, are exhibited in his conduct when smitten to the earth, and blinded by the light and voice from heaven. John, when arrested by the same voice on the Isle of Patmos, fell on his face as a dead man, and dared not speak or stir, till encouraged by the language—"Fear not." But Paul(or Saul,) although a persecuter and a violent man, showed no symptoms of alarm or terror. The voice, the blow, the light, the glory, the darkness that followed, were sufficient to upset the strongest mind; but master of himself and his emotions, instead of giving way to exclamations of terror he simply said—"Lord, what wilt thou have me do?" With his reason and judgment as steady and strong as ever, he knew at once that something was wanted of him, and ever ready to act, he asked what it was.

From this time his track can be distinguished by the commotions about it, and the light above it. Straight back to Jerusalem, from whence he had so recently come with letters to legalize his persecutions, he went to cast his lot with those he had followed with violence and slaughter. His strong heart never beat one quicker pulsation through fear, as the lofty turrets of the proud city flashed upon his vision. Neither did he steal away to the dark allies and streets, where the disciples were concealed, and tell them secretly his faith in the Son of God. He strode into the synagogues, and before the astonished priests, preached Christ and him crucified. He thundered at the door of the Sanhedrim itself, and shaking Jerusalem like an earthquake awoke a tempest of rage and fury on himself. With assassins dogging his footsteps he at length left the city. But, instead of going to places where he was unknown, and where his feelings would be less tried, he started for his native city, his father's house, the home of his boyhood, for his kindred friends. To entreaties, tears, scorn, and violence, he was alike impervious. To Antioch and Cyprus, along the coasts of Syria and Rome, over the known world he went like a blazing comet, waking up the nations of the earth. From the top of Mar's Hill, with the gorgeous city at his feet, and the Acropolis and Partheon behind him, on the deck of his shattered vessel, in the interval of the crash of billows, in the gloomy walls of a prison, on the borders of the eternal kingdom, he speaks in the same calm and determined tone. Deterred by no danger, awed by no presence, and shrinking from no responsibility, he moves before us like some grand embodiment of power. The nations heave around him, and kings turn pale in his presence. Bands of conspirators swear never to drink till they have slain him, and people stone him; yet over the din of the conflict and the storm of violence, his voice of eloquence rises as clear and distinct as a trumpet call, as he still preached Christ and him crucified. The whip is laid on his back till blood starts with every blow, and then his mangled body is thrown into a dungeon; but at midnight you hear that same calm, strong voice which has shaken the world, poured forth in a hymn of praise to God, and lo! an earthquake shakes the prison to its foundations, the manacles fall from the hands of the captives, the bolts withdraw themselves, and the massive doors swing back on their hinges.

One cannot point a single spot in his career where he faltered a moment, or gave way to discouragement or fear. Through all his perilous life, he exhibited the same intrepidity of character and lofty spirit. With his eye fixed on regions beyond the ken of ordinary mortals, and kindling on glories it was not permitted to reveal, he pressed forward to an incorruptible crown, a fadeless kingdom. And then his death, how indescribably sublime! Napoleon dying in the midnight storm, with the last words that fell from his lips a battle cry, and his passing spirit waching in its delirum the torn heads of his mighty columns, as they disappeared in the smoke of the conflict, is a sight that awes and startles us. But behold Paul, also a war worn veteran, battered with many a scar, though in a spiritual warfare, looking back, not with alarm, but with transport, gazing not on earth but in heaven. Hear his calm, serene voice ringing over the storms and commotions of life:—"I am now ready to be offered, and the time of my departure is at hand. I have fought the good fight, I have finished my course—there is laid up for me a crown of righteousness." No shouts of foemen, or smoke of carnage of battle surrounded his spirit struggling to be free; but troops of shining angels, the smile of God and the songs of the redeemed—these guarded and welcomed him home.

J. T. Headley.

The Wonder of Wonders.

The redemption of sinners by Jesus Christ is the greatest wonder known to angels or men. Not that there is any lack of marvels in the natural or spiritual world. For it is strange that in a

Digitized by the Center for Adventist Research

world like ours, where there are so few good people, there should yet be so many who desire to be reputed so. It is amazing that many now glory in what they will eternally weep over. It is a wonder that he, who is so holy that the heavens are not clean in his sight, and so just that he would destroy a universe rather than do an act which expressed approval of sin, should yet show such patience, and such long-suffering towards sinners. It is a wonder that after God has given us his holy word to show that under all dispensations he has required a pure, simple, spiritual service and worship, there yet should be found so many who think that he will be pleased with names and forms, and words, and pomps. It is very strange that he who has tasted that the Lord is gracious, should again even for a day seek his happiness in things that perish. It is a wonder that they who forget God when they are young and prosperous, should not be afraid that God will forget them when they shall be bowed down with age and adversity. And sinners who shall perish under the sound of the gospel, shall forever wonder how they could resist such love and mercy, such wisdom and faithfulness as are there displayed, and such calls of united authority and tenderness as sound forth from Zion. But great as these wonders are, it is far more wonderful still that God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life; and gave him not only to be incarnate, but to die upon the cross. A celebrated Unitarian, speaking of the orthodox view of the scenes of Gethsemane and Calvary, speak of the cross as the central gallows of the universe. Call it what you may, heap odious epithets upon it till the vocabulary of abuse shall be exhausted, the cross is still the point where the attributes of Jehovah meet and harmonize, and issue in the sinner's salvation; so that Paul was but one of countless millions who have lived and died in the belief, not merely that the doctrine and example of Christ were good, but that the cross was the crowning glory of the gospel. Our Saviour is truly the matchless One. Himself was the wonderful. His humiliation was wonderful. Lord of all, he had not where to lay his head. King of kings, he paid tribute to Cæsar. With twelve legions of angels at his command, he meekly permitted the nails to be driven into his hands and feet. He did not hide his face from spitting, yet the sun refused to behold his sorrow.

To be a Christian is to be in Christ, walk in him, to abide in him, to look to him, and to glory in him. And eminence in Christian life consists not in much talking, much show, much boasting, much dejection and despondency, or the contary. It consists very much in clinging to the doctrine of Christ crucified, in having Christ's word dwelling in us richly in all wisdom and spiritual understanding, in setting the Lord Jesus Christ always before us, in closely following Christ's example, in doing and suffering Christ's will, in earnestly and habitually seeking Christ's glory, in joyfully denying ourselves for Christ's sake, in promptly putting Christ's claims above all others, in seeking to be ever found in Christ, in having his righteousness, not our own, in being filled with his Spirit, in earnest longings for his appearance and glory, and in being closely conformed to his image. If as our religious feelings rise we lose sight of Christ, his grace and his cross, we may rest assured there is something wrong. Exultation is lawful only when he that glorieth, glories in the Lord. Jesus Christ is all in all God's plan. To make him less in our own mind is to incur God's most terrible wrath. Any eminence attained without Christ will but make one's overthrow the more fearful. And now, dear deader, the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

N. Y. Observer.

The Teaching of the Holy Spirit Limited to Revealed things.

THERE are many great things we must feel a deep interest in knowing, which God has not been pleased to make known. God has revealed in the Bible every thing to sanctify the soul, but nothing to gratify a morbid curiosity. We may not therefore, expect that the Holy Spirit will teach us to answer many curious questions that men have asked, and will ask; but that he will teach us savingly and profitably those precious truths which God has revealed. For instance, it has been asked, "How long did Adam stand in Paradise before he fell?" This is not revealed; there is no reason to hope that the Spirit will teach it. It has been asked, "If Eve only had sinned, and Adam had remained innocent, would humanity have fallen? That question may be asked; there is no answer in the Bible; we have no warrent to pray that the Holy Spirit would teach it. It has been asked, "How long will the day of judgment last?" This is not revealed; but I think there is enough revealed to show that it will not occupy twenty-four hours only, but a long time, in contrast to the day of grace that now is. The Bible, however, is silent. We must therefore limit the teaching of the Holy Spirit to the things that are revealed in the Bible.

Cumming.

German Emigration to Palestine.

THE official *Gazette* in Wurtemburg recently published some account of the plans now rife in that country for emigration to Palestine. A "Society for bringing together of God's people in Jerusalem" has constituted itself, and among other proceedings prepared a petition to the Bund at Frankfort, the report of which is as follows: That the Assembly of the German Confederation will be pleased, through the agency of the two great powers of Germany, to induce the Sultan to permit the "Society for the bringing together of God's people in Jerusalem" to found committees in the Holy Land, under the following conditions: 1. Self-Government in all civil and religious matters, that they may be able to be arranged entirely according to God's word. 2. Security for person and property against the arbitraments of Turkish officials, and against uncontrolled and oppressive taxes. 3. Exemption from all Turkish military service. 4. Guarrantee of the same rights to every one who shall subsequently become a member of this society, whether he may have been previously a Christian, Jew, or Mahomedan, Turk or foreigner. 5. The assignment of the Holy Land to these communities, in order that they may settle there conformably to the object and purpose which they have stated above.

The paper from which we gather the foregoing facts suggests the possibilty, that this whole movement may be a grand emigration swindle; but adds the following as indicative that some pious persons are connected with it:

"During the sittings of the Evangelical Kirchentag, the seventh of which was held in Frankfort towards the close of September, a number of its members endeavored to procure the adoption of a motion, that Kirchentag should in its totality apply to the Bund to take steps to procure the Holy City of Jerusalem to be declared a free town, and under the protectorate of the Great Powers of Europe. Some of the leading members of the meeting, possessed of a little more worldly wisdom than these enthusiasts, advised them first to apply to the Sovereigns of Austria and Prussia, and endeavor to induce them to favor their views when engaged in settling the terms of peace and in arranging the affairs of the East in general."

The Jewish Chronicle, referring to this extraordinary movement, says:

"The origin of this idea of the great exodus is the peculiar view of the present social relations generally, and of religious life especially. Both are considered to have fallen into decay to that extent that it is the duty and requirement of every one, to whom the will of God and her own true salvation are yet dear, to disengage himself betimes from this degenerated position. This the masses can accomplish only by turning their back to the Babel, and gathering together in the Holy Land; there, unaffected by corrupt influences, to form a state in which the will of God, as the highest law, shall be recognized in its full power, and arrive at the desired consummation. As far as we can learn, the petition to be laid before the Diet has already received the signature of 300 families. This intelligence is the more remarkable, since the families thus resolved to leave their fatherland for Palestine are not of the Jewish but of the Christian faith."

Sabbath Recorder.

LEARN OF ME.—How good it is for us we have such a pattern, and are permitted to follow in His blessed steps! We might despair under the best directions of reaching heaven, if we had no one to lead the way. But in following Jesus, we cannot err. He will direct us in the path we should go, and guide us with his eye. Blessed Saviour, let me look continually unto thee. Let me never withdraw from thy company or seek another leader. Keep me, Oh, keep me under the shadow of thy wing, and receive me finally into thine everlasting kingdom.

THE reader will perceive that the following poem is built on the text prefixed, and that the first line of each stanza is borrowed from it.

Behold alas! our days we spend!
How vain they be, how soon they end.

BEHOLD,
How short a span
Was long enough of old
To measure out the life of man;
In those well temper'd days, his time was then
Surveyed, cast up, and found but threescore years and ten.

ALAS!
And what is that?
They come, and slide and pass
Before my pen can tell thee what;
The posts of time are swift, which having run,
Their seven short stages o'er, their short lived task is done.

OUR DAYS
Begun, we lend
To sleep, to antic playes
And toys until the first stage ends,
Twelve waning moons twice five times told we give
To unrecovered loss; we rather breathe than live.

WE SPEND
A ten years' breath
Before we apprehend
What 'tis to live, or fear a death,
For childish dreams are filled with painted joys
Which please our sense awhile, and waking prove but toys:

HOW VAIN
How wretched is
Poor man that doth remain
A slave to such a state as this;
His days are short at longest; few at most;
They are but hard at best; yet lavished out or lost.

THEY BE
The secret springs
That make out minutes flee
On wheels more swift than eagle's wings!
Our life's a clock; and every grasp of breath
Breathes forth a warning grief, till time shall strike a death.
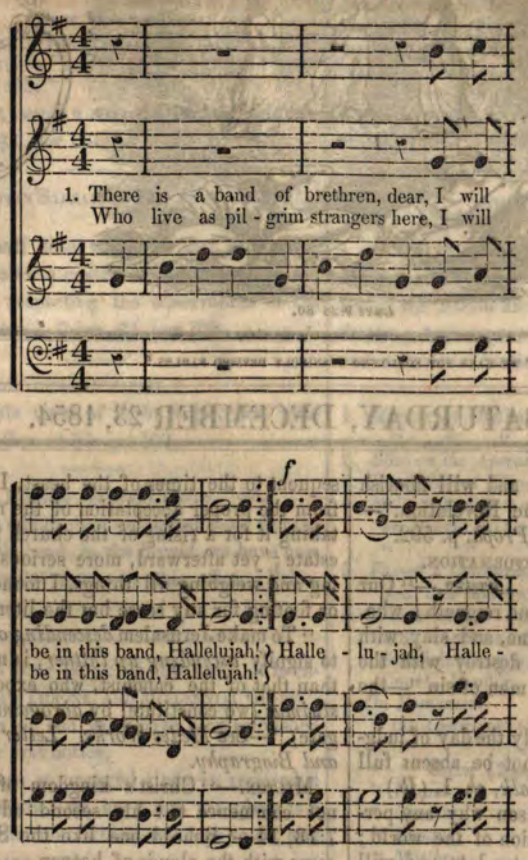
HOW SOON
Our new born light
Attains to full aged moon?
And this how soon to gray haired night?
We spring, we bud, we blossom, and we blast,
Ere we can count our days, our days they flee so fast.

THEY END
When scarce begun;
And ere we apprehend
That we begin to live, our life is done.
Man count thy days; and if they fly too fast
For thy dull thoughts to count, count every day the last.

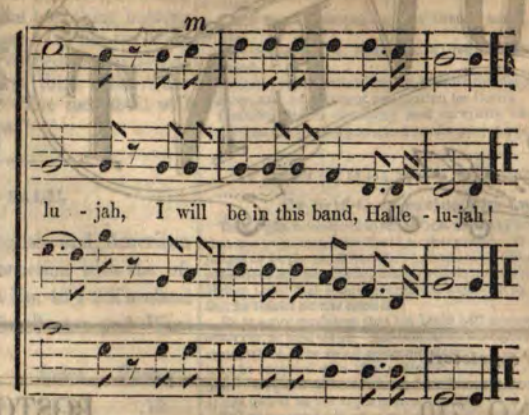
An Indigestible Meal.

AN immence anaconda recently arrived in this city from the neigborhood of the Congo river in Africa. It is said that his length is between twenty and twenty-five feet, with a girth of thirty inches in the largest part of the body. There are a few curious circumstances connected with this great reptile stranger, since his arrival, which are worth chronicling. Just before leaving his native land he took a hearty meal of a dog, and no other food was eaten by him for seven months after. About the first of October, this king of snakes arrived in Boston, and was lodged in a large case with very strong glass walls, and a double English milled blanket, folded into four thicknesses, furnished for his bed. On the 20th of November, Mr. Sears, the proprietor, thought it was full time to tempt his appetite, and therefore introduced a rabbit into his den just at evening. On viewing the interior the following morning the blanket was missing, but the rabbit was alive! On Wednesday, seven days after, the blanket was discharged, whole and unimpaired, after a circuitous journey through an intestinal tube nearly one hundred and fifty feet. It may now be seen in the apartment—being six feet wide by seven in length.—Since that period, he has exhibited excellent health, and has devoured a fowl. Every few days he drinks about three quarts of water—sucking it all up at once. When an animal is given for food to one of this family of serpents, it is eyed intently for an instant, and then the poor trembling creature is suddenly crushed in the huge folds of the terrible monster—the cracking of the bones being distinctly heard at quite a distance. Thus prepared for swallowing, the body is still held in a coil, which is equivalent to a hand, and kept steady, while it is gradually sucked down the throat of the animal, into the stomach, where it is slowly digested. It is the opinion of Mr. Sears, that when the anaconda sprang at the rabbit, mentioned above, by some mistake in calculation the latter escaped, and the edge of the blanket was seized by the teeth. When these are once engaged, being for holders and not for mastication, it is quite impossible to disengage them; and hence whatever is once

26 Christian Band.



ADVENT HARP. 27



2 The prophets and apostles too,
All belonged to this band, Hallelujah!
And all God's children here below,
I will be in this band, Hallelujah!
Hallelujah! &c.

3 King David on a throne of state,
I will be in this band, Hallelujah!
And Lazarus at the rich man's gate,
Were numbered in this band, Hallelujah!
Hallelujah! &c.

4 And Jew and Gentile, free and bond,
I will be in this band, Hallelujah!
And rich and poor the world around
May belong to this band, Hallelujah!
Hallelujah! &c.

Digitized by the Center for Adventist Research

drawn into the mouth, must necessarily go down the throat. Even the muscles of deglutition seem to act independently of volition, and urge the morsel along by strong, convulsive, peristaltic contractions.—*Boston Surgical and Medical Journal.*

The Governorship of Utah.

We have referred to this matter several times of late because it seems to us that the question is pregnant with the most serious difficulties and danger to the peace of the country. If Brigham Young, with his forty wives, is re-appointed Governor of Utah, it will be little else than a direct recognition and sanction of Mormon polygamy. If he is not thus re-appointed, the wishes of the sovereign people in Utah will be openly disregarded, for almost to a man probably they would vote for Brigham were they allowed so to do. The President, however, is at liberty to nominate whoever he will to the Senate, for the Governorship of a Territory; and he will be under the necessity now that Congress has assembled, of nominating some one as Governor of Utah, for Brigham Young's commission expired in September. He holds office until a successor is appointed and according to his proclamation in March last, no one has a right to appoint a successor but the Ruler of the Universe. Thus Brigham addressed the Mormons of Utah on this subject:

"I am and will be the Governor of this Territory, and no power can hinder it, until the Lord Almighty says, 'Brigham, you need not be Governor any longer,' and then I am willing to yield to another." * * * "Every man that comes to impose upon this people, no matter by whom he is sent, or who they are that are sent, they lay the axe at the root of the tree to kill themselves;—they had better be careful how they come here lest I should bend my little finger."

With ten thousand fighting men to back a leader who takes such ground, and is able to make all his followers believe that it is true ground—that he is God's Vicegerent, authorized and commissioned from above, to govern them—under such circumstances, it is obvious that an attempt to force another Governor upon the deluded souls, would be an ugly, and probably bloody business, which might lead to a long, vexatious and destructive war. What, then, shall the General Government do? They are in "a fix," undoubtedly; but we trust they may be able to solve the difficult question without sanctioning the abominations of Mormonism, or fastening upon the country a civil war.

Foreign News.

New York, *Dec.* 13.—The Collins Steamship *Pacific*, Captain Nye, from Liverpool 29th ult., arrived this morning at 11 o'clock.

There is nothing decisive from the seat of war.

Since the terrible battle of Inkermann on the 5th of November, when the allies lost 4000 men and the Russians 10,000, neither party had been in a condition to resume hostilities; consequently there is no news.

The reported battle on the 13th is false.

The utmost alacrity is manifested in France and England in sending reinforcements, as the existence of the allied armies depend upon them. Several thousands of troops had already arrived.

It is reported that the Russians have captured two English cruisers in the Baltic.

Constantinople, *Nov.* 20.—Thirty-two English transports were lost in the Black Sea on the 14th inst. The *Prince* and the *Sea Nymph* foundered with all on board. Three mail steamers have been stranded. The *Sanspariel* was driven ashore and set on fire. The *Britannia* had five feet of water in her hold. The *Agamemnon* was stranded, but got afloat again. The *Samson's* machinery is damaged. The *Retribution* was saved by throwing her guns overboard. The *Terrible* escaped injury. The *Henri IV. Baito* are lost.

The Negotiations.—It has been stated that the Emperor of Russia has expressed his willingness to negotiate on the basis of certain points which are in reality concessions to the allies, and that the English and French ministers had notified Count Buol that with England and France the four points no longer existed as a basis of negotiation, but they will dictate their terms after they have taken possession of the Crimea. This would seem to put an end, for a time at least, to negotiations in that quarter.

But negotiations are actively continued between the German powers. It is stated that the Prussian government has made a draft of a motion, which it is willing to make in the Germanic Diet, if it be approved by Austria. The essential points are:

1. The German Bund, in accord with Austria and Prussia, recognizes the four points as the basis of the future treaty of peace.

2. The Germanic Confederation approves the occupation of the Danubian Principalities by the Austrian troops.

3. After the four conditions have been accepted by Russia, Austria will make no other demands on that power.

4. Austria will pledge herself not to take any further steps in the Eastern question, without having previously come to an agreement on the subject with Prussia and the Federation.

5. Austria, Prussia and the Confederation shall address a collective summons to Russia on the subject of the four conditions.

6. Should Russia not reply favorably to this summons, the military committee of the Bund will immediately take all necessary measures to put the contingents of the Federal States on a war footing.

7. All future resolutions respecting the Eastern question shall be taken by the Bund.

8. Prussia and the Bund declare that they will give Austria their full support in her own territories and in the Principalities, if she should be exposed to an attack from Russia.

To this the Austrian government is understood to have replied, that she freely accepted the Prussian proposition respecting the four conditions, but, as to paragraphs 4, 7 and 8, Austria would not bind herself to remain wholly on the defensive, nor abandon her right to form her own resolutions. The Austrian Cabinet would, however, explain its views further, in the form of a note on the treaty of April.

The two following statements—opposite as are the inferences drawn—constitute the latest to hand on this subject:

The Vienna *Oest Correspondenz* of the 26th states that on that day, Count Buol and Count Arnim, by order of their respective courts, Austria and Prussia, signed an additional article to the treaty of April 20.

As a consequence of the complete understanding (says the *Correspondenz*) thus established between the two great German powers, it is certain that the motion about to be made in the Diet will be carried by a majority almost amounting to unanimity. Thus the influence of the whole of Germany will be secured on the great question now pending.

A Vienna despatch of the 25th to the London *Times* states that the Austrian government has accepted without modification the proposition contained in the Prussian note of the 15th. If this refers to the motion to be made in the German Diet, Austria, and Prussia are less likely than ever to side with the allies.

The Siege of Sebastopol.—We have by this arrival the official despatches relating to the bloody battle on the 5th, known as the battle of the Inkermann, the previous reports of which were unofficial. The London *Spectator* thus digests these despatches:

"So simple in its main thread is the story of the battle of Inkermann, that the official despatches and fuller correspondence which reach us this week scarcely modify the tale; but rather, as usual, enable us to realize the magnitude of the contest, its desperate obstinacy, its appalling amount of bloodshed, the imminent peril of our (allied) soldiers, and the heroism which enabled them to endure, to resist and to triumph over, fearful odds.

"For a day or two previously to the 5th of November, the Russians, who already possessed a large force within the prolonged fortifications, and a large force towards the rear in the neighborhood of Balaclava, had been observed to receive reinforcements, estimated at 35,000 or 40,000, which, added to Liprandi's corps on the Russian left, 35,000 or more, and the garrison would probably justify Gen. Canrobert's estimate of 100,000 in one way and another, arrayed against the allies on the memorable 5th of November.

"To augment the weight of the force brought down to crush the besiegers, the now useless army of the Danube had been withdrawn from Moldavia, leaving Bessarabia still defended by its special army, but not, it is supposed, entirely exhausting the reinforcements brought from the interior.

"The effort of Menschikoff to throw his strength into a succession of powerful and if possible, decisive blows, is shown by the advance of Dannenburg's army in the very lightest order, augmenting the numbers about Sebastopol, without much regard either to their equipment or provision.

"The aim was to bear down by accumulated pressure—and it was with such a view that the batteries resumed the bombardment of the allies in their besieged camp; a strong force from the garrison moved out to act with Dannenburg's army, and Liprandi made a feint that might have been had it succeeded, a penetrating attack towards the rear; and, as it was, it did engage the attention of a portion of the British and French forces.

"Thus the allies were to be occupied all round, while the weak unintrenched, and unfortified point in their position towards the valley of the Inkermann, was to be penetrated by a force of great weight and momentum.

"It was with the earliest dawn, enveloped in mist and rain, that the allies hearing without seeing, the movements of the enemy, roused themselves to a comprehension of that which they were to expect. They were attacked in position, by troops converging into a narrow and broken ravine, or meeting of several ravines; and here, notwithstanding all the solidity ascribed to them in the despatch of the French commander, the English soldiers were repeatedly driven back.

"At one time the battle consisted in the play of artillery upon the soldiers of either side; at another, in sharp conflicts of small arms; but for the most part of the time in direct personal encounters, where each side tried against the other its weight, muscular strength, nerve and resolve. The 8000 English who were repeatedly brought forward to meet the attack were the same men, unrelieved, throughout the day.

"The narrowness of the channel through which the battle raged prevented the Russians from using their numbers at once, but those numbers gave a command of fresh forces in successive relays. So the conflict continued throughout the day, till afternoon; the contending bodies swayed backwards and forwards as reinforcements or new resolution lent the greater inpetus to either side.

"The arrival of the French first restored something like aggressive equality to the side of the allies; and at last, English 'solidity' and French gallantry proved greater than Russian ferocity and numbers. The Russians gave way and retired, their immediate object unaccomplished, and their path strewed with dead, principally of their own.

"In this day's battle the ascertained loss of the English was 2,612; that of the French 1,700; and the Russian loss is guessed at 15,000; (5,000 is nearer the mark.) The proportionate loss of officers of the allies is excessive. Supposing the Russian loss not to be over-estimated it would about equal that of the allies in proportion to the gross numbers at the command of Prince Menschikoff."

The despatch of Gen. Canrobert, the French commander, after giving an account of the attack on the English position in the valley of the Inkermann, and of the agency of his own troops in repelling the assault, substantially as above narrated, says:

"While these events were taking place on the right, about 5,000 men of the garrison made a sortie on the left of our attack siege line, under cover of a thick fog, and along the ravines that facilitate their approach. The troops on duty in the trenches, under the orders of General de la Motterogue, marched against the enemy, who had already invaded two of our batteries, and repulsed him, killing more than 200 men on the site of those batteries.

"Lieutenant General Forey, commanding the siege corps, arrived by rapid and skilful evolutions with the troops of the fourth division to the support of the guards in the trenches, and himself marched at the head of the fifth battalion of Foot Chasseurs. The Russians, repulsed along the whole line, retired precipitately on the fortification, with considerable loss, when General Lourmel, seeing them fly before him, and carried away by a chivalrous courage, flung himself headlong in their rear with his brigade, and fell wounded under the very walls of the fortification.

"General Forey had much difficulty in extricating him from the advanced position to which, yielding to the impulse of superabundant courage, he had led his brigade. Aurell's brigade which had occupied an excellent position on the left, covered his retreat, which was effected not without a certain loss under the fire of the fortification. Colonel Niol, of the 26th Regiment of the line, who lost his two chefs de battalion, had taken command of the brigade, the energetic conduct of which was beyond all praise. The enemy in this sortie lost a thousand men killed, wounded, or made prisoners, and in addition to this, received a very considerable moral and physical check."

From the same despatch we take the following estimate of the Russian forces in the Crimea, which exceeds in amount any previous estimate:

"The action, summarily expressed by the despatch given above, was one of the hottest and mostly violently contested. From the very first musket shots that were fired, the deserters that came over to us revealed the true state of the Russian army with respect to its effective strength, and we were enabled to calculate the reinforcements it has successively received since the battle of the Alma. These are—1st, some contingents from the Asiatic coast, from Hertch and Kaffa; 2dly, six battalions and some detachments of marines from Nicolaieff; 3dly, four battalions of the Cossacks of the Black Sea; 4thly, a great part of the army of the Danube; the 10th, 11th, and 12th divisions were transported by post carriages, with their Artillery, from Odessa to Simpheropol in a few days. Finally arrived the Grand Dukes Michael and Nicholas, whose presence could not fail to excite this army, which forms, with the garrison of Sebastopol, a total of at least 100,000, men."

The despatch of Prince Menschikoff, the Russian commander, giving an account of this battle, has been published. It is very meagre in its details. The following is an extract:

"The command of the troops was confided to General Dannenberg, the commander-in-chief of the 4th infantry corps. Our first attack on the heights was very fortunate; the English fortifications were carried, and eleven of their guns spiked. Unfortunately, in this first movement, the commanders of the troops, who were attacking the intrenchments and redoubts, were wounded. While these events were passing, the French forces arrived in aid of the English. The siege artillery of these last was placed in position on the field of battle, and it was no longer possible for our field-pieces to contend with it to advantage.

"The numerical superiority of the enemy's infantry, armed with rifles, occasioned great losses in horses, artillerymen and officers. This circumstance made it impossible for us to complete, except by a great sacrifice of troops, the redoubts, which, during the fighting, we had began to throw up on points which the enemy's position commanded, even as far as the town of Sebastopol itself. The retreat was effected in good order on Sebastopol and over the bridge of Inkermann, and the dismounted guns, were carried off the field of battle back into the place.

"The Grand Dukes Nicholas Nicholavitch and Michael Nicholavitch were in the midst of this terrible fire, setting an example of calm courage in the fight. Simultaneously with this sortie the infantry regiment of Minsk, with a light battery of artillery, under the command of the major-general of artillery, Timofeieff, executed another sortie against the French batteries, and spiked 15 of their guns. Our loss in dead is not yet exactly known, but the number of the wounded amounts to 3,500 men and 109 officers."

With the following extract from the camp correspondence of the *London Times*, we conclude our summery of this bloody battle:

"And now commenced the bloodiest struggle ever witnessed since war cursed the earth. It has been doubted by military historians if any enemy could stand our charge with the bayonet; but here the bayonet was often the only weapon employed in conflicts of the most obstinate and deadly character. We have been prone to believe that no foe could ever withstand the British soldier wielding his favorite weapon, and at Maida alone did the enemy ever cross bayonets with him; but, at the battle of Inkermann, not only did we charge in vain—not only were desperate encounters between masses of men maintained with the bayonet alone—but we were obliged to resist bayonet to bayonet, the Russian infantry again and again as they charged us with incredible fury and determination.

"The battle of Inkermann admits of no description. It was a series of dreadful deeds of daring, of sanguinary hand to hand fights, of desperate assaults—in glens and valleys, in brushwood glades and remote dells, hidden from human eyes, and from which the conquerers, Russians or British, issue only to engage fresh foes, till our old supremacy, so rudely assailed, was triumphantly asserted, and the battalions of the Czar gave way before our steady courage, and the chivalrous fire of France. No one, however placed, could have witnessed even a small portion of the doings of this eventful day; for the vapors, fog and drizzling mist, obscured the ground where the struggle took place to such an extent as to render it impossible to see what was going on at the distance of a few yards.

Besides this, the irregular nature of the ground, the rapid fall of the hill towards Inkermann, where the deadliest fight took place, would have prevented one under the most favorable circumstances seeing more than a very insignificant and detailed piece of the terrible work below."

The following important article appeared in the *London Times* of the 29th. It will be seen that this journal which is supposed to be intimately informed of the views and movements of the government *confesses that the siege of Sebastopol is a failure*:

"Twenty days have elapsed since we last received authentic accounts from our army in the Crimea. Our latest news are derived from Russian sources, and we are carrying on war against an enemy who has ten days the start of us in intelligence. There does not appear, so far as we can see, any hopes of bringing the struggle in the Crimea to an immediate termination.

"Before our army can be sufficiently reinforced to attempt anything effective in the field, the season will have arrived when the rage of man must have been suspended in deference to the severity of the elements, and the business of mutual destruction must wait for its recommencement for the first opening of spring. Our main care must be now to preserve our army in health and spirits till the opening of another

Digitized by the Center for Adventist Research

campaign, when the victory will be to those who have best availed themselves of the winter for the purposes of reinforcement.

"We believe that if it shall turn out as we apprehend it will, that we are compelled to desist from the active operations of the siege, we shall at any rate be able to renew the campaign next year with a decided superiority of force, which will allow us thoroughly to invest the place, and thus to push on the siege with a certainty of success. Experience has shoue that we need not be very nice in reckoning the numbers with which we give battle to the Russians, and we do not doubt that we shall be able to confront them with a force which, however numerically inferior, will be utterly invincible by anything they can bring against it.

"It is certainly not without a sigh that we feel ourselves compelled to relinquish those bright, and, as we thought them, reasonable hopes, of completing in few weeks the conquest of the Russian stronghold. Yet even this disappointment is not without its consolation. *We have failed in our immediate enterprise*, but without the slightest loss—nay, with a considerable gain—for character and honor. If our army has been too weak to encounter the difficulties opposed to it, it has only been because those difficulties was such as transcended human power and human endurance."



The Advent Herald.

BOSTON, DECEMBER 23, 1854.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE PROPHECY OF ISAIAH.

CHAPTER LIV.

For this as the waters of Noah unto me:
For as I have sworn that the waters of Noah should no more go over the earth;
So have I sworn that I would not be wroth with thee, nor rebuke thee.—v. 9.

"This," refers to Jehovah's promise recorded in the previous verses. Though not accompanied with the formality of an oath, it was to be equally immutable, which is illustrated by a simile in its comparison to "the waters of Noah." After the flood, the Lord swore that such an event should never again be repeated; and, with the same certainty that the earth would no more be deluged with water, he promised that at this epoch he will no more be wroth with or afflict his people. This promise, says William Lowth, cannot "be made good so long as the present state of the world continues."

For the mountains shall depart, and the hills be removed;
But my kindness shall not depart from thee,
Neither shall the covenant of my peace be removed,
Saith the Lord that hath mercy on thee.—v. 10.

By antithesis, the comparative mutability of the earth, apparently so unchangeable, and the immutability of God's promise, are contrasted. At the epoch here referred to, the mountains will literally depart; for, Pet. 3:5-7, 13, 14.—"By the word of the Lord the heavens were of old, and standing out of the water, and in the water: whereby the world that then was, being overflowed with water perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be dilligent that ye may be found of him in peace, without spot and blameless."

There are metaphors in the use of the words "depart," and "removed," to illustrate that God's kindness, and their blessedness would be eternal.

O thou afflicted, tossed with tempest, and not comforted:
Behold, I will lay thy stones with fair colors,
And lay thy foundations with sapphires.
And I will make thy windows of agate, and thy gates of carbuncles,
And all thy borders of pleasant stones.—vs. 11, 12.

These declarations are put by substitution for the unspeakable glory and blessedness which await the righteous in that day, and correspond to the new Jerusalem state which John describes, (Rev, 21:11, 18, 19, 23-27,) as "having the glory of God: and the light was like unto stone most precious, even like a jasper stone, clear as crystal. . . and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. . . . And the twelve gates were twelve pearls; every several gate was of one pearl. . . And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." We read also in Tobit, 13:16-18, that "Jerusalem shall be built up with sapphires, and emeralds, and precious stone: thy walls and towers, and battlements, with pure gold. And the streets of Jerusalem shall be paved with beryl, and carbuncle, and stones of Ophir. And all her streets shall say Alleluia; and they shall praise him, saying, Blessed be God, which hath extolled it for ever."

And all thy children shall be taught of the Lord;
And great shall be the peace of thy children.
In righteousness shalt thou be established:
Thou shalt be far from oppression; for thou shalt not fear;
And from terror; for it shall not come near thee.—vs. 13, 14.

All the children of the redeemed Israel in the new Jerusalem shall be taught of the Lord. Said Jeremiah, (31:34,) "They shall teach no more every man his brother, saying, know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord." Isa. 11:9, "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." Jesus said, (John 6:45,) "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me."

There is a metaphor in the use of the word "great" to illustrate the perfection and the perpetuity of the "peace" of the regenerated state. 60:18—"Violence shall no more be heard in thy land, wasting nor destruction within thy borders."

In v. 34, oppression and terror are put by metonymy for their cause. The oppressors will not come near to terrify them.

Behold, they shall surely gather together, but not by me:
Whosoever shall gather together against thee shall fall for thy sake.
—v. 15.

This seems to point to a gathering of the enemies of Zion, which is to be subsequent to the restitution before described, and must therefore synchronize with that at the end of the millennium. Read Rev. 20:7-10. Those then to be marshalled under Satan's banner, as shown by the connection, are "the rest of the dead" who live "not again until the thousand years" are fulfilled. Satan aims to lead them against the camp of the saints and the beloved city; but there is no battle: fire from heaven frustrates their purpose. In former instances of invasion by enemies, God had used them as an agent by which to chastise his people for their sins; but at this epoch they are not thus gathered by God, but by Satan, who with his deceived ones is discomfited for the sake of the redeemed.

Behold, I have created the smith that bloweth the coals in the fire,
And that bringeth forth an instrument for his work;
And I have created the waster to destroy.
No weapon that is formed against thee shall prosper;
And every tongue that shall rise against thee in judgment thou shalt condemn.
This is the heritage of the servants of the Lord,
And their righteousness is of me, saith the Lord.—vs. 16, 17.

As God is the Creator of those who make offensive weapons, and of those who use them, they are under his control and cannot harm those whom he protects; and therefore nothing designed to molest them will succeed against them when their peace shall have been made as a river.

"Weapon," by a metonymy, is put for those who use them; "tongue" is put by a synecdoche for those who spake against Zion; and "shall rise" is put by substitution for the utterance of words against the righteous. John says of this epoch, (Rev. 12:10,) "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down which accused them before our God day and night."

Those blessings and privileges before described, and this protection which is to continue for ever, is the inheritance to which Peter refers, (1 Pet. 1:4,) "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."

By a metonymy, "righteousness," is put for the effect or result of righteousness—the salvation which the Lord and he only, extends to all his children, and to which he invites in the opening of the subsequent chapter.

THE ABRAHAMIC INHERITANCE.

(Continued from our last.)

Continuing down in the line of the natural seed of Abraham, we come to the institution of the Mosaic law, where, as Mr. Williamson remarks, about twenty specifications are enacted, a violation of which would cut off any of the nation from among God's people. This is not exactly relevant to Mr. Williamson's argument,—a cutting off by death not proving that those sinning and yet not *thus* cut off, forfeit their inheritance; but it is relevant to our argument, that the land promised is to be given to the pious of Abraham's posterity. Those who are *thus* cut off by death cannot of course come up in the resurrection of the just; and therefore only a *part* of Abraham's seed are heirs.

Mr. Lord says, "How the infliction of death on those individuals proves that none of the present descendants of Jacob are heirs of the covenant, Mr. W. does not show, nor is it easy to see."

True, but we do not conceive *that* to be the argument, which is: as not *all* are heirs, it *may be* that these are not.

Mr. Williamson farther argues:

"After the days of Solomon, the nation of Israel divided into two kingdoms or parties: ten tribes followed Jeroboam, the son of Nebat, while the tribe of Judah, and the few that remained of Benjamin, followed Rehoboam, the son of Solomon, the rightful heir of David and of the kingdom. War ensued, and the division became permanent, the one party following the descendants of David their king, and the other Jeroboam and his successors, till the opposers of the sons of David, who, as a nation, had by their idolatry in setting up the golden calves, and refusing to go up to Jerusalem to keep the Passover, and by many other sins incurred the penalty of exscision from the people of God, were carried away captive by the Assyrians and mingled among the Gentiles till they were lost, and as a nation disowned of the Lord, and have not since been found.—See 1 Kings 12, to 2 Kirgs. 17th chapter, especially the first and last chapters mentioned. So they are not yet all Israel which are of Israel.

"This total casting off of the ten tribes of Israel, about 350 years after Saul was made king, was threatened or foretold, 1 Kings, 14:15, and seems to have been the legitimate penalty of the laws which they had violated as a nation by setting up idols and departing from the true God, and marks a new era in the history of Israel. The ten tribes however, claimed the name of Israel, the name of all before.

"This is not mere conjecture. They had violated the law, the penalty of which was exscision, and when the Lord took the execution of it in his own hands, we are told, 2 Kings, 17:15-21—'They rejected his statutes and his covenant, which he made with their fathers, and his testimonies which he testified against them; and they left the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven;' and v. 18—'Therefore the Lord was very angry with Israel, and removed them out of his sight. There was none left but the tribe of Judah only.'

"This seems plain. All were cast out of the sight of the Lord but the tribe of Judah only. By which name the heirs of promise seem after this to have been generally known, though the name was now conventional from the name of that tribe, while the exscinded tribes claimed the old mame, and to be the true heirs. This act of exscision was not executed until there had been abundant time for all, who did not in heart fall in with idolatry of the nation of Israel, to come out from among them and to join themselves with the tribe of Judah. This many of them did as soon as Jeroboam set up his calves.—See 2 Chron. 11:13, 16. 'And the priests and the Levites that were in all Israel resorted to him (Rehoboam) out of all their coasts, and after them out of all the tribes of Israal, such as set their hearts to seek the Lord God of Israel, came to Jerusalem to sacrifice unto the Lord God of their fathers. So they strengthened the kingdom of Judah.' So that all the tribes of Israel were now represented and included in the tribe of Judah, Benjamin having before been with them. After this falling off of a part of all the tribes to Judah, we find that during the good reigns of Asa and Hezekiah, many others of the ten tribes fell to Judah, which seems to justify the frequent allusion of the Prophets to Israel and Judah and all the tribes after this date, and after the nation of Israel—the ten tribes—were no longer counted as the convenant people of God. But in general, the heirs of Abraham, and of all the rich legacies bequeathed through him, were now called Jews—a mere conventional name—and not Israel.

"This view seems confirmed by the fact, that it is now more than 2,500 years since their cutting off, and so effectual has been that casting off of them out of his sight, that they have never since been found though great efforts have been made in searching the whole earth to see if possible where they were settled. But they have not been found, and no wonder, for, if they are cast out of the sight of the Lord so as to be no longer his covenant people, they will not be seen by the eyes of men. The heirs, then, are now to be found only among those who are amalgamated with the tribe of Judah, and are generally called Jews. But frequently the Prophets still speak of the whole house of Israel and Judah; and James addresses his epistle in the New Testament to the twelve tribes of Israel; thus, we think, showing that all Israel and Judah that would ever be found, was now among the Jews and that henceforth we are to look to the Jews alone, in distinction from Israel, for the lawful heirs of Abraham and David."

We take no exception to the foregoing argument, only as we understand that if any of those who then fell away, or their descendants, did, or shall return unto the Lord, such become again one with the promised seed. Mr. Lord however takes exception to it as follows:

"The supposition is indeed a solecism. The covenant embraced the whole of the offspring of Jacob's twelve sons. At Sinai all were treated as its heirs, because of their descent from him. Every male of the nation was simply as an Israelite, an inheritor of the promise of Canaan: and at its distribution accordingly to the several tribes, on their entering the land, every family received a share of it as a possession. As then it was simply as Israelites that they were heirs of the land, to suppose that on their apostasy and exile they were exscinded from the chosen people and divested of their heirship, is in effect to suppose that they were exscinded from Jacob's lineage, or ceased to be Israelites. But that was impossible. How could they ceased to be Israelites? How could they be made of a different lineage? As then they continued to be Israelites, they still belonged to the people to whom the land was promised and given, as much as they did before their revolt and captivity. All, moreover, who continued subject to the law imposed on the nation at Sinai, undoubtedly continued to be Israelites and heirs of the land. Does Mr. Williamson imagine that the ten tribes, by their apostasy and removal into Assyria, became exempt from the jurisdiction of that law? Did they lose their relation to it, and become free from its obligation, like the Ishmaelites or Gentiles? Did the Most High lose his peculiar rights over them that had sprung from his adopting them as his people, and lavishing on them the numerous blessings with which they were distinguished? Was not their continued idolatry after their exile as much a violation of his law as it was before? Did it not continue to render them obnoxious to the penalty? And finally, when they repented and again sought his favor, did he not treat them as still his chosen people, and heirs of the land he had given them? If so—and surely Mr. W. will not venture to deny it—then they were as much the chosen people of God and heirs of the covenant during their captivity as they were before."

We object to Mr. Lord's argument, 1st, that it was *not* "simply as Israelites that they were heirs of the land." In addition to their being of Israelitish descent, they were also to be "of the faith of Abraham." If not so, why did all that generation which came out of Egypt, save two, perish in the wilderness? If Israelitish descent was the only condition to the claim of heirship, then surely those who perished in the wilderness were equally entitled to the inheritance with Caleb and Joshua, being of the same descent. To suppose that being of Jacob's lineage is a full guarantee to the inheritance, is to suppose that those of that lineage who were deprived of it were wrongfully defrauded of their just rights, which would be a reflection on the justice of God. It would question the rectitude of his administration. For it is undeniable that many of Jacob's posterity have been deprived of all claim to the inheritance. Thus, to suppose, also, would be to suppose that all the conditions of obedience which God appended to the Sinaic promises, were meaningless; which would be to accuse God of trifling with his creatures.

2. We except to Mr. Lord's objections in the second place, that the argument is *not* whether by being removed from the land, they "became exempt from the jurisdiction of that law," nor whether God lost any of his rights over them. It is whether or not, *they* forfeited, by disobedience, all claim to promises, which could be secured only by a compliance with specified conditions.

We do not argue with Mr. Williamson that their being removed from the land, is evidence of disinheritance; for subsequent repentance might follow such removal. But we contend that dying in their sins, whether in the land or out of it, would result in their disinheritance.

It should be kept in mind that the inheritance is eternal to each one of the promised seed. And therefore it can be fulfilled to no one of its subjects by a temporal residence there, any more than it was to Abraham by his residence there. Consequently no one loses his inheritance by not residing there during this life. But when God says of the ten tribes, that He "was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only," (2 Kings 17:18.) are we prohibited from supposing that God *may* have exercised his election respecting them?—leaving only the two tribes to sustain to him the relation which the twelve before sustained, as he exercised it in the case of the children of Abraham and Isaac? To argue, *because* they are of the natural seed of Abraham, that they are of the promised seed, is to contradict Paul, by making "all Israel who are of Israel."—Rom. 9:6.

Mr. Lord says: "The covenant embraced the whole of the offspring of Jacob's twelve sons. At Sinai all were treated as heirs, because of their descent from him."

If the covenant which secures a title to the promise made to Abraham, embracing the whole o Jacob's offspring, then the Jews, who said to Jesus,

Digitized by the Center for Adventist Research

"we be Abraham's seed," (John 8:33,) gave a full and sufficient reason for not desiring to be made free; and the Saviour's reply, "If ye were Abraham's children, ye would do the works of Abraham:" "ye are of your father the devil," was not such a reply as a Millenarian would have given.

It is true that the arrangement at Sinai did include all of Jacob's offspring; but it was a conditional and temporal arrangement: It had respect to their residing as a nation in the flesh, in the land, which, purified by the final conflagration, is promised as the eternal inheritance of Abraham's seed.

If that arrangement was not conditional, there could have been no subsequent removal of them from that land; and if it was not to be of temporary continuance, the inspired commentator had a very imperfect appreciation of it, when he denies that the inheritance is of the *law*. Paul's reasoning is very pointed and conclusive: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed which is Christ. And this I say, That the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator."—Gal. 3:16-19.

Thus the apostle affirms that the law was an addition to the original promise, that it was to serve a specific purpose, and that it had been fully answered. It is true, they entered the promised land; but they entered there as probationers. They did not then receive the rest promised: "for if Joshua had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God."—Heb. 4:8, 8.

(To be continued.)

NEW WORKS.

"Messiah's Throne and Millennial Glory.—By Josiah Litch. Boston: Published by Joshua V. Himes, 46 1-2 Kneeland St. 1854." Price, $1,00. Postage 12 cents.

We referred to this work in our last, but have since read it through, with much pleasure. It is not to be expected that the views of any one individual would coincide with those of any other in all particulars. And therefore it will not be undertood that we endorse or adopt all that we find in it. Among the things that we dissent from, we notice on p. 43 an estimate that the period in which the plagues were being inflicted on Egypt, was "about ten years,"—which we know not how to reconcile with the fact that Moses was eighty years old when he returned to Egypt from the land of Midian, and but one hundred and twenty when he died, which was at the end of Israel's forty years sojourn in the wilderness—there being no room for ten years, or even one year, to intervene between his return from Midian, and the commencement of the 40 years in the wilderness. Some other things, like the theory that the sea was enclosed in the interior of the earth until the flood; or that Isa. 2:2, teaches a physical elevation of Mt Moriah—the literal rendering denoting merely prominance in point of interest as the world's metropolis—we of course dissent from. We might mention other things, and some applications of Scripture, but we did not take our pen to speak of them, but to express the great pleasure we found in reading it,—particularly in the treatment of the Jew question.

Bro. Litch takes a view of the restoration of the Jews similar to that advocated in the articles on the Exposition of the chapters in Isaiah. We have long been satisfied that the scriptures will not sustain the application of the promises of territorial possession made to Israel, to Christians indiscriminately. They will be fulfilled to the literal Israel—the pious descendents of Abraham, comprising those who have lived in all ages of the world since his day, who will be raised from the dead and inherit with him the land of promise, in an eternal and immortal state. While the pious who are saved from other nations, will periodically assemble at Jerusalem, they will have assigned to them for their location on the new earth territory corresponding to the land of their birth in the present dispensation. Thus the Lord has said, Psa. 87:4,6,—"I will make mention of Rahab and Babylon to them that know me: behold Philistia, and Tyre, and Ethiopia; this man was born there. And of Zion it shall be said, This and that man was born in her: and the Highest himself shall establish her. The Lord shall count, when he writeth up the people, that this man was born there. Selah."

Bro. Litch has taken up all the scriptures that speak of Israel's restoration, giving a harmony of interpretation respecting them, that is worth twice the cost of the book. It entirely disarms spiritualizers, who apply to the church the promises made to Israel; and it affords an unanswerable arguement to mixed Millennarians, who apply the same promises to Israel in the flesh. Flesh and blood cannot inhirit the kingdom of God, and any application of the promises to Israel, which connects them with mortality and corruptability, are manifestly unscriptural.

Bro. Litch says in the "Introduction" to his book:

"The times in which we live are characterized by a more deep and extended interest in the study of prophecy, than any former period in the world's history, and, as a matter of course, a variety of views are extant on the subject. The two leading systems of biblical interpretation, the mystical, or as it is more commonly called, Spiritual, and the Literal, lead to two directly opposite results: the first, to the doctrine of a conversion of the world to Christ, and the universal spiritual reign of Christ in the hearts of men during the Millenium; and the latter, to the doctrine of his second personal advent, and literal reign with his resurrected saints, on the restored earth. But one of these views can be correct. The object of the present volume is, to present the Scriptural evidence in favour of the literal view, and meet the objections urged against it, and the arguments by which the spiritual system is usually sustained. It is the conviction of the writer that the spiritual principle of interpreting prophecy tends to skepticism, by rejecting, one after the other, the most important doctrines of the Bible, and finally, to a rejection of the Bible itself, as an inspired book. Hence, his effort to establish the literal principle by explaining the Scriptures upon it. It is as plainly taught that Christ will come in the clouds of heaven the second time, as that he should be born in Bethlehem. Any principle which will spiritualize the second advent, must, to be consistant with itself, spiritualize the first advent. A principle which will spiritualize his glorious reign, will, if consistent with itself, do the same with his sufferings.

"Some of the points discussed may be novel, some of them strange, to many readers. Among them are,

"1. The principle that the literal seed of Jacob will to all eternity be a distinct nation in the land of promise, divided into twelve tribes, in an immortal state; Christ their king, and the twelve apostles their judges.

"2. That the nationality of all people, will be continued to everlasting ages, so that the *nations* of them that are saved shall walk in the light of the city, and the *kings of the earth* bring their glory and honor into it.

"3. That Christ came at first in good faith to restore the kingdom to the Jews, and only failed because they rejected him.

"4. The identity of Gog and Magog of Ezekiel 38, 39, with Revelation 20th.

"The immortal character of the kingdom of God, and the reign of the saints on earth are fully discussed; and the scriptures relating to the return of Isreal to the land of promise have been subjects of attention; and it has been the endeavor of the writer to unravel the intricacies of that subject. Other points of interest have also engaged his attention.

"Being fully persuaded that the signs indicate the day of Christ to be near, it has been his endeavor to induce men to prepare to meet their Judge in peace, and inherit his everlasting kingdom."

The following is the Table of Contents:

"Chapter I.—The First and Second Adam—the relation each sustain to this Globe, p. 12. Man designed to continue Eternally on Earth, 13. God has given the Earth to Christ to Redeem and Restore, 18. Christ's Right of Inheritance—he is Son of God, Son of Man, and our Kinsman, 19. The New Birth, 22. The Original Kingdom, 25. The New Earth the Home of the Saints, 26.

"Chapter II.—The Jews and Jewish Economy, p. 30. God's proposed Covenant with Israel, 31. Ratification of the Covenant, 33. Types and Shadows of the Law, 35.

"Chapter III.—The Jewish Relation to the Land of Promise a Conditional Relation, p. 37. Origin of the term Israel, *ib.* The whole Israel of God, Gal. 4:16, p 39. The Promises to Abraham at first Conditional, 40. Multitudinous Seed, 41. Title to the Land Conditional, 45. Christ the Rightful Owner of the Land of Promise, 48. Dialogue—Paul and a Jew, 50. Writ of Ejectment, 54. Time of Israel's Visitation, *ib.* The Land never yet Inherited, 55. The Jews to be Restored to the Land, 57. Conditions on which Restored, 58. Vision of Dry Bones, 60. Gentile Believers not Israel. 62. Abraham's Seed in Christ, 63.

"Chapter IV.—Relation of the Jewish Nation to the Kingdom of David Conditional, p. 66. Two Covenants in One, 67. Practical Workings of Conditions, 69. Christ's Reign Conditional, 71.

"Chapter V.—The Sense in which the Jews were Cast away, p. 73. The Divorcement of the House of Israel, 76. Promise of Shiloh, 77. The divorce of Judah, 80. Sense in which Israel has not been Cast Away, 82. The 11th Chapter of Romans, 83. National Election and Election of Grace, 84. Jews Broken Off, 85. Why Broken Off, *ib.* Benefit of Israel's Fall, 86. Israel's Blindness, 90.

"Chapter VI.—Messiah, Christ, Anointed, Synonymous—Holy Oil—its Composition—its Use, p. 93. Consecration to Prophetic Office, 95. The Royal, the Chief Character of Messiah, 96. Anointing of Christ—Proofs of Messiahship, 99. Messiah, Destination after his Resurrection, 104. Not Always to remain in Heaven, 105. Is Jesus of Nazareth the Messiah? 106. Question of Christ's Parentage, 109. Review of Argument, 119.

"Chapter VII.-Messiah the True Literal King of the Jews, p. 124. Came as a King Personally-was Rejected, 126. The Proclamation of his Kingdom at Jerusalem, 128. His Official Rejection, 130. The Nation Judged, Condemned, Sentenced, 131. Christ's Offer Sincere—his Lament, 133. Parable of the Householder, 134. Answer of the Rulers—Application of Answer—the Charge on which Christ was crucified, 135. Objections Considered, 136. Had Christ been Received, how could Prophecy have been, Fulfilled? 138. How could the Atonement have been Accomplished? *ib.* The Crucifixion of Christ not in itself absolutely necessary to the Atonement, 142. Christ did Lay Down his own Life, 144. What would have been the Nature of Christ's Kingdom during the Present Dispensation, had the Jews Received Him as their King? 145. The Kingdom Conditional, *ib.* Promised Temple of the Branch, Zech. 6, 147. Ezekiel's Temple Conditional, *ib.* Judges and Counsellors Restored to Jerusalem, 149. Christ's Reign Postponed to the Day of Judgment, 150. Marriage of the King,s Son, 151. Recapitulation of Chapter, 153.

"Chapter VIII.—Restoration of the Jews considered, p. 154. Eleventh Chapter of Isa., 155. Isaiah, 14th Chapter, Considered, 157. Isaiah, 49th Chapter, Considered, 159. The 3d Chapter of Jeremiah, 163. Jeremiah, 16th Chapter, 164. The Righteous Branch of Jeremiah, 33d Chapter, 165. The two Baskets of Figs, 167. Promise of Return from Babylon, 29th Chapter of Jeremiah, 168. The Lord their God and David their King, 169. Samaria's Vines and Mt. Ephraim's Watchman, 171. Israel's New Heart and New Spirit, 173. The Wicked as well as the Pious Jews to be Emancipated, 175. Israel's Unfaithful Shepherds, 176. Israel sprinkled with Clean water, 178. Heathen Round About—Resurrection of Israel—Standing up of Michael, 180. Israel Received again to Mercy, 183. Israel Without Prince, King, Image, Ephod, Sacrifice or Teraphim, 185. The four Views of Israel's Restoration, 187.

"Chapter IX.—The Resurrection of the Dead, p. 189. Spiritual View of the Resurrection, *ib.* Objections to Resurrection of the Body, 190. Doctrine distinctly Taught, 195. Christ's Resurrection Predicted, 196. Resurrection of Christ the Basis of Christianity, 199. Isaiah, Jeremiah, Ezekiel, Daniel and Hosea, all Witnesses, 202—204. New Testament Teachings on Resurrection, 205. Saints who Rose after Christ's Resurrection, 206. Their Destiny, 207. The Mortal Body Quickened, 209.

"Chapter X.—The Kingdom of God—Diversity of Definitions—Cause of Diversity, 211. Two Principles of Biblical Interpretation—Literal and Mystical, 212. Analysis of Nebuchadnezzar's Dream, Dan. 2., 214. The Constituents of a Kingdom, 217. New Testament on the Kingdom of God, 218. The Kingdom of God at Hand, 219. The Three Witnesses of the Kingdom Manifested, 220. The Kingdom within You, 222. Like a Grain of Mustard Seed, 223. The Leaven in Three Measures of Meal, 224. The Kingdom of Heaven Suffereth Violence, 225.

"Chapter XI.—The Millenial Reign, p. 228. Is the World to be Converted? 229. The Nations shall Learn War no more, 231. Docility of the Brute Creation, 233. The New Testament Teachings—the Wheat and Tares, 235. Perilous Times in the Last Days—the Two Resurrections, 237. The Order of Judgment, 244. Millenial Probation Considered, 248. The New Testament a Key to the Old Testament, 261. All Israel Saved. 254. The Old Testament on Millenial Probation, 256. Zion's Glory, Isa. 60, 257. New Heavens and New Earth, 251. All Nations and Tongues gathered to see God's Glory, 263. The Eternal Periodical Gatherings of the Saints, 266. The New Covenant, 267. Present Relation to the New Covenant, 269. The Nation of Israel, the Royalty of David, and Priesthood of Levi, to be Continued Eternally, 271. The Promised Reign of the Saints does not require either Mortality or Probation, 272. Gog and Magog of Ezekiel and John Identical, 273. The Feast of Tabernacles of Zechariah 14, 276. Beauty and Bands, 277. The Tents of Judah Saved First, 279. The 14th Chapter of Zechariah, 283. Will the Restitution Precede or Follow the Millenium? 285.

"Chapter XII.—The Times of the Gentiles, 289. The Divine Charter of Gentile Empires, *ib.* A Chain of Empires Chartered, 291. The Five Empires, *ib.* The Sanctuary, Jerusalem Justified, 294. The Fifth Empire God's own Kingdom, *ib.*

"Chapter XIII.—The Gospel of the Kingdom, 298. The Progress of the Gospel of the Kingdom, 300.

"Chapter XIV.—Eastern Wars and Revolutions, p. 303. Thae-ping-wang, Chinese Revolutionary Emperor, *ib.* The Great Issue between Christ and Satan, 307.

"Chapter XV.—Signs of the Times, 308. The Historical Prophecies, *ib.* The Six Thousand Years, 309. Moral Signs, 310. Spiritual Manifestations, or Teachings of Demons, *ib.* 'Society for the Diffusion of Spiritual Knowledge,' 311. Progress of the Cause, *ib.* Evidence of Demoniacal Character, 312. Demonical Possessions, 314. Coming Perils, 316."

"Poems: By Helen M. Johnson of Magog, C. E."

This work contains a number of important and interesting articles. The authoress is about twenty years of age, and her juvenile productions give evidence of a cultivated and gifted mind. There is a vein of piety running through the work, with which the pious portion of the public will doubtless be pleased. The leading article, which is divided into fifteen chapters, is entitled, "The Promises," and is an attempt to show that the promise made to the woman in Eden that her seed should bruise the serpent's head, and which was renewed to prophets and apostles in after age,—will have its accomplishment when Immanuel shall be enthroned on the new earth, and all enemies put under his feet. Here we have a view of Messiah at one time as the Man of sorrows, and at another as the King in his beauty. "The Surrender of Quebec," is a prize essay and contains some excellent thoughts. For this article the writer received a medal from a society in Quebec, C. E. "Earth not the Christian's Rest," will be read with interest and profit. "The Messenger Bird;" "The Exile," and other pieces, some of which have been heretofore published in religious and political papers, are of a character to interest and please. While this work may not equal that of a Milton or a Young, yet we can recommend to our readers as the production of a youthful mind, and one which will be likely to do them good. Let it speak, and may multitudes be induced to listen to its voice, and embrace by faith the promises to which it refers, that they may share in the glory about to be revealed.

"The Army of the Great King; Short Sermons on Short Texts; Miscellaneous Pieces, and Poetic Musings. By J. M. Orrock."

The character of this work is so fully delineated in the title, that but little need be said in relation to it. It is divided as will readily be perceived, into four parts. "The Army of the Great King," in three chapters, is an allegory illustrating the condition of the Church and of the world, before, at, and after the second coming of our Lord. The "Miscellaneous Pieces," which are about twenty, are mainly of a practicle nature. The "Poetic Musings," are a collection from the authors poetical writings, some articles of which have appeared at different times in the *Herald*, and other papers, but are now given to the public in a more permanent form. The articles comprised in this volume (as we learn from the preface) were written at different times during the last ten years, and are now sent forth with the hope that they will subserve the interests of the cause of truth, and be the means of cheering the hearts of weary pilgrims in their way to the Promised land.

Elder H. Buckley.—We have received a letter from brother B. announcing his safe arrival with his family at Little Rock, Ill., which will be his P. O. address for the present. He intends to visit the brethren in Ogle, DeKalb, and Hancock counties, as soon as convenient. May the Lord restore his voice, that he may be able to labor in the destitute west. Our brethren will receive brother Buckley with all confidence. He will promote their peace, and welfare.

Digitized by the Center for Adventist Research

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from he friends of the *Herald*.

LETTER FROM S. CHAPMAN.

BRO. HIMES:—Soon after the date of my last, (Hancock county, Sept. 1st,) I took packet on the Mississippi for Rock Island county. On the 12th of Sept. commenced a series of meetings in the Protestant church in Hampton, near brother Luther Edwards', where I preached to respectable congregations nine times. Brother E. and a few others of kindred spirit feasted on the word. Quite a number who had heretofore manifested some interest in the doctrines we teach, now became confirmed in the *faith* and confessed it openly. Others gave a candid hearing, and were deeply convicted of the truthfulness of the doctrine, and the necessity of a preparation of heart to meet the event. Of this class there was a minister by the name of D ——, an intimate friend of brother E's., who had heretofore been so exceedingly prejudiced that he would not hear on the subject, but by the earnest entreaty of brother E. consented to attend our first meeting, after which, he and his family voluntarily listened to every discourse. He soon became interested and treated us and the doctrine we hold in a brotherly manner. Witnessing the favorable change so suddenly effected in that community, brother E. could not refrain from tears of joy. On the Sabbath we were favored with the presence and services of brother W. G. Ruggles, and others from Moline, which added much to the interest of our meetings. At their request I visited Moline, Sept. 19th, where I preached to good and attentive congregations every evening, and on the Sabbath for one week. The brethren were manifestly comforted, and some accessions were made to their number. The night before I left, I lodged with an intelligent man who for several years had been a confirmed infidel. He projected the plan, and sought this method of access to me. Soon after we retired, he said, "I have heard much preaching, and held many arguments with professed ministers of the gospel. I do not however propose to enter into any argument with you, but having listened attentively to your course of lectures, I wish to make several friendly inquiries." Being requested to proceed, he entered readily upon his work. Perceiving that he was a candid inquirer after truth, I spent the whole night in answering his questions, and urging upon him the necessity of exercising faith in Christ as the only medium through which sinful man could be saved, and also to show him by the Scripture history, such as we could readily call to mind *in the dark*, that Christ was soon to appear the second time, and "unto them that *look for him*, he will appear without a sin-offering unto salvation." —Heb. 9:28. As the day was about to break on us, he requested me to give him the title of books, such as in my judgment would be most suitable for him to read, assuring me that they should be procured, regardless of the expense. It afforded me pleasure to give counsel to a fellow-mortal on a subject of such importance. In the morning, as we were about to separate, he said to me, "Mr. C., I believe your doctrine, and thank you kindly for the instruction you have imparted to me, and hope you will pray for me," &c. I cannot but hope to meet that dear friend in the kingdom of God.

While our meetings were in progress in Hampton, several brethren were present from Green Creek, Henry county, who became so deeply interested, they urged me to visit their place when I had completed my work in Moline. Accordingly we crossed the Rock River and entered upon our work there, Sept. 27th. The free house was said to be at our service during my stay there. We occupied it from Thursday till Saturday evening. By this time quite an interest was awakened. At the close of that meeting I repeated my appointment for eleven Sunday morning, when a prominent man in the M. E. connection rose and remarked, "We have an appointment here at that hour." I replied, then I will preach at 2 P. M., if there is no objection, to which he replied, "Sir, we have an appointment at that hour also." I then inquired if they had other appointments for that day? "Yes," said he, "we have an appointment at 9 A.M. and at candle lighting this evening." Perceiving the design in all this, I remarked that I was then prepared to say, the Lord permitting, I will preach at 11 o'clock in the morning within a few rods of this house. If no other place is open to us it will be in the grove. Brother G., the nearest neighbor, being present, said, "Brother C. appoint your meeting at my house." Accordingly, we met there. The house was large and commodious, and thank God, we had the people, although we were denied the house, and extra attention was paid to the word through the day and evening. A Mr. P., quite a prominent man, one of the trustees of the house, and yet an Infidel in sentiment, was present, who after listening to an exposition of Matt. 24th, said, (apparently with a broken heart,) "There, if that book be the word of God, then Christ must soon appear, and it is high time we prepare to meet such an important event. Mrs. P. was a pious woman, and had already become deeply interested, and manifested great anxiety for her husband to hear on the subject. By their request I was to have called on them the next day, and also visit other anxious friends; but brother Cummings being on his way from Moline to this place, called on me early in the morning, and pressed me to return with him, assuring us that the brethren here would be greatly disappointed if he should return without me. Being then on my way thither, (a distance of one hundred miles,) I consented to go with him; but seldom have I left a field of labor so reluctantly. The Lord bless and save those dear friends in the day of his coming, is my earnest prayer.

Brother Adams, of Richford, and brother Gillet, of Cordova, were with brother Cummings and accompanied us to C. that day, (a distance of twenty miles,) where we spent the night. The villagers, and others came together in the evening for worship. Brother C. having left an appointment for that evening on his way down, the house was full. It fell on me to address the people. I used one of my favorite texts, viz., "Tell us, when shall these things be?"—Matt. 24:3. Having a free time in speaking, I occupied full two hours, and the best attention was given to the word. Perceiving that a good impression had been produced, brother G. insisted on my remaining there a week, or more, promising then to convey me to O. county, which I greatly desired to do, but brother C. being unwilling to leave me, I went with him; but before we left, brother C. having occasion to go down town, he met with Mr. R. the tavern keeper, (an irreligious man,) who inquired of him, "Where is that man that preached the gospel to us last night?" and added, "tell him not to leave till I see him." As we were preparing to start, Mr. R. came in to brother G's., and without waiting for an introduction, gave me his hand, saying, "You are the man that preached the gospel to us last night?" I tried to, I replied. "You did," said he, "and I felt it forcibly, and feel it still." (Then weeping freely,) he gave me a dollar bill, saying, "There, take that, and as you go, keep preaching the gospel." I thanked him, and exhorted him to make speedy preparation for the judgment, for the coming of the Lord was even at the door. "Yes," said he, "you showed us that last night," and added, as he left the room, "I can't say any more." This circumstance reminded me of the Saviour's words, addressed to "the chief priests and elders of the people," viz.: "Publicans and harlots go into the kingdom before you." —Matt. 21:31. O what a host of such "priests and elders," or rulers "of the people" there are in the professed church of God at the present time.

On Tuesday, Oct. 3d, drove to Genesee Grove, (forty miles,) and spent the night in the family of of our beloved brother and sister G. W. Mitchell. Preached there that evening from Heb. 9:28, to a late hour. The house was crowded. After which my own heart was much comforted in hearing from brethren and sisters there, whose faces I had never before seen. They urged us to remain with them several days, but as we could not, I promised to return and visit them again.

Came to this place the next day, (forty miles,) where I met a hearty welcome in the family of brother J. King, and spent the night. The next day visited the brethren (my children in the gospel,) in several neighborhoods, which afforded us mutual joy. During the day I fell in company with a Mr. M., an intelligent young man, (though very sceptical) late from Minesota, with whom I conversed very freely for one hour; he became so deeply interested in the conversation, that when I left the house, he accompanied me on my way to J. Grove, nearly a mile. When we separated his feelings were very tender. On Friday morning, Oct. 6th, met the brethren and friends at brother Robinson's in Watertown, (had been absent one year.) House crowded. Spoke two and a half hours on the signs of the times; the brethren followed me, so that the meeting was protracted till midnight. Our Minesota friend was present, and with several others remained here all night. Finding him in a deeply anxious state, we conversed together till 3 o'clock in the morning, when it was proposed to have a season of prayer, in which every brother and sister took a part; when the last prayer was being offered, Mr. M. wept freely, and trembled so as to shake the floor. At the close of the last prayer, he exclaimed, "Oh God, I thank thee that thou hast heard and answered prayer." He then made a most hearty confession of his sin to God, and rose from his knees completely relieved of his burden. Since which he has accompanied me into several neighborhoods, testifying both in private and in public what great things the Lord had done for him. He and another young man, have just received baptism at my hands. Have now visited, and preached to large and attentive congregations in every neighborhood where I had formerly labored, both in this, and in Winnebago county, which has effected a salutary influence.

When you and I left this section one year since, you remember that the churches were in perfect peace, looking for the same "blessed hope," and their theme of exhortation and conversation was, the Lord is soon coming; let us therefore be ready, and do what we can to persuade others to be ready to meet that solemn and important event; since that time, however, certain "teachers have come in," teaching for doctrine, and strenuously infusing, by books and otherwise, the unconsciousness of the dead, final destruction of the wicked, "Age to come," (*i.e.*) probation for sinners after the second advent of Christ, and other questions which we have not found time, nor had a disposition to agitate. In speaking of modern "teachers," and "teachings," I allude particularly, to brother Shelden, Bywater, and Chown. By that means the churches here are confsued, and somewhat distracted, and I am sorry to add, "they have turned away the *ears* of some from the truth." So that instead of being comforted with such words as we once used to animate and cheer their hearts, a few of them devote most of their leisure time in reading and conversing on those distracting questions, by means of which it is easy to discover that they have declined in their religious enjoyment. Have lost that ardent love for the appearing of the Lord, also that warm and tender affection they once manifested toward him who in the hands of God, was made instrumental of their conversion to Christianity, and to the blessed hope; neither do they love and delight to mingle with their brethren generally, as they once did. By this manifest change in some, I am reminded of the Athenians, (Acts 17:21,) and yet I feel delicate in speaking it of those whom I so dearly love, and for whom I shall continue to pray. Oh that such teachers would consent to enter new fields of labor, or confine themselves to places where they are generally wanted, (if they can find such,) rather than distract and divide churches which others have labored and toiled hard to establish. It would seem that to enforce other views, and secure the sale of books, they preached and professed firmly to believe the Lord would come in "'54." But had they been settled and grounded in the faith, they would, like brother Burnham, and others, have confined themselves to that important subject, rather than dwell so much on doctrines and theories which in themselves are of little or no importance to the real saints of God, since it is agreed that *they* are not rewarded or "recompensed till the resurrection of the just."—Luke 14:14.

In all my preaching since I entered the missionary field in '42 I have confined myself to the great work of proclaiming *the good news* of the kingdom at hand, and persuading sinners to repent without delay, in order to escape the wrath of God, and have witnessed his power and blessing, attending the word in every place. Have seen thousands converted to Christianity, many of whom from the Infidel and sceptic's rank, and *many* thousands from the various religious sects to the Advent faith; and since my ordination in '47, have baptized several hundreds of precious souls. Have also in the various States constituted about one hundred churches, and in almost every place where I have not been followed by those who preach another gospel, or make hobbies of these distracting questions, they remain steadfast in the faith, "Looking for and loving the appearing of the Lord."

When arranging my plans to leave Hancock county, a few months since, and come to the North, expecting to see the faces of those dear friends no more in time, I earnestly entreated them to avoid everything that might come among them calculated to gender divisions and strife. To aid, and keep them steadfast in the faith in my absence, I sent and procured a lot of brother E. R. Pinney's pamphlet, containing an exposition of Matt. 24th, agreeing almost entirely with my own views on that subject, and without examining the book at all, I made liberal distribution of them, after which I discovered that the last two leaves of the pamphlet treated on subjects diverse from the one I wished them to read and meditate upon. The latter being the very subject which had already caused divisions among them and was doing much harm. But having distributed them I could only say, Do give particular attention to the subject matter of the work, as understood by the title of the book. Wishing to circulate the book in all my other fields of labor, and deprecating the idea of *introducing* confusion and strife among the brethren, I sat down and carefully cut from every book the last leaf, since which I have taken much pleasure in recommending and distributing it in every place, and am confident the tendency will be to keep the brethren steadfast in the faith. I love brother Pinney as I do my own soul, and confidently believe that he and I could labor together as yoke-fellows in the same field for years, should time continue, and his health admit of it, without the least jar or dissension, the same as we formerly have done; and yet I am sorry that his pamphlet which I so much admire should contain anything that would have a tendency to divert the attention of the reader from the all-important subject of the immediate coming of the Lord.

Having advanced thus far in this epistle, brother S. called on me, and remarked, that "he had just fallen in with the *Expositor and Advocate*, published in Rochester, N. Y., of the 4th inst., in which there is a letter from J. C. Bywater, in Hancock county, one of your important fields of labor, and it may be of some importance that you see it." We sent a mile and procured the paper, and having perused the letter, I take the liberty to give a brief extract from it, for the perusal of those who are familiar with my entire course, and appreciate my labors, trials and privations, and yet do not read the *E. nd A.* (formerly, *Harbinger and Advocate*.) Viz.: "Came to Basco, Hancock county, where I found some choice spirits thirsting for *life* and *immortality* through Jesus Christ. This glorious and all-important truth, had been kept out by eastern policy from the people. I saw however, that it was just what was needed there to revive the weak and languishing; and this was the burden of our preaching there, and the result was glorious. Elder Chapman clipped the corners of truth there, yet more than that: for, after finding that on the last page of brother Pinney's pamphlet on Matt. 24th, the subject of Life and Death, and Immortality, was spoken of, together with the destruction of the wicked, with Scripture references for the same, what does he do, but cut out the entire leaf, and paste down the next; thus giving demonstration of the contracted sectarian principles upon which he labors. No wonder the cause is dying under such labor. But the brethren in that region have got their eyes open, and the truth must, and will prevail." Now this, on fields where I have toiled hard both night and day, and witnessed the conversion of many precious souls, (among whom was P. Fry, our "Rifle convert,") established three flourishing churches, numbering more than eighty members, to say the least, is very trying. But if this is the way "to revive the weak and languishing churches" here in the Far West, it may be well for us to send to New York and secure the services of others, who have drove their hobbies till their influence as ministers of the gospel, (where they are best known) is entirely spent; since which, have engaged in mercantile business, failed for large amounts, defrauded their creditors, imprisoned for the same, then made their escape to avoid the penalty which the laws of their land might inflict, &c., &c. This might "revive churches" (if in a backslidden state,) to adopt certain peace and safety dogmas, which would tend to distract the mind, and terminate in their utter ruin. The Lord save the churches in the West from such influences, is my most humble prayer. Brethren of the "household," remember us in your prayers. Brother H., excuse the length of this epistle, and believe me, as ever, SAMUEL CHAPMAN.

PS. Am now on my way to the Eastern States. Expect to make rather slow progres. Shall be in DeKalb county Nov. 1st, where they will accept my services two or three weeks. Have a pressing call to visit Indiana, but this is uncertain. Will say to brother Snider, of Mansfield, O., it is doubtful whether I can visit your place. And to brother Roger Lee, and others, in Pa., I intend to meet your requests, but be patient. S. C.

Pain's Point, Ill., Nov. 15th, 1854.

Digitized by the Center for Adventist Research

THE WORDS OF CHRIST.

THERE is much to admire in the words spoken by our blessed Saviour while upon earth; they are full of wisdom and truth, and abound in love, meekness, and instruction. Many words have been spoken by the great and learned, both before and after those uttered by Christ, but none will bear comparison with his. We may admire the wisdom of the philosopher, the eloquence of the orator, or the harmonious strains of the poet; but they are all eclipsed by Him who "spake as never man spake." We can dwell upon His sayings with ever increasing delight—the more they are thought upon, the more precious do they become; the more do we find to excite our wonder and admiration. He who makes them his daily study and meditation, will find them to grow more and more interesting and instructive. They are full of simplicity, yet so wisely uttered that even the most learned among the Scribes and Pharisees, were put to silence by them; spoken with meekness, yet with that boldness and confidence, becoming one who could not err—with firmness and decision, yet without anger. He rebuked with calmness—reproved with kindness. In short, in all his words was mingled the wisdom of the serpent, with the harmlessness of the dove.

How instructive are his precepts—how gracious his invitations—how encouraging his promises. His words are adapted to those in every age, circumstance and condition in life.

The believer finds them indeed to be his life—his spiritual food; from them he daily derives nourishment and support; he in the fullest sense realizes their value, and comprehends their meaning; his soul feasts itself on their excellency, until they become to him more than his necessary food. With tenderness and love they are addressed to the unbeliever; in entreaties and warnings they are pressed upon him, and hard indeed must be that heart, that can turn a deaf ear to them all. How sweet are they to the weary and heavy laden; "Come unto me," he says, "and I will give you rest." Come with all your burdens and cares, and find in me that rest which is nowhere else to be found.

Let the mourner come and find in the words of Jesus that sympathy and consolation, which he seeks in vain from the cold and cheerless world. Let the young, the middle aged and the old, come and select from the Saviour's words what is applicable to their varied conditions. And let all come—there is something suited to the case of every one. But it is a lamentable fact that so many turn away from the words of Christ; they will not hear them that they may have life, and thus they live seeking comfort and peace anywhere but from the right source. And is it not to be feared that too many professing Christians pay little attention to the words of their divine Master? O let us be careful to keep all his sayings, that at his coming, we may be found blameless, and be accepted of him.

S. A. GORTEN.

Manchester, Mass., Dec. 1854.

THE SABBATH.

"THERE remaineth therefore a rest" [or as it reads in the margin, the "keeping of a sabbath"] to the people of God."—Heb. 4:9.

There are very many precious promises in the Bible, but to me there is something strikingly beautiful in the text before us. Rest is certainly sweet to every one. Look at the humble Christian laborer as he leaves his home on Monday and goes forth to labor for the sustainance of himself and family, and as day after day passes, does he not long for Saturday night to come, when he can return to those whom he loves? And when the Sabbath dawns he feels that he can rest at home, or go with them to the house of prayer, and there hold sweet communion with his God. Ask him if rest is not sweet. But what is rest here when compared to that which remaineth for the people of God! We may enjoy the Sabbath and love it, but then it is only a type of the great Sabbath that will soon dawn.

It is evident that the rest spoken of in the text is in the future. It is the keeping of a holy, blessed rest in the kingdom of God. This is a rest worth living for, yea, it is worth striving for. We read in the 11th verse of the chapter, "Let us *labor* therefore to enter into that rest, lest any man fall after the same example of unbelief." Unbelief is the only damning sin. It was through it the Jews lost the kingdom, and it will be through it that many who are living at the present time will come short of entering into this heavenly, glorious rest. Listen to the first and second verses of the same chapter: "Let *us* therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it; for unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." Oh for an overcoming faith! Let us pray for an active, persevering faith and then we shall obtain the promised blessing.

And now, seeing there is such a rest before us, and many through unbelief have lost it, ought we not to be dilligent, lest we through disobedience and unbelief lose it also? In 2 Peter 1:10, 11, we read, "Wherefore the rather, brethren, give dilligence to make your calling and election sure: for if ye do these things ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." If we are faithful to the grace of God a little longer, we shall not *scarcely* enter into the kingdom, but shall have an abundant entrance into it; and shall sit down with Abraham, Isaac, and Jacob, and all the prophets; and—what is better far—with Christ at home. We believe that all who sleep in Jesus do rest from their labors, yet they have not entered upon that perfect rest which is here promised them, nor will they till the Son of Man is seen coming in the clouds of heaven with power and great glory. We read in Heb. 11:40, "God having provided some better thing for us, that they without us should not be made perfect." When Paul receives his crown, the whole Israel of God will obtain theirs, and that will be at the appearing of Christ.

In conclusion let me use the words of Paul to the Ephesians: "Therefore take unto you the whole armor of God, that ye may be able to stand in the evil day, and having done all to stand." We see by the light of prophecy that the day of God is near. We are living in perilous times, and need to have on the whole armor, that when the storm that is now gathering shall burst over the earth, we can feel that we are safe. But in the day of God's vengeance, where, oh where, will the sinner and the ungodly appear! They have turned a deaf ear to the warnings and threatenings of God, till it is too late, and now they have to take up the doleful lamentation, "The harvest is past, the summer is ended and we are not saved!" Oh that men would be wise, and seek the Lord while it is an accepted time and a day of salvation.

JOSEPHINE.

POETRY.

To the flowing stream of Jordan,
Lo! the King of Zion came;
Then the ancient Baptist waited,
To immerse the spotless Lamb;
They descended,
To the Saviour's watery grave.

Come, then, ye who love the Saviour,
Fear ye not to own your Lord;
Heedless if the world should scorn you,
Follow Christ, obey his word;
He'll defend you,
Fear ye not to follow him

Hear the Saviour saying to you,
From the glorious throne above,
"Ye who trust in me for pardon,
By obedience show your love;"
Follow Jesus,
Whose example points the way.

Lord, our hearts incline to follow,
In the way which *thou* didst tread,
We will turn from every other,
While thy sacred word we read;
O Redeemer,
We rejoice to follow thee.

The Habit of Prayer.

THE believer's character, "I give myself unto prayer," shows that he is continually in the spirit of prayer. The lifting up of holy desires unto God, will only quicken us, and animate us in the performance of the daily labors of our life. Such an habitually devout disposition of mind, the expression of which is sometimes called ejaculatory prayer, will make every action of life holy. We shall learn to do nothing without connecting it by prayer with the presence and glory of God. We shall see nothing, and hear nothing, without its raising our hearts unto him. What a spiritual life may the Christian, improving everything by prayer, lead! This will consecrate every field, and every word, and every dwelling-place, and turn an ordinary walk into a morning or evening sacrifice.

Bickersteth.

A FACT FOR THE POOR.—A correspondent of the New Haven *Journal* says that a large newspaper spread over the body "serves to confine the heat from the body quite as well as blankets, or quilts, and by enclosing it between two sheets, or a sheet and blanket, it may be preserved without injury for some time." We can corroborate the opinion of the writer.

New Haven Palladium.

Obituary.



"I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—JOHN 11: 25, 26.

MY Father, CYRUS SMITH died the 20th of last May. He died a firm believer in the speedy coming of our Lord. He always liked your paper, as we all do.

FLORA SMITH.

Dresden, N. Y., Nov. 28th, 1854.

LINES:

ON the death of Mrs. Maria Foster, who fell asleep in Jesus, March 3d, 1854.

"Maria's gone!" I heard fond parents say,
While in the silent grave their daughter lay;
They thought of former days, now long since past,
When mother in her arms the infant clasped.
They thought of childhood's joys,—of woman's care,
And of the troubles that they saw her bear,
And recollections of those byegone years,
Made sad their hearts and filled their eyes with tears.
O parents! sorrow not as if no hope
Could cheer thy soul or buoy thy courage up,
You are in Christ and she in Jesus sleeps,
And God himself her dust in safety keeps.
Remember that the glorious day draws nigh,
When down the pathway of the parted sky
The Lord, with angel hosts, shall quickly come
To take his saints to their eternal home;
Then you, if faithful, shall your daughter meet,
And on the heavenly shore, each other greet.

A dear companion's gone! a husband's heart
Is thereby made to bleed with inward smart;
He knew her worth, and *he alone* can know
The depth of pain occasioned by the blow;
And oft in lonely hours will memory dwell
On words and acts of one he loved so well.
O husband! listen to the voice of God,
And see! 'tis Father's hand that holds the rod:
He doeth all things well, and he knows best,
What is required to fit us for our "rest."
To saints, we know, death is amazing gain,
When *they* are taken, why should we complain?
She is *not lost*, but only gone before,
Her race is run, her conflict now is o'er;
And does not God design to thereby wean
Thy heart from earth, to dwell on things unseen?
A new attraction to thy soul is given,
To make thee seek thy dwelling-place in heaven.
Though sad thy feelings now, and none can tell
How deep those sorrows which thy bosom swell,
But there is One above who knows them all,
He counts the stars, and marks the sparrow's fall;
O trust in him, his promises can cheer
Thy drooping heart and drive away thy fear,
And thus sustained by grace, expect ere long
To sing with her the new, redemption song.

A mother sleeps! one child alone is left,
And he is now of mothers care bereft;
He must alone through life his way pursue,
No mother's voice shall tell him what to do;
No mother now exhorts that son to pray,
No mother hears him read from day to day,
No mother's hand can press his aching head,
For she is numbered with the silent dead.
O son! remember that thy mother prayed
To heaven in thy behalf, and often laid,
Her strong desires before the heavenly King,
And will you not to Him a tribute bring!
Give him your heart, and washed in Jesus' blood,
Show by your works that you are born of God;
Then you will find in him a living friend,
One who will guide and keep you to the end.
But if you will not yield to serve the Lord,
Think of the threat'nings of his holy word,—
Think of that day when he in clouds shall come,
To save his own and fix the sinners doom;
And can you bear the piercing thought
To have the judge exclaim, "I know you not!"
Or see your mother safe at God's right hand,
While with the lost, you are compelled to stand?
O surely not, then yield, O yield to be
Saved through the blood that flowed on Calvary;
Think of the Saviour's love, and mother's prayer,
And hope with her eternal bliss to share.

A Christian sleeps! she now has gone to rest,—
She sleeps in Jesus, comforted and blest.
Angelic perfectness she did not claim,
But felt her sinfulness, and through the name
Of God's dear Son, she hoped to reach the place
Of the redeemed, *a sinner saved by grace.*
The church now mourn their loss, and deeply feel
A wound inflicted that they cannot heal;
And many a traveller who was wont to come
And find her house indeed a pilgrim's home,
Will miss her presence, but we do not mourn,
As if forever she was from us borne.
We trust our loss, to her is endless gain,
Therefore in hope, we steadfastly remain:
We look beyond this vale of sin and gloom,
To that bright morning when our Lord shall come;
For when he comes, the saints shall meet again,
And on the earth renewed forever reign.

J. M. ORROCK.

RELIGIOUS READING,

OF THE BEST DESCRIPTION.

The various Books, written and published, by the truly eloquent and learned Scotch Divine, the present minister of Crown Court London, Rev. John Cumming, D. D., are attracting wide-spread attention, and are being perused by hundreds of thousands of admiring readers, on both sides of the Atlantic. For simplicity and elegancy of diction, and holy fervor, we doubt if they are excelled by any writer, living or dead. Their influence, whenever and by whomsoever read, can be only good. No Christian's Library is complete, if destitute of these books. Their titles are as follows:

Benedictions, or the Blessed Life.
Voices of the Day.
Voices of the Night
Voices of the Dead.
The Church Before the Flood.
The Tent and the Altar.
Scripture Readings on Genesis.
Romanism and Tractareanism.

To be followed by Readings on Exodus and Leviticus. And by the New Testament Readings at convenient intervals.

The religious community, particularly the religious press, has spoken in high terms of commendation of these excellent works, as follows:

Thousands will thank Jewett & Co. for putting this series of volumes within their reach. Would that the whole community were reaping the benefit they are fitted to impart.
Christian Mirror, Portland, Me.

The choicest and richest illustrations of sacred truths are here found grouped together in the most interesting and attractive form.
The Wesleyan, Syracuse, N. Y.

It it difficult to say whether this and the author's other works are more distinguished for splendor of diction, elevation of thought, or depth of evangelical and devout feeling. They are adapted to be universally popular and useful.
Albany Argus.

Elevated in thought, attractive in style, and devotional in tone, these volumes must command attention, and will become favorites with the Christian reading community.
The Presbyterian, Philadelphia.

As a writer he is prolific, and his books have an immense sale. His style is clear and unaffected, and his pages breathe a spirit of warm evangelical piety.
Vermont Chronicle.

It will do the heart and head good to read Dr Cumming's writings. They will have an extensive circulation, and cheer many a pilgrim on his way to heaven.
Canada Christian Advocate.

There is a freshness, and beauty, and spirituality about all Dr. Cumming's productions that we have met with, which cannot fail to give them favor with the man of taste, as well as the true Christian.
Puritan Recorder, Boston.

Jewett & Co., publish nothing but works of the most admirable character. In these volumes, by the Rev. Dr. Cumming, they have supplied a want which the religious world has long felt.
Schenectady Reporter.

We know few books so enriched with thought and so pervaded with genial Christian feeling as those of Dr. Cumming.
Lutheran Observer, Baltimore.

In noticing the first volume of the series of which these beautiful volumes form a par, we have already expressed our very high estimate of Dr. Cumming and of his works.
Congregationalist, Boston.

These volumes of the reprint of Dr. Cumming's works will be received with great satisfaction by all who are familiar with his ripe genius and high Christian culture.
Evening Traveller, Boston.

All of Dr. Cumming's writings are eloquent, soul-stirring, stimulating, pregnant with admirable suggestions, and filled with profitable instruction.
Zion's Herald, Boston.

The works of Dr. Cumming breathe a most heavenly spirit. No one can read them without feeling himself elevated and incited to new duties and a higher state of Christian feeling.
Mass. Life Boat.

If Dr. Cumming can preach as he can write, there is no cause for wonder that he draws crowds of admiring hearers.
Salem Observer.

Published by JOHN P. JEWETT & CO., Boston, JEWETT, PROCTOR & WORTHINGTON, Cleveland, Ohio.
And for sale by all Booksellers. 3m Sept. 9.



AYER'S PILLS.

A NEW and singularly successful remedy for the cure of all Bilious diseases—Costivness, Indigestion, Jaundice, Dropsy, Rheumatism, Fevers, Gout, Humors, Nervousness, Irritability, Inflammations, Headache, Pains in the Breast, Side, Back, and Limbs, Female Complaints, &c., &c. Indeed, very few are the diseases in which a Purgative Medicine is not more or less required, and much sickness and suffering might be prevented, if a harmless but effectual Cathartic were more freely used. No person can feel well while a costive habit of body prevails; besides it soon generates serious and often fatal diseases, which might have been avoided by the timely and judicious use of a good purgative. This is alike true of Colds, Feverish symptoms, and Bilious derangements. They all tend to become or produce the deep-seated and formidable distempers which load the hearses all over the land. Hence a reliable family physic is of the first importance to the public health, and this Pill has been perfected with consummate skill to meet that demand. An extensive trial of its virtues by Physicians, Professors, and Patients, has shown results surpassing any thing hitherto known of any medicine. Cures have been effected beyond belief, were they not substantiated by persons of such exalted position and character as to forbid the suspicion of untruth.

Among the eminent gentlemen to whom we are allowed to refer for these facts, are

PROF. VALENTINE MOTT, the distinguished Surgeon, of New York City.

DOCT. A. A. HAYES, Practical Chemist of the Port of Boston, and Geologist for the State of Massachusetts.

IRA L. MOORE, M.D., an eminent Surgeon and Physician, of the City of Lowell, who has long used them in his extensive practice.

H. C. SOUTHWICK, Esq., one of the first merchants in New York City.

C. A. DAVIS, M.D., Sup't and Surgeon of the United States Marine Hospital, at Chelsea, Mass.

Did space permit, we could give many hundred such names, from all parts where the Pills have been used, but evidence even more convincing than the certificates of these eminent public men is shown in their effects upon trial.

These Pills, the result of long investigation and study, are offered to the public as the best and most complete which the present state of medical science can afford. They are compounded not of the drugs themselves, but of the medicinal virtues only of Vegetable remedies, extracted by chemical process in a state of purity, and combined together in such a manner as to insure the best results. This system of composition for medicines has been found in the Cherry Pectoral and Pills both, to produce a more efficient remedy than had hitherto been obtained by any process. The reason is perfectly obvious: while by the old mode of composition, every medicine is burdened with more or less of acrimonious and injurious qualities, by this each individual virtue only that is desired for the curative effect is present. All the inert and obnoxious qualities of each substance employed are left behind, the curative virtues only being retained. Hence it is self-evident the effects should prove as they have proved more purely remedial, and the Pills a surer, more powerful antidote to disease than any other medicine known to the world.

As it is frequently expedient that my medicine should be taken under the counsel of an attending Physician, and as he could not properly judge of a remedy without knowing its composition, I have supplied the accurate Formulæ by which both my Pectoral and Pills are made to the whole body of Practitioners in the United States and British American Provinces. If however there should be any one who has not received them, they will be promptly forwarded by mail to his address.

Of all the Patent Medicines that are offered, how few would be taken if their composition was known! Their life consists in their mystery. I have no mysteries.

The composition of my preparations is laid open to all men, and all who are competent to judge on the subject freely acknowledge their convictions of their intrinsic merits. The Cherry Pectoral was pronounced by scientific men to be a wonderful medicine before its effects were known. Many eminent Physicians have declared the same thing of my Pills, and even more confidently, and are willing to certify that their anticipations were more than realized by their effects upon trial.

They operate by their powerful influence on the internal viscera to purify the blood and stimulate it into healthy action—remove the obstructions of the stomach, bowels, liver, and other organs of the body, restoring their irregular action to health, and by correcting, wherever they exist, such derangements as are the first origin of disease.

Being sugar-wrapped they are pleasant to take, and being purely vegetable, no harm can arise from their use in any quantity.

For minute directions, see the wrapper on the Box.

Prepared by JAMES C. AYER, Practical and Analytical Chemist, Lowell, Mass. Price, 25 cents per box; five boxes for $1.

Sold by J. BARNET, Boston, Mass. and by all Druggist everywhere. [J'lys1-6m.

Digitized by the Center for Adventist Research

Contents of this No.

MISCELLANEOUS.

Extracts from Various Writers 401
The Wonder of Wonders.... 401
The Teaching of the Holy Spirit Limited to Revealed Things 402
A Hymn 402
German Emigration to Palestine 402
Poetry 402
An Indigestible Meal..... 402
The Governorship of Utah.. 403
Foreign News..... 403

EDITORIAL.

Prophecy of Isaiah 404
Abrahamic Inheritance 404
New Works..... 405

CORRESPONDENCE.

Letter from S. Chapman.... 406
The Words of Christ..... 407
The Sabbath 407
Poetry..... 407
The Habit of Prayer..... 407

OBITUARY.

C. Smith..... 407
Lines..... 407

ADVENT HERALD.

BOSTON, DECEMBER 23, 1854.

PROPOSITION OF ELDER J. COLE,

To be one of twenty to raise one thousand dollars to aid me in my missionary labors, and the Herald.

Jonathan Cole	$50.
John Smith	50.
L. H. Smith	50.
S. Foster	50.

PROPOSITION OF INDIVIDUALS,

To be one of two hundred to raise one thousand dollars for the Office.

Mrs. S. Mann	$5.00	*Paid.*
E. Clark	5.00	"
A Subscriber	5.00	"
A Subscriber	5.00	"
S. Foster	5.00	"
L. Edwards	5.00	"
Nancy Wood	5.00	"
S. D. Stillman	5.00	"
Hannah McDuffee	5.00	"
Mary Stratton	5.00	"
H. P. Schotts	5.00	"

Proposition of a True Friend.

Bro. Himes :—I was very glad to read in the *Herald*, that some were stirred up to do something to help forward the cause of truth. Perhaps some who are not able to give five nor fifty may be able by a little sacrifice to give one dollar. Let us see how many will respond. A True Friend.

Enclosed, was one dollar.

Agents.

AN EFFORT TO INCREASE OUR SUBSCRIPTION LIST.

Several names among our list of agents have been omitted of late; but it was not intended to leave them out permanently, the list being shortened merely to make room for other matter. We wish to add to the present one, and soon to publish a full list of agents, and would like to have every advent minister become actively and responsibly, one of these. We also want an efficient agent in every town where it is possible We are not particular whether they are male or female. Those who volunteer and feel an interest in the cause, make the best agents. We shall be glad to hear from any who feel this interest, and will enter upon the work of doing their part in raising a thousand new subscribers by the first of February, 1855.

We wish to add yet another class of persons who can do much for us: we refer to our paying subscribers. If each of these would make an effort to get *one*, and succeed, it would place us beyond want Who will go about this work? Who will go about it *now*? Who will undertake it with a determination to succeed? Shall we not hear soon? You may all speak at once, if you please, in this case, we will give due attention.

Those who obtain the largest lists will be proportionally remembered.

The following is our present list of agents which we wish to enlarge and perfect:

Albany, N. Y.	W. Nicholls, 185 Lydius-street.
Bascom, Hancock county, Ill.	Wm. S. Moore.
Buffalo, N. Y.	John Powell.
Cabot, (Lower Branch,) Vt.	D. M. P. Wallace.
Cincinnati, O.	Joseph Wilson
Danville, C. E.	G. Bangs
Dusham, C. E.	D. W. Sornberger
Durham, C. E.	J. M. Orrock
Derby Line, Vt.	S. Foster
Detroit, Mich.	Luzerne Armstrong
Eddington, Me.	Thomas Smith.
Hallowell, Me.	I. C. Wellcome.
Hartford, Ct.	Aaron Clapp.
Homer, N. Y.	J. L. Clapp.
Lockport, N. Y.	R. W. Beck.
Lowell, Mass.	J. C. Downing.
Low Hampton, N. Y.	D. Bosworth.
Newburyport, Mass.	Dea. J. Pearson, sr., Water-street.
New York City.	Wm. Tracy, 246 Broome-street.
Philadelphia, Pa.	J. Litch, N.E.cor. of Cherry and 11th streets.
Portland, Me.	Alex. Edmunds.
Providence, R. I.	A. Pierce.
Rochester, N. Y.	Wm. Busby, 215 Exchange-street.
Salem, Mass.	Lemuel Osler.
Sharbona Grove, De Kalb county, Ill.	Elder N. W. Spencer
Somonauk, De Kalb county, Ill.	Wells A. Fay.
Sheboygan Falls, Wis.	William Trowbridge.
Taylorsville, Christian county, Ill.	Thomas P. Chapman.
Toronto, C. W.	D. Campbell.
Waterloo, Shefford, C. E.	R. Hutchinson, M. D
White Rock, Ogle county, Ill.	Elder John Cummings, jr.
Worcester, Mass.	J. J. Bigelow.

Vermont State Conference of Adventists.—For some time past there has been a desire on the part of many of the Adventists in Vermont, for the formation of a State Conference. Hitherto the way has not been opened for the accomplishment of this desirable object. But the lovers of Bible order, and church discipline, now feel that they cannot live longer in their present state.

A conference therefore, of the Elders and brethren, who are looking for the speedy coming of the Saviour, will be holden soon, in which a mutual understanding will be sought, and a plan of co-operation arranged, for the peace and prosperity, and better success of the Advent ministry and churches.

Time and place hereafter. In the meantime, we shall be glad to hear from all concerned upon the subject. Where shall it be held?

New Works.

"First Report of the Massachusetts Conference of Advent Churches, holden at Lawrence, August 9th and 10th, 1853."

We have just issued a second edition of this valuable report—$3. per 100.

"The Christian Sabbath—*The First Day of the Week.*"

This is a small tract we have just published, showing the uniform custom of the Church in the apostolic age, respecting the observances of the Christian Sabbath. Price, $1. per 100.

"Counsels to Young Disciples."

This is a little tract of eight pages, just published at this office, at $1. per 100.

"Churches, Church Order, Creeds," &c.

The articles which were published some months since, under this head, in the *Herald*, we have now issued in pamphlet form—at this office. Price, $3, per hundred.

Dedication Sermon.—We have a few copies of the *Herald*, containing this discourse, which we can mail, or send by express to any who may wish. $3. per 100.

Conference Notice.

The semi-annual Conference of Adventists will hold its fourth Session, at Paynes Point, Ogle county, Ill. (Providence permiting), commencing on Friday, the 29th of Dec. next, and hold over the following Sabbath. It is expected that brethren S. Chapman, J. Cummings, G. W. Mitchell, Henry Janes, and others, will be present to preach the word. We hope to see a full representation from Ogle, Winnebago, Stevenson and De. Kalb counties and also from other sections of the West. Lets us rally once more dear brethren and sisters, in this time of trial and darkness, in the name of our soon coming King, and come together for the worship of God; praying that his blessing may rest upon us, and love and harmony and union prevail. Homes will be provided for all who come.

In behalf of the Board.

N. W. Spencer. *Secretary.*

Clinton, Nov. 24th, 1854.

Letter from T. M. Preble.

Bro. Himes:—I learn from different sections of the country, that some of our time brethren, have had the impression that nothing worthy of consideration, had been done to point out the error in the time theory; and, in consequence, when their test point of time failed them, they were thrown into a state of great trial and perplexity. But when shown my "*Review*" of the time theory—and after reading it—they have had more confidence in themselves, and in the faith of the Lord's immediate coming, and are again taking the true gospel ground, to patiently wait our Lord's return, knowing he will come "*quickly!*" Some have said—"Why did you not show us this before?"

I give this notice that brethren may know that the *Review* can still be had of me at East Weare, N. H., or of yourself at Boston.

It can be sent by mail to any part of the United States, for *one* cent, and the pamphlet will cost but *four cents* single, or $2.50 per hundred. Or it is free to those who are unable to pay.

Will our brethren try to circulate it.

T. M. Preble.

East Weare, N. H., Dec. 16th, 1854.

Bro. Himes:—You made a mistake in my notice for Hill. You have the meeting on Friday evening, to be at *Lake Village*—it should be *Hill Village*.

T. M. Preble.

Dedication, at Mt. Holly, took place on the 14th. Elders Shipman and Bosworth were with us.—It was a good time.

BOOKS FOR SALE,

At the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

	Price.	Postage.
1. *Memoir of William Miller*	$1,00.	,19.
" " " " *gilt*	1,50.	"
2. *Bliss on the Apocalypse*	,60.	,12.
3. *Bliss' Sacred Chronology*	,38.	,08.
4. *Hill's Inheritance of the Saints*, or World to Come	1,00.	,16.
" " " " *gilt*	1,37.	"
5. *Fassett's Discourses on the Jews and Millennium*	,33.	,05.
6. Works by Rev. John Cumming, D.D., minister of the Scottish Church, Crown Court, London. Viz:		
On Romanism	1,00.	,24.
" *the Apocalypse* (1st Series)	,75.	,21.
" " " (2d ")	"	,22.
" " *Seven Churches*	"	,21.
" *Daniel*	"	,20.
" *Genesis*	"	,16.
" *Exodus*	"	,18.
" *Matthew*	"	,19.
" *Mark*	"	,14.
" *Miracles*	"	,19.
" *Parables*	"	"
Benedictions	"	,15.
Church before the Flood	"	,17.
Voices of the Night	"	,13.
" *of the Day*	"	,15.
" *of the Dead*	"	"
Tent and the Altar	"	,16.
Minor Works (1st series)	"	,20.
" " (2d ")	"	,19.
Evidences of Christianity	"	,12.
7. Works of Rev. Horatius Bonar, (Eng.) Viz:		
Story of Grace	,30.	,0.
Night of Weeping	"	'8.
Morning of Joy	,40.	,01.
Eternal Day	,50.	,15.
8. *Advent Tracts, bound. Vol.* 1	,25.	,70.
" " " 2	,33,	,07.
9. *Facts on Romanism*	,15.	,03.
10. *The Protestant's Hope of the World's Conversion fallacious*	,10.	,02.
The last two, bound in one vol.	,25.	,06.
11. *The Advent Harp*	,60.	,09.
12. *Hymns of the Harp*	,38.	,06.
13. *Old Sights with New Eyes*	1,00.	,17.
14. *Corning on the Infidelity of the Times*, as connected with the Rappings, &c.	,38.	,06.
15. *Rev. Thomas Pearson on Infidelity*	2,00.	
16. *Preble's 200 Stories for Children*	,38.	,07.
17. *Life of Chrysostom*	,75.	,13.
18. *Lord's Exposition of the Apocalypse*	2,00.	,33.
19. *Lord's Laws of Figures*	1,00.	,16.
20. *Winthrop on Prophetic Symbols*	1,00.	11.
21. *Wicks' on the Apocalypse*	1,50.	,12.
22. *Memoir of Phebe Carter*	,31.	,05.
23. *Jones' Church History*	1,25.	,25.
24. *Lectures of Father Gavazzi*	,75.	,15.

TRACTS.

The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age. $2 per hundred; 3 cents single.

The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. $2,50 per hundred; 4 cts. single.

First Principles of the Second Advent Faith. This tract is illustrated by copious scripture references. $2,50 per hundred; 4 cents single.

The Bible a Sufficient Creed. By Rev. Chas. Beecher Price, $2,50 per hundred; 4 cts. single.

Promises Concerning the Second Advent.—This little work contains daily food for the soul. Price, 50 cents per dozen; 6 cents single.

Phenomena of the Rapping Spirits.—This tract will be sent by mail, postage paid, at $3 per hundred, 30 copies for $1, or 4 cents single.

Eternal Home. By J. Litch. Price, $3 per hundred; 5 cents single.

Tracts for the Times—viz:

1. *The Hope of the Church*	$1,50	per 100.
2. *The Kingdom of God*	"	"
3. *The Glory of God filling the Earth*	"	"
4. *The Return of the Jews*	2,00	"

The Kelso Tracts—viz:

1. *Do you go to the Prayer Meeting*	,25	per 100.
2. *Grace and Glory*	,75	"
3. *Night, Day-breakl, &c.*	,50	"
4. *The City of Refuge*	,25	"
5. *Sin our Enemy, &c.*	,25	"
6. *The Last Time*	,50	"

The postage on the above tracts is one cent each.

The Pauline Chart.—By J. W. Bonham. This is a very useful aid to the study of the book of Acts—giving as it does a synopsis of Paul's travels, the places he visited, and the principal events that transpired in his journeys. Price $1.

Appointments, &c.

Providence permitting, I will preach at Clarenceville, C. E., 24 and 34 of January 1855; Burlington, Vt., 5th; Bristol, Sabbath, 7th; New Haven, 9th; Middlebury, 10th, as brother Hurd may arrange; Mt. Holly, 11th and 12th—will some brother be so kind as to call for me at the Mount Holly depot on the arrival of the first train from Middlebury, as above dated?

Week-day meetings at 7 o'clock, P.M., or as brethren in charge may think best. N. Billings.

Notice.—The Advent Tract and Mission Society, of Addison and Rutland counties, Vermont, and Washington county, N. Y., will hold its next meeting at New Haven, Vt., commencing on the first Friday in January 1855, at 6 o'clock P.M., and continue over the following Sabbath. H. Buckley, *Secretary and Treasurer.*

PS.—I have transferred the records and funds belonging to the Society to brother D. Bosworth.

As I have removed from the limits of the Society, I hereby tender my resignation, with my best wishes for the Society's prosperity and usefulness. H. Buckley.

Elder I. H. Shipman will labor in a protracted effort with the church in Buffalo, N. Y., commencing the 17th inst., and continuing several days. O. R. Fassett.

Buffalo, Dec. 12th, 1854.

I will preach in Waterloo, C. E., Sunday, Dec. 24th; Knowlton Falls, Sunday, 31st, at 10½ A. M., and in Waterloo at 2 P. M., and in the evening; Lawrenceville, Jan. 1st; Melbourne, (in the school house near brother Deacon Lawrence's) the 2d; Melbourne Village, 6th and Sunday the 7th; Brompton, 10th and 11th; and East Hatley, 13th and Sunday, 14th. Meetings each week day evening will commence at 6 o'clock. J. M. Orrock.

The Lord willing, I will preach in Waterbury, Vt., the first Sabbath in January. L. D. Thompson.

Elder L. D. Thompson will preach at Sugar Hill, N. H., Dec. 17th, and 24th. I. H. Shipman.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

J. N. Snyder—We credit F. Harding $1. to number 697 and stop it. We have credited you four dollars in all, within a few weeks to number 737 for *Herald*, and to 103 of 5 *Y. G.*

S. Foster—Rec'd and sent Certificate by the hand of Eld. J. M. Orrock.

E. Rich—Rec'd, and sent you answer by mail.

H. Harriman—Rec'd, and sent answer by mail.

G. Harwood—Rec'd, and answered by brother Pearce.

BROOKLYN HOMŒOPATHI PHARMACY,

Court-street, corner of Livingston,

BROOKLYN, L. I.

J. T. P. Smith has for sale an assortment of Homœopathic Triturations, Tinctures, Dilutions and Pellets, including the higher attenuations.

Cases for Physicians and for Family use of various sizes and prices

Pure Sugar of Milk, Alcohol, and Unmedicated Pellets, constantly on hand.

Homœopathic Arnica Plaster, a substitute for the ordinary Court Plaster, and an excellent application for Corns.

Country Orders promptly and carefully executed. oct.28

☞The above medicines and books are for sale also at this office.

WOLSTENHOLME'S HELION LIGHT,

Or Self-Generating Gas Lamps.

This Light is believed to be the best means of portable illumination that has ever been introduced to the public. It is thought by good judges to be the most Beautiful, Brilliant, Cheap and Safe. The subscriber has persevered unremittingly to attain a perfection in the Helion Light that should prevent an objection by the most fastidious and he thinks he has done it.

He is quite confident that his Light will commend itself no every observer, at first sight. But besides its beauty, its cost is very moderate, which is no small recommendation; a large centre-table lamp may be supplied with this splendid Light for about one cent per hour. Its greatest recommendations however, is in this. It is safe. It has defied all his experiments,—he has tried many to explode it.

The surpassing splendor and moderate cost of this Light are recommendations which, in contrast with all other means of portable illumination, are sufficient to insure for it an extensive patronage,—but its safty also defies all contrast with others Fluids, and places the Helion Light in a position of triumphant superiority.

Yet another, though the least recommendation of this Light, is that your large centre-table lamp, or the common work-lamp, when filled, will give a uniform blaze of brilliancy for 12 and 14 hours without the *slightest attention*, and until the last drop is consumed. It is thought it will compare well with every other Gas Light offered to the patronage of the public.

These Lamps in every style, with the Helion Spirit supplied to order in any quantity, by the subscriber at his manufactory, Gaspee-street, Providence, R. I. James Wolstenholme.

Sole Manufacturer.

Providence, June 30th, 1854. [jly.29.t.f.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 46½ KNEELAND STREET, (UP STAIRS) BOSTON,

(in the building of the "Boston Advent Association," between Hudson and Tyler-streets—a few steps west from the Station of the Boston and Worcester Railroad.

BY JOSHUA V. HIMES.

Terms.—$1 per semi annual volume, or $2 per year, *in advance.*
$1.13 do., or $2.25 per year, *at its close.*
$5 in advance will pay for six copies to one person; and $10 will pay for thirteen copies.
Single copy, 5 cts.
To those who receive of agents, free of postage, it is $1.25 for twenty-six numbers, or $2.50 per year.

Canada Subscribers have to *pre-pay* the postage on their papers, 26 cts. a year, in addition to the above; *i. e.*, $1 will pay for twenty-three numbers, or $2.25 a year. The same to all the Provinces.

English Subscribers have to pre-pay 2 cts. postage on each copy, or $1.04 in addition to the $2, per year. 8s. sterling for six months, and 12s. a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq, 89 Grange Road, Bermondsey, near London.

Postage.—The postage on the Herald, *if pre-paid* quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If *not* pre paid, it will be half a cent a number in the State, and one cent out of it.

To Antigua, the postage is six cents a paper, or $3,12 a year. Will send the *Herald* therefor $5 a year, or $2,50 for six months.

TO AGENTS AND CORRESPONDENTS.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.

2. Orders for publications should be headed "*Order*," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.

3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "*For the Herald.*" The writing should not be crowded, nor the lines be too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks, and disconnected and illogical sentences omitted.

4. Everything of a private nature should be headed "*Private.*"

5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state) be distinctly given.

Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.

Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

RECEIPTS.

The No. appended to each name is that of the Herald *to which the money credited pays. No. 659 was the closing number of 1853; No. 685 is to the end of the volume in June, 1854; and No. 711 is to the close of 1854.*

D. Smith, 716; O. Jones, 711; P. Persons, 737; P. V. West, cr. to Dr. F. A. Cutter; Rev. W. L. Lennert, 768; L. S. Phares, 737; M. Copage, 737; J. K. Billington, 723; P. Scott, 716; Mrs. E. Snow, 737; W. Richardson, 725; N. Doolittle, 742; J. Haskell, 735; S. Marshall, jr., 735; B. Bennett, 735; J. Andrews, 735; Jno. Graham, 696; L. Gilbert, 737; Chas. H. Shute, 727—each $1.

R. Andrew, 763; G. F. Converse, 711: J. Sparrow, 742; J. H. Merriman, 729; G. Miller, 725; M. L. Jackson, 737; J. N. Nutter, 737—Y. G., 108; P. Burns, jr., 763; D. Burns, 742; T. E. Morrell, 716; B. Keith, 770; S. Flagg, 711; O. B. Russell, 807; H. Newton, 779; Jno. Pratt, 746; L. Edwards, 739; H. A. Underwood, 716; W. Baker, 761—each $2.

G. Lyon, ($1. credited to Dr. C.) 763; P. H. Lawrence, 706; —each $3.

L. L. Fenn, 740—$4.

Digitized by the Center for Adventist Research

ADVENT HERALD



Luke 9:28 30

J. V. HIMES, Proprietor. "WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES." OFFICE, No. 46 1-2 Kneeland-street

WHOLE NO. 711. BOSTON, SATURDAY, DECEMBER 30, 1854. VOLUME XIV. NO. 26

(For the Herald.)

Extracts from Various Writers.

BY A. MERRILL, MONTGOMERY, VT.

(*Continued from our last.*)

3. IN THE 18TH CENTURY.

YOUNG.

"Earth's days are numbered, nor remote her doom."
Night IX.

COWPER.

"Sweet is the harp of prophecy: too sweet
Not to be uninjured by a mere mortal touch.
O scenes surpassing fables, and yet true,
Scenes of accomplished bliss! which who can see,
Though but in distant prospect, and not feel
His soul refreshed with foretaste of the joy?

"Thus heavenward all things tend. For all were once
Perfect, and all must be at length restored.
"Haste, then, and wheel away a shattered world,
Ye slow revolving seasons! we would see
A world, that does not dread and hate His laws,
And suffer for its crime; would learn how fair
The creature is, that God pronounces good.

'Come, then, and added to thy many crowns,
Receive yet one, the crown of all the earth,
Thou who alone art worthy!'"
The Winter Walk at Noon.

DR. GILL.—In his commentary on the 20th of Revelation, he says:

"Verse 4.—'And they lived and reigned with Christ,' &c. 'They lived;' meaning not spiritually, for so they did before; . . . nor is this to be understood of their living in their souls, for so they live in their seperate state; the soul never dies; . . . but the sense is that they lived again, they lived corporeally." . .

"For as some of these that will live again were corporeally beheaded, and all of them corporeally died, they will be corporeally raised again."

BISHOP NEWTON.—"With what propriety can it be said, that some of the dead who were beheaded 'lived and reigned with Christ a thousand years; but the rest of the dead lived not again until the thousand years were finished;' unless the *dying* and *living again* be the same in both places, a proper death and resurrection? . . . If the martyrs rise only in a spiritual sense, then *the rest of the dead* rise only in a spiritual sense; but if the rest of the dead really rise the martyrs rise in the same manner." . .

"In short the doctrine of the millennium was generally believed in these first and purest ages; and this belief, as the learned Dodwell hath justly observed, was one principal cause of the fortitude of the primitive Christians; they even coveted martyrdom, in hopes of being partakers of the privileges and glories of the martyrs in the first resurrection.

"Afterward the doctrine grew into disrepute for various reasons."—*See Diss. on the Proph.*, pp. 586, 591.

SIR ISAAC NEWTON.—"The name of Sir Isaac Newton," says Dr. Duffield, "is sufficient to shield the doctrine from the charge of weakness or fanaticism, or of being supported by insufficient evidence. He gave his powerful mind two whole years to the study of the prophecies, and has avowed his belief in the pre-millenial coming of Christ. *See his Commentary on Daniel, and his Observations on the Apocalypse.*"

JOHN WESLEY.—In his notes on the 20th of Revelation, he says:

"In a short time those who assert that [the 1000 years] are now at hand will appear to have spoken the truth."

"This fulfillment approaches nearer and nearer; and contains things of the utmost importance, the knowledge of which becomes every day more distinct and easy. In the mean time it is highly necessary to guard against the present rage and subtlety of the devil. Quickly he will be bound."

"We are very shortly to expect, one after another, the colamities occasioned by the second beast, the harvest of the vintage, the pouring out of the vials, the judgment of Babylon, the last raging of the Beast and its destruction, the imprisonment of Satan. How great things are these! And how short the time! What is needful for us? Wisdom, patience, faithfulness watchfulness. It is no time to settle upon our lees. This is not, if it be rightly understood, an acceptable message to the wise, the mighty, the honorable of this world. Yet that which is to be done shall be done: there is no counsel against the Lord."

Wesley's idea of the millennium was that of an immortal state. See the conclusion of his sermon on *The Mystery of Iniquity:* where he says: "And have we not farther ground for thankfulness and strong consolation, in the blessed hope which God hath given us, that the time is at hand, when righteousness shall be as universal as unrighteousness is now? Allowing that 'the whole creation now groaneth together,' under the sin of man, our comfort is, it will not always groan: God will arise and maintain his own cause; and the whole creation shall be delivered both from moral and *natural* corruption. Sin, and its consequences, and *pain*, shall be no more: holiness and happiness shall cover the earth. Then shall all the ends of the world see the salvation of our God; and the whole race of mankind shall know, and love, and serve God, and reign with him for ever and ever!"

In his sermon on the *New Creation*, he says: "All the earth shall be a more beautiful paradise than Adam ever saw. . . . He that sitteth upon the throne will soon change the face of all things. . . . The horrid state which at present obtains, will soon be at an end. On the new earth, no creature will kill, or hurt, or give pain to another. . . . No creature, no beast, bird, or fish, will have any inclination to hurt any other; for cruelty will be far away, and savageness and fierceness be forgotton. . . . But the most glorious of all will be the change which then will take place on the poor, sinful, miserable children of men. . . . As there will be no more death, and no more pain or sickness preparatory thereto; as there will be no more grieving for, or parting with friends; so there will be no more sorrow or crying. . . . And, to crown all, there will be a deep, an intimate, an uninterrupted union with the Father and his Son Jesus Christ, through the Spirit; a continual enjoyment of the Three—one God, and of all creatures in him!"

"His *fiat* is obeyed! 'tis done;
And Paradise restored.
So be it! let this system end!
This ruinous earth and skies!
The New Jerusalem descend!
The New Creation rise!"
Methodist Hymns.

CHARLES WESLEY.—The following verses occur in his hymns:

"Lo! He comes! with clouds descending,
Once for favored sinners slain!
Thousand thousand saints attending,
Swell the triumph of his train!
Hallelujah!
God appears on earth to reign."

"Nothing hath the just to lose,
By worlds on worlds destroyed;
For beneath his feet he views,
With smiles the flaming void;
See this universe renewed,
The grand millenial reign begun!"

FLETCHER.—In his letter on the prophesies, (A.D. 1775) he says: "It is remarkable that more books have been written upon the prophecies these last hundred years, than were ever known before, and all (those at least which I have read) agree that these things will, in all probability, soon come upon the earth.

"I know many have been grossly mistaken as to the year, but because they were rash shall we be stupid? Because they said 'To-day,' shall we say, 'Never;' and cry 'peace, peace,' when we should look about us with eyes full of expectation? . . .

"If these things happen not to us, but to our children, (*as they most certainly will, before the third generation have passed away;*) is it not our business to prepare ourselves for them, to meditate on them, and to warn as many people as we can prudently, lest their blood should be required at our hands?"

COTTON MATHER.—"This word of God is in my mind like burning fire shut up in my bones; yea, though some Nero should command me to be burned in the flames, *I will not cease to preach and foretell with an earnest voice*, the dissolution, renewal, and purification of the world by fire. Speedily with flaming fire, . . . the Son of God, about to descend, will inflict vengeance on them that know not God, and that obey not his gospel; but he will manifest his kingdom in the earth, which is to be possessed by our second and heavenly Adam."—*Letter to a Candidate for the Ministry.*

"Such true ministers," said Dr. Prince, "are raised up of God, that they may burn and shine as he, and prepare the world for the most illustrious appearance of the great God and our Saviour Jesus Christ, that Sun of Righteousness."

JOSHUA SPALDING. (Of Salem. Mass., 1796.) "Even as late as the great earthquake in New England, many Christians were looking, not for the modern millennium, but for the second coming of Christ; and with this expectation they arose and trimmed their lamps. Many Christians were then in an exercise of faith like that related of the Rev. and godly Mr. P.——, who, awaking from sleep, said to his consort, 'My dear, the Lord is come; let us arise and go forth to meet him.' I have had the testimony of elderly Christian people in several parts of New England, that within their remembrance, this [of a temporal millennium] was first advanced in the places where they lived, and have heard them name the ministers who first preached it in New England. 'They are not new but old; they may be new to some men, but I cannot say it is their honor.'"—*See Spalding's Lectures, first published in Salem*, 1796. *Republished at Boston*, 1841.

(To be continued.)

The King of Kings.

THE events and transactions of this earth are by the men of the world regarded only according to their present magnitude or splendor, but in the eye of God and in the eye of all his people they are considered only as they bear upon and point to the consumation of all things. All that has come to paas and that is now coming to pass, however intricate and mysterious, are bearing us onward to one mighty issue, and derive all their importance from this issue to which they are tending. Ten thousand thousand are the varying lines, all crossing and re-crossing each other in apparently most tumultuous uncertainty, yet all leaning forward to one settled, certain crisis in which they harmoniously and gladly meet. It is in this light that we are called upon to view all those events which attract the eye of man, and by this standard we are to weigh their magnitude and lustre.

Thus, for instance, it is God's grand design to set the crown upon the head of Christ, his Anointed King, whose "kingdom is to be an everlasting kingdom." For this end it is he raises up kings among men, and sets the crown upon their head to keep them in mind of his King who is yet to be set upon his holy hill of Zion, and regarding whom he has "declared the decree." For this purpose it is that he takes it from their heads, transferring it to another and another in succession, that he may shew us that his King has not yet been set up in full possession of his promised dominion. For as the apostle reasons regarding the use of the Mosaic priesthood, so we reason with regard to the kingship of Christ. They were made priests, to set before the people the promised Priest; "they were many, not being suffered to continue by reason of death," that it might be seen that none of them was expected Priest. So we reason with regard to the use of God's institution of kingly power and authority. The transfer of crowns from head to head, the putting down one and setting up another, reminds of God's design to set the crown upon the head of His own King, and that *the king* for all is preparing the way is not yet arrived.

1. It is God's design to set the crown upon th head of Christ. "Upon his head, it is written, shall the crown flourish." In Dan. 7:13, it is said, "I saw in the night visions, and beheld one like the Son of man come in the clouds of heaven, . . . and there was given him domin ion and glory," &c. Again, Isa. 24:23; 32:1; 9:6,7; Ezek. 37.24; Rev. 9:15. These passages, as well as many others too numerous to be cited, prove that the designs of God are to set the crown upon the head of Christ,—the crown of all creation. To Adam in Paradise was dominion given over all the works of God's hands. But it is God's design to gather all again together under the second Adam, the Lord from heaven, to take up the crown that our first father cast away,—creation's trampled crown,—and place it upon the head of the second Adam, upon whose shoulders the government is laid, and to whom all kings of the earth bring their tributary glory, to whom every knee shall bow and every tongue confess. Creation's crown is his, for he alone is able to sustain it. Creation's sceptre is his, for he alone is able to wield it. Creation's throne is his, for he alone is worthy to receive all blessing and glery and honor.

To this all things are tendeing. The course of events bears forward with no tardy step to this glorious issue. The various lines of events are now converging to a point—that point is the bringing together the crowns of earth to be placed upon the head of its triumphant King.

2. The crowns of earth, though his by right, are not yet his by actual possession. He acts by the delegated authority of human kingships, putting down one king and setting up another; through them carrying forward his present dispensation of trial, and preparing for the future dispensation of the kingdom. In the epistle to the Hebrews (2:8) the apostle tells us "that though Jesus is crowned with glory and honor, and though all things are to be put under him, yet now we see not yet all things put under him." The earth does not yet own his authority. Its vice-royal dignities do not recognize the supremacy of him who is Prince of the kings of the earth. Its populous nations own not Messiah, either as their Saviour or as their King. Nay, they combine against the Lord and against his anointed, saying, "Let us break his bands assunder."

Meanwhile, "he that sitteth in the heavens shall laugh, the Lord shall have them in derision." He is now sitting at the Father's right hand, and his Father is now making his enemies his footstool. He is preparing the way for setting him upon his promised throne, and putting him in possession of his promised inheritance. In this light, then, let us learn to contemplate all the events of the passing day. It is this that can alone quiet us in the midst of turmoil, and compose us in the midst of change. It is this that enables us in all things, even the most untoward and disastrous, to rejoice, knowing that every change is but a step in the advancement of God's eternal design of setting his King upon his "holy hill of Zion;" of putting down all rule, all authority and power, and placing creation's crown upon the head of him, whose is the kingdom, the power, and the glory.

3. The accomplishment of these evils, the arrival of this most glorious day in the world's history, is fast approaching. His coronation-day, his inauguration-day, seems drawing nigh. He is already King. He is truly King at this moment, but he is not yet visibly manifested as King. As between the day of a king's accession to the throne and his coronation, some time elapses, so it is here with regard to the crowning of Messiah, the King of kings, and Lord of lords.

But he that shall come, will come, and will not tarry. He has long delayed; but he will not tarry much longer. Things are ripening for the mighty consummation, and the way is preparing for the grand arrival. "The Lord com eth with ten thousand of his saints." The whole creation longs for him; this suffering disordered world of ours implores him to hasten his arrival to put an end to this *interregnal* condition of

Digitized by the Center for Adventist Research

creation, and ascend the throne as the rightful monarch—

"Come, then, and added to thy many crowns
Receive yet one, the crown of all the earth,
Thou who alone art worthy."

As Pilate said to Jerusalem, so may we say to the men of earth, "Behold your King." Not now with the purple robe, the reed, the crown of thorns,—but in glory and majesty assuming the supremacy of creation. "On his head are many crowns." Yes, MANY CROWNS! the crowns of earth taken from the heads of its unworthy potentates are placed on his. Often have they changed their owners and been transferred from one crowned head to another—but now they have reached him to whom they rightfully belong, now they have all met in him, now they cluster round him and mark him "the Prince of the kings of the earth." Now he has himself assumed the authority he had for a while delegated to these vicegerents. He has taken to himself his great power, and he reigns. For he is the Lord of lords, and King of kings.

London "Quarterly Journal of Prophecy."

Scripture Sketches.

ELIJAH.

THE apostle James has quoted the example of Elijah, as an encouraging illustration of the great efficacy of fervent prayer. Possibly some may not see the appropriateness of this example, in the connection in which it has been introduced by the apostle. The prayers of Elijah, in the cases cited, were not only for what he knew to be the will and purpose of God to do: but, in each case, for an extraordinary interposition of His providence.

The difficulty will vanish, if we consider that the intended points of application, in this example, are not the things for which, but the spirit with which the prophet prayed; and the connection between the spirit and the efficacy of his prayers.

The apostle had been speaking of the "prayer of faith," the prayer which *every* believer may offer up to God. The Greek word translated "effectual fervent"—is the same radically with the English term "energetic." The prayer spoken of, therefore, is that which is prompted by strong desire, offered in unwavering faith, and uttered with the whole heart. Such was the prayer of Elijah. He was moreover "a man subject to like passions as we are." That is, Elijah—like ourselves—even in the very instance referred to, when he prayed with such *supernatural* efficacy, not only had need of all his faith, but was constrained, by the force of outward circumstances and inward infirmities, to wrestle against the temptation of unbelief. So that the prayer of that holy man of old, which had such wonderous efficacy, was but the fervent believing prayer of a weak mortal, like ourselves. As such the example of Elijah is an *encouraging* one to the believers of these last days.

Let us return to the Old Testament record of the events to which the Apostle alludes. The very first appearance of Elijah, on the field of sacred history, was in his interview with Ahab concerning the drought. All that is recorded, of that meeting is this startling announcement from the prophet. "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." This was equivalent, as the sequel showed, to the prediction of a drought, whose duration was to depend at least on his *not* praying for rain. Still, it seems morally certain that Elijah must, as the apostle affirms, have prayed *positively* for the drought. For, to appear before that proverbially wicked king, on such an errand as that of predicting a long and withering drought, whose duration was to depend on his word, Elijah needed that *faith* which casteth out the fear of man, and which plants the soul on the truth of God as on a rock.

How, but by "earnest prayer," could Elijah get this faith? What else could have strengthened him to meet Ahab with the countenance of a messenger of the Lord, and with a step whose firmness spoke the prophet? Must he not too have "prayed earnestly" that the Lord *would not send rain* during those passing years? that so both the word of God, and his own word might be fulfilled; and thus Jehovah be known as the true God, and he be known as his prophet. On a later occasion, it is written, he did thus pray, in the presence of this same Ahab, and of the prophets of Baal; when he called upon the God of Abraham, of Isaac, and of Jacob, to answer him by fire from heaven. "Let it be known this day, that Thou art God in Israel; and that I am thy servant." The apostle then surely can be justified in the letter, as well as the spirit of his assertion, that Elijah .... prayed earnestly that it might not rain," for in the nature of the case he *must* have done so: and that "it rained not on the earth by the space of three years and six months," *because* of his "earnest prayer."

At the expiration of the period alloted in the Divine counsels for the duration of the drought, the word of the Lord came again to Elijah to go and prepare the mind of Ahab for the return of rain upon the earth. Elijah was met, while on his way to Ahab, by Obadiah, the governor of the king's house, who frankly told the prophet his danger. For there was no nation or kingdom whither the enraged king had not sent to seek him, and that to slay him, for the drought with which he charged him with having troubled Israel. "As the Lord of hosts liveth, before whom I stand," said Elijah, "I will surely show myself unto him to day." Fearless messenger of the Lord! *Prayer* had armed him with the shield of faith, and with "the sword of the spirit—which is the word of God."

Elijah met Ahab. He summoned that wicked king, and the false prophets, to the S. E. side of Mount Carmel, to test the question whether Jehovah or Baal was the true God. Immediately on the signal defeat and destruction of the false prophets, Elijah exclaimed to Ahab, "Get thee up, eat and drink, for there is a sound of abundance of rain!" What authority had the prophet for this sudden and confident assertion? There was not the smallest cloud visible in the firmament; nor the softest whisper audible of the wind. His authority was the "word of the Lord:" and he knew in Whom he had believed.

"Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees,"—the attitude of "Ernest prayer;" and the only intimation that he prayed. He then said unto his servant, "Go up now, look toward the sea." The servant went up, looked, returned, and said—"nothing." That great and wide sea glowed like a sea of fire; while the sky was spread out over it, "like a molten looking-glass." Elijah bade his servant, "go again seven times:" while in the agony of his desire he prayed the more earnestly. God evidently was trying the prophet's faith. Seven times he had to "cast himself down upon the earth, and put his face between his knees," and agonize in "earnest prayer." But the seventh time, the servant said, "Behold, there ariseth a little cloud out of the sea, like a man's hand!" Far away in the West, where the sky and sea seemed to meet, he saw the token of God's mercy.

Elijah perceived that his prayer was answered. He said to his servant, "Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not." Meanwhile "the heaven was black with clouds and wind and there was a great rain." The prophet no less than the king, had to hasten his escape from the windy storm and tempest. But "the hand of the Lord was on Elijah;" so that he outran the chariot of Ahab to the royal city of Jezreel; while the king, before he could make ready his chariot, was overtaken by the storm. Thus in answer to the "earnest prayer" of Elijah,—who was a man subject to like passions as we are,—after a drought of three and six months, "the heaven gave rain, and the earth brought forth her fruit."

Truly the energetic prayer of a righteous man availeth much. Elijah was a man subject to like temptations with us tried by the same besetting sins and infirmities. The earnest prayer of faith helped him boldly to face Ahab: the want of it made him fly in haste and terror from Jezebel. He has made the blooming Carmel monumental of his faith and power in prayer: while the barren Horeb stands a memorial of his prayerlessness and unbelief. Let his faith earnestness, and success, in the cases cited by the apostle, encourage us, in every time of our need, to come with like fervency unto the throne of grace. In all times of our affliction; in all times of our sickness; let us draw nigh to God with a true heart, in the full assurance of faith, and in fervent supplications for the comforting grace and the healing help which we need. In the time of our spiritual declension, let us confess our fault one to another, and pray one for another that we may be healed. We may convert one another from the error of our ways. We may be instrumental in securing the pardon of each other's sins; and thus in saving each other's souls. We may move God to open the windows of heaven and pour us out a blessing; even a time of refreshing from His presence.

N. Y. Observer.

Faith Under Difficulties.

IN the course of every great enterprise for God, there must be difficulties. God himself will interpose with them, if man does not; for without difficulties great enterprises would be without permanence and depth. Difficulties are as the ballast to keep the ship in trim. They are the cold days that set the vegetation, when uninterrupted sunshine and heat would bring it preternaturally forward. The work of setting out for heaven, and of finding God, is a great enterprise. The work of building a church for God is both temporarily and spiritually a great enterprise. The work of establishing and sustaining a Christian mission is a great enterprise. In all such undertakings, personally and unitedly, we must expect difficulties; and if they do not come at one stage, they will at another. Sometimes they come at the very outest. There is the Red Sea to be crossed; and if God helped us over that sea, so that although it was very terrible to look at and anticipate, yet it proved nothing in the crossing, then comes immediately afterwards three days in the wilderness, and no water. Here is, perhaps, the first severe lesson of faith.

We expected the wilderness, for we saw that it lay right in the way of our duty.—But we expected water also. We thought of course God would secure us that provision. We were ready to press on in the journey, though it were a wilderness, a desert; but we never dreamed that God would refuse us water—that he would leave us without that. We expected encouragement and refreshment by the way. Instead of that, we are, perhaps, plunged at once into suffering. We expected sight, and God begins at once to teach us the great lesson of faith. It is very easy, even by the carnal mind, to live half by faith, and half by sight. It is easy to go on for God, when God goes on before us and for us, opening the Red Sea by a miracle as fast as we come up to it, and making water-springs to gush out whenever and wherever we feel thirsty—but when God withdraws his visible support, and seems to leave us to ourselves—when he is pleased indeed really to leave us to ourselves, to find out our own weakness—then we begin to discover that it is not so easy living by faith as sight; we begin to discover how little true faith we possess; we are even inclined to stop in our journey, and not go a step by faith, till we have sight for faith to walk by. The ability to walk in simple reliance on God alone and his promises, is a great ability; it is not the earliest thing by any means, but contrariwise a very advanced and tried grace in the Christian's experience.
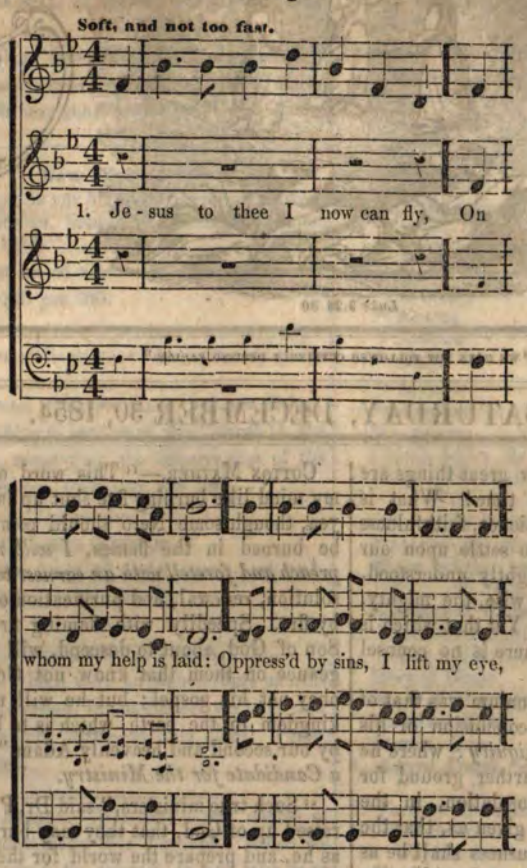
Yet we talk much of walking by faith, not sight; we propose it as the very simplest thing in the Christain life; we put it forth as a spiritual truism. There are different kinds of sight and we may be just walking by one kind, when we think we are walking by faith, because another kind, the kind to which we have been accustomed, is not with us. There is a spiritual sight also, as well as there is a spiritual faith; a sight and experience of God's comforts, as well as a faith in God's promises. Now, it is easy to walk when God's comforts surround the soul, when the soul mounts up as on eagle's wings, when God, as it were, takes the soul by the hand and hurries it forward, as the angels took Lot and hurried him out of Sodom to Zoar. When "the candle of the Lord" shines bright upon us, when he fills our hearts with his love, and shows us the glory, certainty and blissfulness of his covenant, this is sight rather than faith, this is experience and enjoyment, it is the "earnest of the spirit." It is easy to believe God, when we thus, see or feel the presence of God, when he sends forth the spirit of his dear Son into our hearts, and makes us cry Abba, Father. But when those sensible comforts are withheld or withdrawn, then to rely on God's promises, and go forward in duty just as if we experienced them, that is true faith, great faith, unmingled faith. And that is the faith taught by trials.

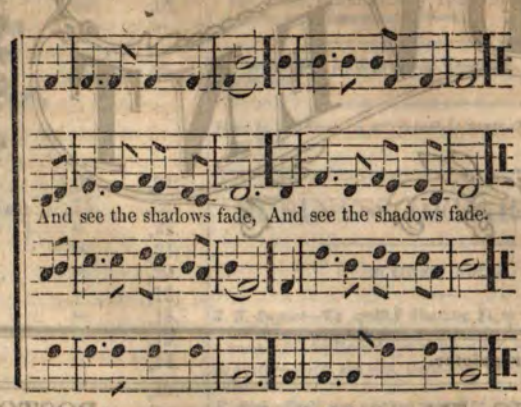
Blessings will teach gratitude, but not this kind of faith. Blessings, indeed, are so apt to accustom the soul to sight, that except by the very peculiar care and discipline of God's grace, a long uninterrupted continuance of them unfits the soul for faith; so that when the accustomed blessings begin to fail, and discipline of want or darkness intervenes, the soul begins to imagine itself deserted of God, to faint, and forgetful of the exhortation which speaketh as unto children concerning the rebukes of God, perhaps stops short in the course of duty, just as if God's comforts, and not God, were its guide, its support, its index, and its impulse. But that is faith in sight, not faith in God. Faith in God must be taught, as well as rejoicing and gratitude in God's comforts. The soul must be taught to toil on in the wilderness, without repining, water or no water, confident in God.

For this purpose, to teach this habit of faith, the three days in the wilderness without water may be necessary for God to repeat them, cutting off the soul from every earthly and sensible stay, and even from every sensible spiritual stay, and throwing it entirely and only upon God and his promises.

This is the faith of which the example is so beautiful in Habakkuk. "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the

24 The Refuge. ADVENT HARP. 25





2 Believing on my Lord, I find
A sure and present aid;
On thee alone my constant mind
Is every moment stay'd.

3 Whate'er in me seems wise, or good,
Or strong, I here disclaim:
I wash my garments in the blood
Of the atoning Lamb.

4 Jesus, my Strength, my Life, my Rest,
On thee will I depend,
Till summon'd to the marriage-feast,
When faith in sight shall end.

3

Digitized by the Center for Adventist Research

fields shall yield no meat, the flocks shall be cut off from the fold, and there shall be no herd in the stalls, yet will I rejoice in the Lord. I will joy in the God of my salvation." This is faith in God, and not merely in God's blessings.

Cheever's Windings.

"Borrroboola-Gha."

A STRANGER preached last Sunday,
And crowds of people came,
To hear a two hours' sermon
With a barbarous sounding name;
'Twas all about some heathen
Thousands of miles afar,
Who live in a land of darkness,
Called "Borrroboola-Gha."

So well their wants he pictured
That when the plate was passed,
Each listener felt his pocket,
And goodly sums were cast;
For all must lend a shoulder
To push the rolling car
That carried light and comfort
To "Borrroboola-Gha."

That night their wants and sorrows
Lay heavy on my soul,
And deep in meditation
I took my morning stroll,
Till something caught my mantle
With eager grasp and wild,
And looking down with wonder,
I saw a little child.

A pale and puny creature
In rags and dirt forlorn;
What could she want, I questioned,
Impatient to be gone.
With trembling voice she answered,
"We live just down the street,
And mammy she's a dyin',
And we've nothing left to eat."

Down in a wretched basement,
With mould upon the walls,
Thro' whose half-buried windows
God's sunshine never falls,
Where cold, and want, and hunger,
Crouched near her as she lay,
I found a fellow creature
Gasping her life away.

A chair, a broken table,
A bed of dirty straw,
A hearth all dark and fireless—
But these I scarcely saw,
For the mournful sight before me,
The sad and sick'ning show—
Oh, never had I pictured
A scene so full of woe—

The famished and the naked,
The babes that pine for bread,
The squalid group that huddled
Around the dying bed;
All this distress and sorrow
Should be in lands afar;
Was I suddenly transplanted
To "Borrroboola-Gha"?

Ah, no! the poor and wretched
Were close beside my door,
And I had passed them heedless
A thousand times before.
Alas for the cold and hungry
That met me every day,
While all my tears were given
To the suffering far away.

There's work enough for Christians
In distant lands we know;
Our Lord commands his servants
Through all the world to go,
Not only to the heathen;
This was his charge to them—
"Go, preach the word, beginning
First at Jerusalem."

Oh Christian, God has promised
Who'er to thee has given
A cup of pure cold water
Shall find reward in Heaven.
Would you secure the blessing,
You need not seek it far;
Go, find in yonder hovel
A "Borrroboola-Gha."

Religious Herald.

The Horrors of the Knout.

OF all punishments, the knout is the most severe and sanguinary; but it is seldom inflicted, except for crimes of the deepest dye. Death frequently ensues, in consequence of the pains taken by the judicial authorities in Russia to perfect the executioners in their horrid occupation. The knout is a heavy thong, as thick as a man's wrist, and weighing from two to three pounds, the lash of leather about the breadth of a broad tape, and narrowing at the end, and the handle is about two feet long. The place usually chosen at St. Petersburg for the infliction of the knout is an open muddy plain, near the river Neva, and the execution is always attended with a military guard of Cossacks and other troops. As soon as the culprit arrives at the platform, a paper is read aloud, which contains a description of his crime and the sentence of the court before which he has been tried. In ordinary cases the criminals, each in their turn, are fastened to an inclined post, having a ring at the top, to which the head is so tightly fixed, by the means of a rope, as to prevent the patient from crying out. The hands are then closely tied on either side, at the bottom the feet are secured by means of two rings, the back is then bared to the waist, and the executioner commences his duty.

The Abbe Chapde d'Anteroche relates an execution of a female in the reign of Elizabeth. He states that Madame La Pookin, who was one of the most beautiful women belonging to the court of that empress, had been indiscreet enough to mention some of the endless amours of her imperial mistress, and was therefore condemned to undergo the knout. The beautiful culprit mounted the scaffold in an elegant undress. She was surrounded by the executioners, on whom she gazed with astonishment, and seemed to doubt that she was the object of such preparation. One of the executioners pulled off a cloak which covered her bosom, at which her modesty took alarm; she started back, turned pale, and burst into tears. Her clothes were soon stripped off, and she was naked to the waist, before the eager eyes of an immense concourse of people profoundly silent. Two of the executioners then took her by the hands, and turning half round, they raised her upon their backs inclining forwards, and lifting her a little from the ground, upon which another executioner adjusted her on the backs of his coadjutors, and placed her in the most proper position for receiving the punishment. He then retreated a few steps measuring the proper distance with a steady eye, and leaning backwards, he gave a stroke with the knout so as to carry a piece of skin from the neck to the bottom of the back; striking his feet against the ground to make a second blow parallel to the former, and in a few minutes all the skin of the back was cut away in slips, most of which remain hanging down; her tongue was cut immediately after, and she was banished to Siberia.

In the time of the early czars, the performers of the horrid task were regarded with so much respect that they were admitted into the best society. Nay it is even said in those days, merchants, thinking it honorable thus to pass into ranks above them, paid large sums of money to be allowed to perform the murderous duty. When their ambition was satisfied, they re-sold the vocation at an enormous profit. So expert are the executioners of the present day, that they can handle the knout with much more readiness than our coachmen their whips.

As a proof of their dexterity, a wager was laid by two Russian noblemen relative to the professional talents of two of them, and an eye witness relates the following to be the result:—The person who won the bet gained it by the following feat. He placed his companion at arms length from him, and undertook to strike two hundred times with his knout, though he should not touch or injure his person; at each blow he promised to bring away a narrow strip of his friend's shirt, which he actually performed without inflicting even the nearest scratch on his body.

By way of expressing his gratitude for the patience his companion had exhibited, when he had finished the specified number of blows, he lifted up his weapon, and in a playful manner appeared to give a slight flip towards the man on whom his skill had been exhibited; he hardly seemed to touch his body, but on inspection a wound as least a foot and a half in length was perceived, bearing an exact resemblance to one which might have been given by a razor or other sharp instrument. The one who received the blow seemed to take it in good part as a joke, coolly remarking that he should not be long in embracing an opportunity of returning an equivalent to the favor received. The two men positively asserted that they could without any remarkable effort on their part, kill the strongest man with only three blows of this simple though dreadful instrument—the knout.

The Pope in his Element.

A CORRESPONDENT of the *Tribune* writing from Rome, under date of Nov. 10, 1854, thus remarks:

The Pope may just now be considered a very happy man. He is upon the point of realizing his two favorite hobbies, and the close of this eventful year will witness the dogmatical announcement respecting the immaculate conception of the Virgin, and the final extirpation of paper money in the Pontifical State.

His Holiness is very well pleased with the numerical force of prelates drawn together by his encyclical invitation, and expects to have everything ready for the grand ceremony, at which they are to assist, by the 8th of the ensuing month—a festival especially dedicated by Roman Catholics to the immediate Conception.

Among the recent arrivals are the Cardinal Primate of Hungary—being the first ecclesiastic of that rank that has visited Rome for 200 years, when a primate was sent there as ambassador, and came with a retinue of 500 Hungarian nobles *en suite*. The followers of the present Cardinal have dwindled down to two or three ecclesiastics and hussars. We have also the Cardinals, Archbishops of Westminster, Imola, Prague, and Mahnes: the Archbishops of Milan, Genoa, Santiago, Gnesen and Posen, Vienna, Munich, Armagh, Tuam and Dublin—as well as the Bishops of Dodi, Annecy, Maurienne, Lausanne, Salamanca, Breslou, Sion, Namur, Wurzburg, Bresse, Tournay, Marseilles, Wiezbourg, Verona, Pittsburg, Baltimore, Cloyne, Northampton, Nottingham, and the coadjutor of Liverpool.

Two or three centuries ago the acrimonious disputes of rival churchmen on the abstruse point now to be set forever at rest, created such a disturbance in Christendom as to call for the authoritative imposition of silence by the occupants of the chair of St. Peter, who were themselves, however, occasionally so far based by party feeling as barely to avoid contradicting each other, one forbidding all good Christians under pain of excommunication, to maintain the Immaculate Conception, and his successor, forbidding them, under a like penalty, to maintain the contrary. But the time for opposition has gone by, and the Anti-Immaculate partisans, the followers of the great St. Bernard, have softened down either into conviction or indifference. Unanimous approbation of the Pope's view of the case pervades the Council of Prelates, and Cardinal Wiseman glories in the fact that his first letter, written and signed as Archbishop of Westminster, was a petition to His Holinesss for the speedy *ex cathedra* establishment of this doctrinal point. The foreign cardinals in Rome, who have not yet received their scarlet hats, are to do so before attending the great ceremony. St. Peter's has been substituted for Santa Maggiore, as being a more spacious and more splendid church for the *funzione*, which will consist of a Papal High Mass, a procession of all the collected ecclesiastical dignitaries, and the publication, *urbi et orbi*, of the bull by the Pope's own word of mouth. All the resources of court pageantry for which Rome is so renowned will be brought into play on the occasion: and to increase the weight of theological authority backing the Pope's decision, the learned Jesuit Peroni, who has written lengthily in favor of the Immaculate Conception, is to be created Cardinal.

Ungodly Marriages.

"BE not unequally yoked."

THIS was the particular sin for which God drowned the old world.

Some of Lot's daughters married in Sodom, and perished in the overthrow.

Both Ishmael and Esau married irreligiously, and were both rejected and turned persecutors.

The first blasphemer that was stoned by God's command is marked as an offspring of one of these marriages—his mother had espoused an Egyptian.

The first captivity of the Jews after their settlement in the Holy Land, is ascribed to this cause. The whole passage is very instructive. It is said that the remains of the nations "were to prove Israel to know whether they would hearken unto the commandment of the Lord which he commanded their fathers by the hand of Moses. And the children of Israel dwelt among the Cannaanites, Hittites, and Amorites, and Perizites, and Hivites, and Jebusites; and they took their daughters to be their wives, and gave their daughters to their sons, and served their gods. And the children of Israel did evil in the sight of the Lord, and forget the Lord their God, and served Baalim and the groves: therefore the anger of the Lord was hot against Israel, and he sold them into the hand of Chushan-rishathaim king of Mesopotamia: and the children of Israel served Chusan-rishathaim eight years."

David married the daughter of Talmai, king of Geshur, by whom he had Absalom—the disgrace and curse of his family.

The case of Solomon is a warning to all ages.

His son Rehoboam, that lost the ten tribes, sprang from one of these forbidden marriages—his mother was an Ammonitess.

The marriage of Ahab is thus awfully noticed; "And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal, king of the Zidonians, and went and served Baal and worshipped him. But there was none like unto Ahab, who did sell himself to work wickedness in the sight of the Lord whom Jezebel his wife stirred up."

What was it that Ezra so grieviously lamented, and so sharply reproved? It was, that "the holy seed had mingled themselves with the people of the land."

And what says the zealous reformer Nehemiah? "Their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language, of each people. And I contended with them, and cursed them and smote certain of them, and plucked off their hair, and made them swear by God, saying, "Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin. Shall we then harken unto you to do all this great evil, to transgress against our God in marrying strange wives?"

"*Now these things were our examples, to the intent we should not lust after evil things as they also lusted.*"

Faith and Works.

ON the frith of Forth was an old ferryman, a man of much thought and observation, but of few words; a constant student of the Bible, and a firm believer in its truths. Among his patrons were two loquacious companions, whose business led them across the river once a week. One of them was, as he supposed, a high-toned Calvinist, while the other imagined himself to be equally well grounded in the tenets of Arminius.—Their conversation always turned upon some doctrinal point. The ferryman was frequently annoyed by the repetition of *faith* on one side, and *works* on the other, because they were used in a sense so different from their real import, and so destructive of their scriptual harmony.

At length the patient old man felt obliged to interfere. He said nothing, but fell upon the following expedient. Upon one of his oars he painted the word *faith*; upon the other, *works*. It was not long before the zealous but friendly disputants applied for a passage over the Forth. Upon entering the deepest part of the river, where the swollen water rushed down with fearful violence, the ferryman took in "Faith," and pulled away upon "Works," with all his might. The boat went around and round, much to the annoyance and the terror of the two passengers. "*Put out the other oar*," said one of them, in a loud and angry tone. "Very well," was the calm reply of the old man—at the same time taking in "Works," and relying on "Faith" alone. The experiment with this oar produced the same result, and drove the witnesses of it to the conclusion that the ferryman was "*out of his head.*" The old man however continued his "practial demonstration" on the water, until the friends were prepared to see two things in connection. He then called their attention to the names of his oars; "I have tried *your* way," said he—"and *yours;* and you have seen the result. Now observe *my* way." And giving a steady hand to each oar, the little boat soon acknowledged the power of their harmonious strokes, by the straight and rapid flight which she took for the landing.

The Spirit of War.

WE are often more affected by the account of some thrilling incident of war, than by the fact that thousands have been slain. The spirit of warriors when closely engaged, and when death is imminent, was strikingly exhibited in a recent letter from one in a cavalry charge before Sebastopol. "There were the Grays and First Royals up at this time, and we charged them. I cannot describe it. They were so superior in numbers that they outflanked us, and we were in the middle of them. I never certainly felt less fear in my life than I did at that time, and I hope God will forgive me, *for I felt more like a devil than a man!* We fought our way out of them as only Englishmen can fight. I escaped without a scratch, thank God, though I was covered with blood; my horse was not even wounded; but oh, the work of slaughter that then began, 'twas truly awful, but I suppose it was necessary. We cut them down like sheep, and they did not seem to have power to resist."

Take another instance. Lieut. Young describes the death and burial of his brother in a letter to his friends, and says: "To day for revenge, to-morrow for tears. I have his pistol which he loaded, and shall not fire it, till we storm Sebastopol." Just after writing the letter, he was attacked by the cholera and perished.

Whose blood does not chill within him at the thought of men rushing into eternity with such a spirit as this! These declarations of soldiers are like the testimony of men rescued from drowning. They show by what scenery the soul is surrounded in its last conflict. Death by sea is full of sudden, vivid, and complete reminiscences of life. Childhood, youth and manhood pass in rapid succession before the view of con-

Digitized by the Center for Adventist Research

science. It is a brief ordeal, but comprehensive beyond conception.

But alas, what associations are those which invest the battle-field? They are all such as to kill reflection, and make man forget that he has a soul. The gay colors, the flashing blaze of bayonets, the pomp of parade, the unceasing attention to details, the exciting sounds of trumpet, and drum, and fife,—all cast around the soul an unreal scenery, which renders reflection almost impossible. The soldier's exchange of worlds is a *mad rush* to death. He is the better fighter as his spirit grows desperate and ferocious. To do gloriously, and win a mention in the brief despatch of his general, he must value his life no more than his plume, and think the foe a throng of demons to be destroyed. To think of home, and wife, and dear children at such a time would be cowardly. To think of sin, judgment and eternity would make him a coward, unless he were a Christian.

What, then, can he reflect upon? Nothing. It is not thought, but *the want of it*, that makes the front ranks fade most rapidly away. To feel ferocious—to disconnect the moral powers of being from stern energy of muscle, and in their place put brute passion and brute force—this makes a man fearful to his foe. Take his heart out, and for an hour put in its place the hot wrath of a lion; in short, make him feel like that "glorious" trooper in the Crimea, "more like a devil than a man," and you prepare him to be written among the nation's honored dead, or held up to the world as a model of courage!

Let us not be dazzled by the glitter of military trappings, or by the splendors of victory. War is an unmitigated curse. It plunges tens of thousands into eternity, alas, how unprepared Imagination sickens and recoils from following them. They go to the bar of a just God, and we leave them there. But we pray that this carnage may cease. N. Y. Observer.



The Advent Herald.

BOSTON, DECEMBER 30, 1854.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE PROPHECY OF ISAIAH.

CHAPTER LV.

Ho, every one that thirsteth, come ye to the waters,
And he that hath no money; come ye, buy, and eat;
Yea, come, buy wine and milk without money and without price.
—v. 1.

This text is an apostrophe to those who desire a participation in the glories revealed in the preceding chapter—"the heritage of the servants of the Lord,"—or who feel dissatisfied with the allurements of the present life.

"Ho," is an ejaculation, designed to attract the attention of those addressed. "Thirsteth," is put by substitution for the desire which they are supposed to feel for that which they have not—what they are in possession of being unsatisfying to their wants. The directions to come to the waters, to buy, and to eat, are put by the same figure for complying with the conditions of the gospel, and enjoying its blessings. "He,' is used as a synecdoche for the class of persons described; while their destitution of "money," is a substitution for their destitution of all merit, or of anything by which of themselves to obtain possession of peace and righteousness. And these gifts are denominated, by eliptical metaphors "the waters" "wine" and "milk,"—their freeness to all who will partake of them, being illustrated by their being without money and without price, *i. e.*, they are free gifts to all who will accept them.

Hunger and thirst, are two of the most imperious wants of our nature; when persons are deprived for any length of time of food and drink, their desire for them becomes intense, and almost maddening. When Moses, (Ex. 15:22–24,) "brought Israel from the Red Sea . . . into the wilderness and found no waters; . . . and came to Marah, they could not drink of the waters of Marah, for they were bitter. . . And the people murmured against Moses, saying, What shall we drink!" By a miracle the waters were made sweet, and their thirst was satisfied. They then took a long journey into the wilderness of Sin (*Ib.* 16:1–3), and, 'on the fifteenth day of the second month after their departing out of Egypt. the whole congregation of the children of Israel murmured against Moses and Aaron and . . . said unto them, would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with *hunger*." Subsequently, when they "pitched in Rephidim," (*Ib.* 17:1–4,) "there was no water for the people to drink. Wherefore the people did chide with Moses, and said Give us water that we may drink. . . . And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children, and our cattle with *thirst*! And Moses cried unto the Lord, saying, What shall I do unto this people? they be almost ready to stone me." When they were at Taberah, (Num. 11:4–10,) "The mixed multitude that was among them fell a lusting; and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the flesh which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic: but now our soul is dried away: there is nothing at all besides this manna before our eyes. . . . Then Moses heard the people weep throughout their families, every man in the door of his tent." Again, at Kadesh, at the death of Miriam, (*Ib.* 20:2, 3,) "there was no water for the congregation: and they . . chode with Moses and spake, saying, Would God that we had died when our brethren died before the Lord." Such was the effect of hunger and thirst on the children of Israel in the wilderness.

Mr. Park, a traveller in Africa, thus speaks of the scarcity of water at Bubaker on the borders of the desert:

"Day and night the wells were crowded with cattle lowing and fighting with each other to come at the trough. Excessive thirst made many of them furious: others being too weak to contend for the water, endeavored to quench their thrist by devouring the black mud from the gutters near the wells; which they did with great avidity, though it was commonly fatal to them. This great scarcity of water was felt by all the people of the camp; and by none more than myself. I *begged* water from the negro slaves that attended the camp, but with indifferent success; for though I let no opportunity slip, and was very urgent in my solicitations both to the Moors and to the Negroes, I was ill supplied, and frequently passed the night in the situation of Tantalus. No sooner had I clo ed my eyes, than fancy would convey me to the streams and rivers of my native land: there, as I wandered along the verdant bank I surveyed the clear stream with transport, and hastened to swallow the delightful draught; but alas! disappointment awakened me, and I found myself a lonely captive, perishing with thirst amid the wilds of Africa."

Such being the keenness and intensity of hunger and thirst, those who seek for eternal life are said (Mat 5:6,) to "hunger and thirst after righteousness." Said the Psalmist(63:1,)" O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land where no water is."

They who drank water in the wilderness, and fed on quails and manna, hungered and thirsted again. But the Saviour said, (John 4.14,)" Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Again he said,(*Ib.* 6:32, 33, 35, 47,)" Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. . . . I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. . . . Verily, verily, I say unto you, he that believth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven: if a man eat of this bread he shall live forever: and the bread that I will give is my flesh which I will give for the life of the world." And again, as seen in apocalyptic visions, standing in the midst of the seven golden candlesticks, he said to the seer in Patmos, (Rev. 2:7,)" to him that overcometh I will give to eat of the tree of life which is in the midst of the paradise of God."

That which is here so freely offered, cannot be purchased with the wealth of this world. Job 28:13–19—"Man knoweth not the price thereof; neither is it found in the land of the living. The depth saith, It is not me: amd the sea saith, It is not with me. It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold."

And yet it is offered freely to all, without money and without price. The invitation is to every one that thirsteth. Rev. 22:17—"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." Isa. 13:3—"With joy shall ye draw water out of the wells of salvation." *Ib.* 30:25—"There shall be upon every high mountain, and upon every high hill, rivers and streams of water in the day of the great slaughter when the towers fall." *Ib.* 43:19—"I will even make a way in the wilderness and rivers in the desert," saith the Lord, "to give drink to my people, my chosen." *Ib.* 44:3—"I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring."

THE ABRAHAMIC INHERITANCE.

(Continued from our last.)

THAT the covenant at Sinai, was to be succeeded by "a better covenant," established upon better promises, was a subject of prophecy." Jer. 31:31, 32—"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: &c." This better covenant was to be substituted for the former, because of the imperfection of that. "For if that first covenant had been faultless, then should no place have been sought for the second."

The temporary residence of Israel in the land, might be enjoyed by all of Jacob's offspring: but it could become eternal only to those of them who should inherit it subsequent to the time when "Zion shall be redeemed with judgment, and her converts with righteousness; and the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed."—Isa. 1:27, 28. For "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."

The conditions on which the temporary occupation of the land was given, are presented in full in Deut. 28th. "And it shall come to pass, if thou shalt hearken dilligently unto the voice of the Lord thy God, to observe and do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth," &c. (v. 1.) "But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe and do all his commandments and his statutes which I command thee this day, that all these curses shall come upon thee and overtake thee."—v. 15.

Among the curses enumerated, is that of banishment from the land, and a dispersion among the nations. Mr. Lord, after quoting all these curses pronounced against them for disobedience, proceeds to quote the 30th chap. of Deut., where, notwithstanding the infliction of all those punishments, God promises that, "it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee."—vs. 1–3.

This, however, *also* is conditional. There is no promise of a return as a nation, unless as a nation they return unto the Lord their God. But when God affirms that they have broken his covenant, (Jer. 31:32;) that "within threescore and five years shall Ephraim be broken, that it be not a people," (Isa. 7:8,)" and when the time arrived, proceeds to "cast them out of his sight," (2 Kings 17:18,) so that no trace of them, as a nation, has ever since been found, may it not follow that God has "thus rooted them up" because he knew they would never comply with the conditions?—continuing to the house of Judah the temporary possession, which had been enjoyed by all Israel.

(To be continued.)

LETTER FROM LUMAN CASE.

BROTHER HIMES:—Enclosed you will find one dollar for the *Herald* of the Gospel of truth. If it cost ten times the sum it now does I would provide some way that I might receive its constant weekly visits. I could not content myself to do without it. I speak without reserve, when I say, I think it the best Christian paper now in circulation. And I do not stand alone in this estimate. If so, where is the true hearted Christian Adventist that is waiting, watching and listening to catch the first notes of Gabriel's trump, would consent to have the paper stop? Would you my dear brethren, or you my sisters? I imagine your ready answer, *no*. So say I, NO, NO. Now turn with me if you please to the place devoted in our highly prized paper, for receipts, and if possible ascertain its future progress. Instead of half a column well filled, there are but two or three scattering lines amounting to $25 or $30, instead of $100 or $150 as it should be. Will not our sympathy mingle with the feelings of its conductors, when seated by their desk with pens and paper after leaving their peaceful homes, early on Monday, for the purpose if possible of supplying our weekly repast, that we may not be disappointed in its weekly visits; who instead of one hundred dollars to meet the expenses of the coming week, have but 25 or $30, and this too week after week. I say, what encouragement can they have to continue the paper to such a number of delinquents. Must not the paper at this rate inevitably stop for the want of funds to meet its weekly expenses. My brethren, this should not be so. The paper is ours in one sense, the debt is our debt, and not theirs. The conductors are but our agents, we set them to work to print and send us the paper weekly, and feel disappointed if they do not send it. They comply with our request and we manifest a perfect satisfaction with the paper and its conductors, many feeling that it is the best Christian paper in the world.

Now let us all look about and raise funds *due the office* immediately and free its incumbrance. And instead of having one page devoted to "advertisements," to raise funds for its support, have another page added to its valuable contents.

I am not forgetful of some most noble friends that have stepped forward in its most trying times, and given their hearty support. Men who have carried out their faith by their works, but still there is a lack on the part of some of us, in coming up to its help. I have with some anxiety watched the move of some propositions made of late to raise funds which are very good if carried out, but which otherwise are of no account. I would make one more proposal: if preaching brethren in different sections of the country would introduce the subject to the churches they visit for the purpose of showing the condition of the office, and the merit of the paper, and make special efforts to increase its subscription list, and aid the office in the circulation of Advent works, very much might be done to meet the present liabilities of the office. But in respect to help otherwise, my proposal is to let each member say what he could agree to pay in the course of one year, if time should continue, payable quarterly, say *five, ten* or *more dollars*: which would for $5. be $1,25 for three months, and so on. In this way an action might be had among brethren and sisters, to raise funds, possibly sooner than in any other way.

Yours truly waiting for the immediate coming of the King of kings, LUMAN CASE.

Bristol, Vt., Dec. 18th, 1854.

NOTE.—I thank my brother for his kind interest in the welfare of this office, and also others, who have made propositions for its help. On brother Cole's generous proposition, only *three* have been added, leaving sixteen to be made up to secure the twenty. On brother Smith's only fourteen out of the two hundred have been subscribed.

As these propositions come voluntarily from kind friends I gave them a place in the *Herald* at their request, with the design of appropriating all such contributions to the objects which the donors should specify. If this benevolent plan could be carried out, it would put a new face upon the enterprise connected with this office. But in this matter I make no claim. Friends must act as they think duty requires.

In this connection, I wish to say a word in view of the office interests relating to the *Herald* and books, both of agents and subscribers. *First*. There is a large amount due on the *Herald*, for which we send bills the present week. It is *due*, and *due now*, and ought to be paid by the 1st of January. I ought not to be *put off*, on the ground that I do not need it, or can get along without it in some way—for I cannot. Should this be paid, all my bills could be met without any difficulty. The office itself would be relieved entirely. I should

Digitized by the Center for Adventist Research

need nothing in a way of donation. I add in the *second* place that I have bills of over $500 on books, in the hands of agents and others, that ought to be paid forthwith. It will be seen by this statement that by industry and economy I have sustained the office, but I need what is *due* to be unencumbered. For a long time I have been unwilling to make a statement of these facts. Subscribers and agents have been as a general thing honorable and prompt. But now I must appeal to them to remember me in this time. They now have their bills, and there can be but few cases, in which they will find it even inconvenient to pay at once, the sums they have to pay being small. Come, brethren, let us hear from you all, and that without delay.

THE ELLSWORTH OUTRAGE--THE OTHER SIDE.

We gave our readers a full account of the outrage at Ellsworth, committed on the person of Mr. Bapst, a Roman Catholic Priest. The press generally, religious and secular, has spoken in terms of denunciation of this insult, as being a disgrace to our free country. But we lay it down as a general rule that when our people commit such outrages they are strongly provoked so to do; and it at length appears that such was the case at Ellsworth. The *Bangor Jeffersonian* contains an article which, though it does not justify the proceeding of the rioters, yet shows under what provocation the wrong was perpetrated. It should be published and read, that the world may know that if there are American citizens who are capable of brutally maltreating a Romanish clergyman, it is not until forbearance has first been exercised, and a long series of insults have roused public indignation. The article above referred to gives the following account of the matter:

"The first movement of Mr. Bapst in Ellsworth worthy of notice, was his presentation to the school committee of his insulting petition, wherein he set forth that our Bible was the 'counterfeit word of God:' that it was 'corrupt and spurious:' that it was the 'most pernicious of all poisons for the faith and morals of the faithful;' 'and finally, a book which by the concessions of protestant divines, contains hundreds and thousands of religious errors, called by St. Paul damnable heresies.'

"The prayer of this infamous petition, that either our Bible be banished from school or theirs admitted, was, and we the think properly, refused. This was followed by a refusal of papel children to read in the Testament; their continued interruption and disturbance while Protestant children were reading, for which disturbance and not 'for not reading our Bible,' a dozen or more of the papists were turned from school.

"About this time a school house upon the western side of the river was broken into in the night time, and fourteen or fifteen Bibles were torn up or destroyed by the papists. Then followed a series of petty annoyances from the papists, such as sneering at the Protestants, calling them all mean names peculiar to their 'rich brogue;' stoning one of the school committee while walking the streets with his wife, threats of violence, &c. To all this the people of Ellsworth submitted without making the least demonstration of violence.

"But subsequently, after the school committee had been prosecuted at the instance of Bapst; grossly libeled by an article from the pen of Thomas White, (a Jesuit and abettor in the unhallowed warfare against the Bible and free schools,) which appeared in the *Boston Pilot*; after threats of violence against the editor of the *Herald*, and an actual assault made upon him bv a bullying Irishman; after a citizen had been stoned home by the Paddies under the impression it was Mr. Chaney; and after another had been assaulted in the night time and knocked down by three papists because he was not an Irishman—after tamely submitting to all these outrages, during a series of more than six months, the people rose up, and by force of the 'Cast Iron Band,' without offering the least personal violence, drove Bapst and White from the town.

"This occured about the first of June last, and from that time until the 14th of October, 'order reigned in Warsaw;' or in other words, there was no disturbance between the Papist and Protestants.

"Again were felt the pleasures of peace, and the people of Ellsworth anxiously hoped that Bapst would not return like an evil genius to rouse the papists to violence and outrage. But they were disappointed. Choosing a time of all others the most favorable—a time when the whole business community was in gloom on account of the embarrassments of the Ellsworth Bank, Bapst made his appearance and entered upon his mission—a mission which he appears to have been upon his whole lifetime, namely, stirring up strife and discord.

"Again were the Ellsworth people assailed with gibes and insults by the slaves of Popery, set on by Bapst; and worst of all, the embarrassment of the bank and of Mr. Tisdale—one of the school committee—had all happened because the priest had cursed them. This was 'the straw which broke the camel's back.' Smarting under the recollection of past wrongs and outrages, a few of the excitable young men, in a manner the most reckless and daring, seized upon Bapst, and tarred him, feathered him, and rode him upon a rail.

"This was not done on account of the religion which Bapst professed, for the people of Ellsworth are not so rigid or bigoted as to care what religon a man professes to believe. They would not interfere were the papists to set up a golden calf and worship it, so long as they left untouched the free institutions of our country. Moreover, the Protestants of Ellsworth donated liberaly towards building their chapel, and ever treated them as brothers, until the crusade was commenced against the free schools and Holy Bible. One Who Knows."

FOREIGN NEWS.



Halifax, *Dec.* 23.—The Cunard steamship *America*, Capt. Lang, from Liverpool Saturday morning, 9th inst., arrived here at half past 12 o'clock today.

The most importent item of intelligence by this arrival is the announcement that on the 2d of December, at Vienna, was signed a treaty of alliance between England, France and Austria. The exact terms have not been made public, though the following are surmised to be its conditions:

First,—That Austria regards the violation of the Turkish territories as a declaration of war against herself.

Second,—That she will immediately augment her forces in the Danubian principalities, in order to enable the Turkish armies to resume their offensive operations against Russia.

Third,—That at the demand of England and France 20,000 Austrian troops will be sent to the Crimea for active service.

Fourth,—France and England guarantee that the territorial possessions of Austria shall, under all circumstances, remain undiminished and inviolate.

Fifth,—The Conditions are secret.

Sixth,—Prussia shall be invited to join the alliance.

Seventh,—That the treaty shall come into operation on the part of Austria on the 2d of January, should not the Emperor of Russia come to acceptable terms of peace by that time.

There is also published a letter from Count Nesselrode, setting forth the terms on which the Czar will consent to negotiate for peace, which are:

First,—A joint guaranty by the five powers of the rights of the whole Christian population of Turkey.

Second,—A joint protectorate by the five powers over the Danubian principalities, governed by the existing Russian treaties.

Third,—A revision of the treaty of 1841, to which Russia will assent, should the Sultan do likewise.

Fourth,—The free navigation of the Danube.

The speech of the King of Prussia to the Chambers is published, in which he says that the Prussian army shall be placed upon an active war footing, but he refrains from stating the course which Prussia may hereafter adopt in the great struggle.

In the meantime, the Berlin papers publish the despatch of Baron Manteuffel, dated Nov. 15, to the Prussian Ambassador at Vienna, expressing the determination of the Prussian government not to demand from Russia any concessions beyond those laid down in the four points which were offered some months since by the allies as the basis of peace, but which France and England have since repudiated by notice to their Ministers at Vienna and Berlin. It is, indeed, stated, but the report is hardly reliable, and should be received with a great amount of caution, that, at a council held on the 6th, the King of Prussia determined to unite with England France and Austria in the treaty of alliance, in order to bring the war to a speedy close.

The deliberations of the Committee of the Germanic Diets are most important. The position of affairs seems to be that Russia insists on the declaration by the Germanic Confederation of an adherence to the policy of Prussia, or, at least, of neutrality; while, on the contrary, Austria insists that the following point shall be decided, namely: whether the north-eastern frontiers of Austria are not sufficiently threatened to warrant an immediate support from the Federal troops. Most of the Germanic States are hastily putting their armies upon a war footing. The present possible opportunity for peace is probably the last which will occur until the force of arms shall compel one of the belligernts to sue for it. If it is rejected, we may prepare to see military operations taking place upon as grand a scale as in the wars of the French Empire, but with a vastly different distribution of combatants.

The War.—Affairs before Sebastopol exhibited little change. There has been some fighting, but it has been productive of no important results, The garrison of Sebastopol continued to make frequent sorties.

During the night of the 14th of November, in the midst of a hurricane of wind and rain, the Russians made a sortie from the city against the French camp, but were promptly repulsed.

On the 15th of November, several men and horses died in the allied camp from cold and exhaustion. The Russians remained quiet all day

On the 16th, the fire on both sides was quite slack. The new redoubt was completed by the British overlooking the Inkermann road. The French received reinforcements.

On the 17th, men and officers were engaged constructing huts for winter quarters. Lord Raglan issued orders that no officers, unless sick or wounded, shall leave the camp. The rain poured down in torrents.

On the 19th, the weather was more temperate. The Russians in the valley were observed to have received reinforcements, supposed to the extent of 20,000, under Gen. Liprandi.

On the 19th, the French made a reconnoisance in force and found the Russians busied in repairing the artillery damaged in the previous battle.

On the 20th, the British 97th Regiment landed from the steamer *Ormoco*. Steamer *Queen of the South* arrived with various drafts of British troops, and the French were largely reinforced at Kameicsh Bay. The firing was very brisk from the town, and was warmly replied to from the French and English lines.

From the 21st to the 24th, the bombardment was weak on the part of the allies. Their fire did little damage, and that little was speedily repaired by the Russians. The allies were mainly engaged in strengthening their position against attacks by the Russians in the valley, and in establishing new batteries, the fire of which had not yet been opened. Menschikoff reports that the English attempted to establish themselves near the head of the dock yard, but were repulsed with loss. Further reinforcements reached the allies.

On the 25th, the Russians made a sortie against the British, but were repulsed, and in the pursuit the British captured and retained nine guns, which the Russians had forgotten to spike. Another account says the capture was two seven gun batteries.

My Health.—For some time past I have been afflicted with my head, and with frequent prostrations of my whole system. It has been brought on by intense and protracted application to the duties of the station to which Providence has called me. The important enterprize just completed in this city, is one in which I have felt the deepest interest, and in the accomplishment of which I feel greatly relieved. The Advent cause now has a permanent office, and the Adventists in Boston have a convenient chapel and home. Until this was accomplished I could not rest. But now, I feel justified in seeking repose, or at least a change for a few months. I have, therefore, determined to visit my son, and other friends in California, this winter, and to sail from New York, January 20th, if Providence permit. I shall doubtless preach as I go, and fulfil my mission, in the proclamation of the "gospel of the Kingdom," in that distant state. The readers of the *Herald* will hear from me of all that may be of interest.

I desire the prayers of the brethren and sisters that, if it be God's pleasure, I may return with recruited health, and enter anew upon my work in the old field.

I hope to visit the principal cities in that state, and if any persons having friends in those cities should send me letters of introduction, I will endeavor to see them, when practicable.

Joshua. V. Himes.

Boston, Dec. 25th, 1854.

Elder Pearson of Newburyport, we are happy to learn is rising in public esteem, and increasing in usefulness. The Society is gradually and permanently increasing. They think to build a chapel another season, if Providence should favor their plans. We cut the following from the *Union* of Newburyport.

"Prophecy and History.—Rev. Mr. Pearson, pastor of the Advent Society delivered one of his occasional lectures upon these subjects in connection, at Washington Hall, last Sabbath afternoon. A belief in the doctrines of that church leads to the study of sacred and profane History, and Mr. Pearson has long been an earnest and careful student in this department of knowledge. The subject last Sabbath was Tyre and Sidon in the treatment of which the speaker drew a parallel between the events that preceeded and followed the fall of those cities and the announcement by the prophets, of the disasters long before they occurred. We hope that whenever another of these lectures is announced, Mr. Pearson will have a large audience, for aside from their religous character, they are very instructive, and as deeply interesting as most of our Lyceum lectuses.

"His lectures on Egypt and Tyre he closed with an eloquent, forcible and convincing appeal for authenticity of the Scriptures."

New Works.—Among the works lately issued from my office, that of brother Litch, is a very important one. All ought to read it. Two more new works will be issued in a few weeks. One by brother Orrock, entitled the "*Army of the Great King*," *&c.*—will be read with much interest. We think if our friends can but learn its value, it will have a wide circulation. The other, by Miss Hellen M. Johnson, of Magog, C. E. This is an extraordinary work, for so young a writer. It will not fail deeply to interest Adventists, and all who love good poetry and truth.

Bills.—Subscribers indebted to this office will receive with the present number the bills of their indebtedness. The sum of these amounts to over 3797 dollars. These sums we need, and we need them badly. Our friends will at once respond to this notice. Those who do not, will do us an act of injustice, which we shall greatly regret.

It will be seen that there are as many dollars due the office, as we have subscribers — there being as much due the office, as $1. from each of our subscribers would amount to for the last half of the year. In other words, our subscribers are withholding from us the entire proceeds of the paper for the last six months—during which time a paper bill alone has accrued of $1000!! Delinquent subscribers, what say you?

Tracts for the Times, No. 5.—New tract of the series, entitled "*The World's Conversion.*" By Dr. R. Hutchinson, of Waterloo, C. E., just published, and for sale at Derby-Line, by W. Wood, Waterloo, R. Hutchinson, Outlet, J. M. Orrock. $1,50 per hundred.

For sale also at this office.

Friends will do well to put this tract in circulation.

Bro. Preble's work on the "*Time*," was noticed last week, in a note by him, to which we intended to add a word. We will send the tract *free* to any who will pay their postage. It may be read at this time with candor and profit by those who wish to weigh the argument that *was*.

Elder P. V. West, of Sutton, C. E., is an agent of the *Herald*, and other publications of this office. We have just sent him a fresh lot of books.

PROPOSITION OF ELDER J. COLE,

To be one of twenty to raise one thousand dollars to aid me in my missionary labors, and the Herald.

Jonathan Cole	$50.
John Smith	50.
L. H. Smith	50.
S. Foster	50.

PROPOSITION OF INDIVIDUALS,

To be one of two hundred to raise one thousand dollars for the Office.

Mrs. S. Mann	$5,00	*Paid.*
E. Clark	5,00	"
A Subscriber	5,00	"
A Subscriber	5,00	"
S. Foster	5,00	"
L. Edwards	5,00	"
Nancy Wood	5,00	"
S. D. Silliman	5,00	"
Hannah McDuffee	5,00	"
Mary Stratton	5,00	"
H. P. Scholte	5,00	"
Lenos Robbins	5,00	"
A. P. C. Andrews	5,00	"
Geo. S. Harwood	5,00	"

Proposition of a True Friend.

Bro. Himes:—I was very glad to read in the *Herald*, that some were stirred up to do something to help forward the cause of truth. Perhaps some who are not able to give five nor fifty may be able by a little sacrifice to give one dollar. Let us see how many will respond. A True Friend.

Enclosed, was one dollar.

Appointments, &c.

Providence permitting, I will preach at Clarenceville, C. E., 2d and 3d of January 1855; Burlington, Vt, 5th; Bristol, Sabbath, 7th; New Haven, 9th; Middlebury, 10th, as brother Hurd may arrange; Mt. Holly, 11th and 12th—will some brother be so kind as to call for me at the Mount Holly depot on the arrival of the first train from Middlebury, as above dated? Low Hampton, N. Y., Sabbath, 14th; Greenfield, 16th—will the friends be present from Middle Grove and elsewhere? Waterford, 17th, as bro. Waldroff may arrange; West Troy, 19th; Albany, Sabbath, 21st.

Week-day meetings at 7 o'clock, P.M., or as brethren in charge may think best. N. Billings.

The Lord will, Elder J. P. Farrar will preach in Westboro', Mass., Wednesday eve., Jan 10th; Hartford, Ct, 11th, Bridgeport, 12th; New York city, Forsyth street, Lord's Day, 14th; Morrisville, Pa.; Tuesday eve., 16th; Yardleyville, 17th; Philadelphia, Lord's Day, 21st; Maytown, Tuesday eve., 23d; Shiremanstown, 24th; Harrisburg, 25th; Milesburg, Lord's Day, 28th. I intend to spend four or five weeks in Center and Elk counties, as bro. Boyer, with other official brethren may arrange.

Note.—I hope brother Farrar will have all success in his proposed tour. He is worthy the confidence and support of the Advent churches with whom he may labor.

Notice.—The Advent Tract and Mission Society, of Addison and Rutland counties, Vermont, and Washington county, N. Y., will hold its next meeting at New Haven, Vt., commencing on the first Friday in January 1855, at 6 o'clock P.M., and continue over the following Sabbath. H. Buckley, *Secretary and Treasurer.*

PS.—I have transferred the records and funds belonging to the Society to brother D. Bosworth.

As I have removed from the limits of the Society, I hereby tender my resignation, with my best wishes for the Society's prosperity and usefulness. H. Buckley.

I will preach in Waterloo, C. E, Sunday, Dec. 24th; Knowlton Falls, Sunday, 31st, at 10½ A. M., and in Waterloo at 2 P. M., and in the evening; Lawrenceville, Jan. 1st; Melbourne, (in the school house near brother Deacon Lawrence's) the 2d; Melbourne Village, 6th and Sunday the 7th; Brompton, 10th and 11th; and East Hatley, 13th and Sunday, 14th. Meetings each week day evening will commence at 6 o'clock. J. M. Orrock.

The Lord willing, I will preach in Waterbury, Vt., the first Sabbath in January. L. D. Thompson.

BUSINESS NOTES.

Elam Hall—Stratford, Vt., $2. We have no such name at Stratford, Vt., on our list. Please give us the name of the Post Office to which your paper is sent.

E. Waddell—$2. We cannot find the name of John Lowden, as you did not give his P. O. address, and so we send both books to you and credit you on the Her. to 719.

J. P. Mallery—Received and right.

C. H. Shute—The book was sent about the 20th.

M. M. M—We send to E. Morton as you propose, to Poland.

RECEIPTS.

The No. appended to each name is that of the Herald *to which the money credited pays. No.* 659 *was the closing number of* 1853; *No.* 685 *is to the end of the volume in June*, 1854; *and No.* 711 *is to the close of* 1854.

L. Case, 716; L. Hooper, 737; J. Whitcomb, 664; Rev. S. Nutt, 763; A. Stone, 716—and 25 cts. for G.; P. W. Leonard, 659—$2,00; A. W Perkins, 711; H. Harriman, 737; M. L. Dudley, 727; C. Smith, 716; W. T. Newcomb, 711; W Preston, 711; I. Young, 737; C. Bond, 737; R. Willis, 737—each $1.

A. Town, 770; E.L. Norton, 737; Mrs. D. Morehouse, 737; A. Sales, 691; L Robbins, 749; J. Bump, 723; Mrs. T. Smith, 763; H. Rich, 737; L. Pennock, 757; M. Everett, 763; H. Russell, 742—and $1. for office—each $2.

Mrs. R. Graves, 763—and $1. for office; L. F. Griggs, 711; P. Eaton, 756—G. and book; Rev. S. Cutter, 763—each $3.

M. Winslow, on acc't—$5.

Digitized by the Center for Adventist Research

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

THE WICKED RICH ABASED—THE RIGHTEOUS POOR EXALTED.

BY O. R. FASSETT.

"HERE the wicked live securely,
Of to-morrow boasting surely,
While from those who're walking purely
They extort dishonest gain.
Yea, the meek are burdened driven;
Want and care to them are given,
But they lift their cry to heaven,
'Jesus come—Oh come to reign.'"

"Like sheep they are laid in the grave: death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling."—Psa. 49:14.

The Psalmist, in the text, presents the certain end of the ungodly, and more especially the *wicked rich*;—they who "trust in their wealth, and boast themselves in the multitude of their riches." (v 6.) How foolish and unwise, to "trust" and make "boast" in that "which is not."

1. *Riches are unsatisfying.*—"Neither is his eye satisfied with riches." The more a person sees and possesses, the more he desires. The thirst becomes insatiable.

2. *Riches are uncertain.*—How liable to disappoint their possessor. "For riches certainly make themselves wings; they fly as an eagle toward heaven." How sudden are the reverses of fortune often! A man may possess his thousands to-day, and yet be a bankrupt to-morrow! And a monitory crisis, and embarrassments, are, no doubt, coming upon the commercial and trading world, unparalleled in the history of the past; and pre-monitions of which, have already been given in the few years past. It is in fulfilment to the prophetic declaration, "distress of nations with perplexity." Men have been getting rich too fast; and living too extravagantly:—"fashion and famine" are often linked together; as the one follows the other. Again, how often are individuals compelled, in the midst of the years of their prosperity, to leave the abundance and possessions and lie in the grave, while others are inheriting the fruits of their labor. It is often so with those who have not obtained their riches by just and equitable means. "As the partridge sitteth on eggs and hatcheth them not: so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool."—Jer. 17:11. Mankind are disposed to think that wealth is the great boon of life; "the one thing needful;" that with this secured, all things else are at command. Hence, what strides, what ambition to gain it! There are some things which wealth may secure to its possessor for a season.

1. The luxuries of life.—But like Dives, he may possess his "good things" in this life, while "Lazarus his evil things." Says the Saviour: "Woe unto you that are rich! for ye have received your consolation."—Luke 6:24.

2. The fear of the world. "Men will praise thee, when thou doest well to thyself." (v. 18.) But their praise and "friendship" is selfish, and that "of the world" which "passeth away." They are not friends in adversity's hour! But there are other things which it cannot purchase.

1. *Happiness.*—Such as possess the more, are often the most wretched. Solomon's experience should be read and considered by all. "I made me great works; I builded me houses; I planted me vineyards: I made me gardens and orchards, and planted trees in them of all kinds of fruits: I made me pools of water, to water therewith the wood that bringeth forth trees: I got me servants, and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me; I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I got me men-singers, and women-singers, and the delights of the sons of men, as musical instruments, and that of all sorts. So I was great, and increased more than all that were before me in Jerusalem. . . Then I looked on all the works that my hands had wrought, and behold, all was vanity and vexation of spirit. . . Therefore I hated life—for all is vanity and vexation of spirit."—Eccl 2d. Lord Chesterfield adds his testimony to this. He said at the close of his life: "All in the world" is vanity and vexation of spirit. "I have been as wicked and as vain as Solomon, but not so wise."

2. The *fear* of God.—Simon, the sorcerer, thought he could purchase the gift of the Holy Ghost with money; and he offered it to the apostle, saying, "Give me also this power, that on whomsoever I lay my hand, he may receive the Holy Ghost." But Peter said unto him, thy money perish with thee, because thou thought the gift of God may be purchased with money." There have been those since his day, that have thought that by contributing to the cause of God, of their wealth, they would obtain the favor of God—and have done it, not with the real spirit of love and benevolence, but in selfishness, as though to place God under obligation to prosper and bless them. How little do such regard the fact that all they possess is already the Lord's.

3. *Length of days.*—This it will not purchase. "Is there not an appointed time to man upon the earth?" and when, in the providence of God that period has arrived, all the wealth of the world, nor the skill of the physician, can arrest the end. A noted Infidel on his death bed proffered his physician one half of his estate to prolong his life a few hours; but he informed him that it was not in his power!

4. Nor can it *redeem* the *soul.*—"None of them can by any means redeem his brother, nor give to God a ranson for him: (for the redemption of the soul is precious, and it ceaseth forever:")—v. 7, 8. Nothing short of the offering of Christ, as a "sin-offering," and an atoning sacrifice, can redeem us! The blood of the Lamb," and the Redeemer's arm alone can save us from sin and eternal ruin, and bring us to the bosom of our God! "For what is a man profited, if he shall gain the whole world and lose his own soul! or what shall a man give in exchange for his soul."—Matt. 16:26.

Neither will honor secure these blessings: "Nevertheless, man being in honor abideth not; he is like the beasts that perish."—v. 12. One may attain all the honors and preferments that the world can give; and yet in the height and zenith of his glory, his sun may suddenly set at its meridian! How often have the hopes of individuals, and families, and nations, been blasted by the sudden departure of such! And when I hear of one, or see one on the pinnacle of fame, and receiving popular and almost universal applause, I look for a sudden reverse of fortune, or the unexpected end of such! "And is this all?" said Cæsar, as he had just reached the height of his ambition, and was to be crowned with imperial honors! "But he shall stumble and fall, and not be found. Then shall stand up in his estate a raiser of taxes in the glory of his kingdom."—Dan. 11:19, 20. He falls, pierced with twenty-three wounds; and another inherits the glory of his achievements.

Napoleon says: "I have been as fortunate as ever man on earth; but have not enjoyed one hour of real happiness.

Goethe, the distinguished German philosopher and poet, though he lived to the advanced age of 84 years, says in the close of his life: "I have not tasted twenty-four hours of solid comfort in the whole course of my life." And to this might be added the testimony of thousands that have pursued honor, fame, and the world, in the vain hope of securing happiness.

"*Like sheep they are laid in the grave.*"

The figure is at once striking and impressive; as sheep are fatted and prepared for the slaughter, so are they filled with the good things of this life, and "their eyes stand out in fatness," till suddenly they fall a victim to death. "Pull them out like sheep for the slaughter, and prepare them for the day of slaughter."—Jer. 12:3.

"They are laid in the grave."

Mankind are disposed to think "all mortal but themselves." They banish from the mind thoughts of death, judgment, and eternity; and feign would think that they are to "live forever, and not see corruption."—v. 9. "Their inward thought is, that their houses shall continue forever, and their dwelling-places to all generations; they call their lands after their own names."—v. 11. And when we see men planning and building beautiful and costly palaces, enlarging their borders, adding "house to house, and field to field," and possession to possession, and affixing to them their names, and thus taking deep root in the earth, it would appear as though their inward thought was: "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry." And how often in that hour has the sentence gone forth, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided." "He shall go to the generation of his fathers; they shall never see light."—v. 19.

"They are laid in the grave."

Man must die! "It is appointed unto man once to die;" and this sentence will not be reversed until "the last day." "Man that is in honor and understandeth not, is like the beasts that perish."—v. 20. How calculated to humble the pride of man is this. He, himself, is neither immortal, nor can he enstamp immortality on any of his works and possessions!

"They are laid in the grave."

That lonely and narrow house appointed for all living!—though they may have "flourished like the green bay tree" for a time, yet must they be brought down and lie

"Beneath death's gloomy, silent cypress shades."

Then they occupy no longer space than their poorest neighbor. The coffin, shroud and grave is just sufficiently large to enclose their lifeless remains; and then "their beauty shall consume away in the grave from their dwelling."

"They are laid in the grave."

There "the wicked cease from troubling; and the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master."—Job 2:17-19. There "then is no work, nor device, nor knowledge, nor wisdom."—Eccl. 9:10. Life, with its busy scenes has closed! Its cares, trials, and wrongs, are ended! "They are as asleep:—locked in the profound and silent slumbers of the grave. Their hands are no longer employed in the busy avocation of life, but lie folded and still on the decaying breast! Their limbs are stiffened in the chill of death! The cold damps of the grave gather on the lifeless corpse! The mental organization ceases to think, plan and devise; thought has fled from that forehead, and all is vacant and still." Their love, and their hatred, and their envy have perished. The eye sees not, the ear hears not; the trumpet's blast, nor the cannon's roar can awake them!

"They are laid in the grave."

The privileges and blessings of grace are no more to be enjoyed! The gospel's joyful and cheering sound never reaches them; mercy's gentle accents and invitations are never heard there! Hope has fled! for she rests not with her anchor over the grave of the wicked dead. Probation is ended! the die is cast! the "tree has fallen!" and their destiny is fixed for eternity; and judgment fixes it for eternity, with the fearful and appalling sentence: "Depart, ye cursed."

(To be continued.)

THE REIGN OF SAUL.

"AND God gave them Saul the son of Cis, . . . by the space of forty years."—

This language tells us as plainly as words can tell us, that Saul reigned as king about forty years. The language is plain and unequivocal. They desired a king, and "God gave them a king (Saul) by the space of forty years." This language is so positive, that many writers upon the history and chronology of those times, give to the reign of Saul, the round number of forty years. Now Saul reigned forty years, or he did not. If he did, his history, as given in the first book of Samuel, will sustain it; if that history is reliable, which we will not doubt. I call your readers attention to a few points in the history of Samuel, Saul and David, which will enable us to decide intelligently upon this matter.

Position 1. David was thirty years old when he came to the throne, after Saul's death. (2 Sam. 5:4.) So that Saul must have began to reign *ten years before* David was born!!

2. Samuel was so old before Saul was anointed, that the people began to be anxious about his successor, and his sons, who were assistant judges, had shown themselves such wicked men, that the people could not endure them; (1 Sam. 8:1-3,) yet we find the old man alive and active some time after David was married to Saul's daughter. (19:11, 18, 24.) No one would suppose David *less* than twenty at that time, consequently, it was thirty years after the beginning of Saul's reign, and more than thirty years after Samuel was too old to judge Israel. This to say the least of it, looks very *improbable*.

3. In the 2d year of Saul's reign, his son Jonathan was old enough to command a thousand men in the army; he even attacked the garrison of the Philistines alone with his armor-bearer. This shows Jonathan to have been a mature man, and Saul, his father, somewhat advanced in life, when he came to the throne. He had three sons and two daughters; and ABNER, Saul's uncle, was commander of the army. But when David is introduced to us, Jonathan is a young man and either of his sisters of a suitable age for a wife for David. But if Jonathan was a commander in the army ten years before David was born, he and his sisters would not have been of suitable age for companions for David.

4. Abner, Saul's uncle, is captain of the host in the beginning of Saul's reign; but we find him an active, vigorous man in the reign of David, and is assassinated by Joab. (2 Sam. 3:6, 17, 20.) According to this, Jonathan commanded his thousand, under his *great uncle*, Abner, ten years before David was born; yet Abner was an active, vigorous commander, in the reign of David, and Jonathan was his confidential friend and companion. This indeed is possible, but extremely improbable.

5. During Saul's 3d year, he usurped the priest's office, and offered sacrifices, for which he was rejected of God, and was told by Samuel that the Lord had sought him a *man* after his own heart, to be captain over his people, (1 Sam. 13:14;) but that must have been eight years before that MAN was born, according to position first. But God gave Saul another trial against the Amelikites, but he rebels against the commands of God, for which Samuel told him that the "Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbor of thine, better than thou." (1 Sam. 15:28.) So David was Saul's *neighbor seven years before he was born.* From that time Samuel came no more to see Saul till the day of his death, which according to position 2d, must have been not less than twenty years!!

6. While Samuel mourned for Saul, God sent him to anoint his successor *among the sons of Jesse*, who went for an old man in the days of Saul. (chap. 16:1.) Jesse being an *old* man, we may presume his sons were not *very young*. His youngest son, David, was then old enough to keep sheep, which was an occupation for *men*. Samuel anoints David in the presence of all the people, probably in Saul's 3d or 4th year, seven years before David was born, according to position first.

7. Immediately after David was anointed the Spirit of God left Saul, and he became "possessed" of an evil spirit. (16:14.) Saul by the suggestion of his servants commanded them to bring him a man that could play well on an instrument, to calm the evil spirit. (Behold the power of music over even evil spirits.) Then said one of his servants, "I have seen a man, the son of Jesse, cunning in playing, a mighty valiant man, a man of war, prudent in matters, comely in person, and the Lord is with him." And Saul sent to Jesse, saying, "Send me David, that is with the sheep." "And David came to Saul and stood before him." Notice, at the time David is with the sheep, yet he was noted as a skillful musician, a mighty man, a man of war, and prudent in matters. (16:18, 19.)

"Saul loved David, and David became his armor-bearer, and he played upon his harp before Saul, and Saul was refreshed." After this he went and returnd to keep his father's sheep in Bethlehem, while his three elder brothers went to the wars with Saul. (chap. 17.13-16.)

We now see David, the anointed and prospective king of Israel, keeping his father's sheep. He has been called from his favorite occupation, 1, to be anointed by Samuel, 2, to stand before Saul, the king, as the royal musician and armor-bearer, with a reputation of a mighty man of war, and prudent in council. He now goes home to his aged father to keep his sheep, while his royal master goes to war with the Philistines.

No one can believe for a moment, that David is at this time a mere boy. The language used, the reputation he had attained, the position he occupied, forbid our entertaining the idea. David must be now a full grown, mature man, while Saul cannot have passed the 4th year of his reign.

8. Saul and his army are now at war with the Philistines, when they are defied by Goliah, the giant, a man ten feet high, wearing a coat of mail, weighing 160 pounds; the staff of his spear was like a weaver's beam, and his spear head weighing near twenty pounds. While all Israel heard the defying words of the Philistines, "they were dismayed" and "greatly afraid." In this position of things, David is called from his sheep again, and sent by his father, to inquire after the welfare of his brothers, with a present for them, and their captain. David after hearing the defying words of the giant, soon gets his blood up, and expresses to the soldiers his contempt for the uncircumcised fellow. He makes inquiries about the reward for killing the boasting infidel. But his brother Eliab had watched his movements, and now comes forward and chides David for his pride and naughtiness of heart, and intimates that he had better go home, and take care of those few sheep. But David, pointing to the defying giant, says, "is there not a cause?"—Ch. 17:28, 29. But the terrified soldiers soon have David before Saul, who says to him, "Thou art not able to go against this man. Thou a youth, and he a man of war from his youth." But David quickly replies, "Thy ser-

Digitized by the Center for Adventist Research

vant kept his father's sheep; there came a lion and a bear, and took a lamb out of the flock. I caught him by his beard and slew him. Thy servant slew both the lion and the bear, and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God." Precocious youth! he has done greater things in this way than ever Samson had done. But Saul accepts his services, and soon has him armed cap-a-pie with Saul's own armor. David does not complain that it does not fit, only that he had not proved or tried it. Now mark. King Saul was a very tall man, "head and shoulders above all the people." If David had been a mere boy, as most people think, Saul would not have rigged him up in his large, heavy armor. The boy with dad's boots and trowsers on, would not present a more ludicrous appearance. The presumption is, that David was nearly or quite as tall as Saul, for he was noted for his comely personal appearance. But David goes forth. He slays his man, and soon presents himself before the king, with the giant's broad sword in one hand and his huge bloody head in the other. The head David carried to Jerusalem, but the armor he put in his tent. Then Saul took David home, and would no more let him go home to his father.—18:2. Now, reader, was David that half-grown boy, that he is said, by many, to have been at the time? or was he that mighty man of war, prudent in matters, skillful in music, the armor-bearer of the king, the slayer of lions and bears by his physical strength, and conqueror of the whole Philistine host? But all this was done as early as Saul's reign, which, according to position first, was six years before David's birth.

But from this time David and Saul's son Jonathan became intimate friends. Jonathan gave him his royal garments, sword, and bow, and the whole history gives us the idea of two young men of nearly the same age.

The women soon celebrate the praises of David in their songs, saying "Saul has slain his thousands, but David his ten thousands." Saul made him commander of a thousand men, and all Judah loved him, but Saul was afraid of him.—Ch. 18: 13-16.

The time was now come when Saul's eldest daughter should have been given to David, as the reward of his valor. But Saul forgot his promise and gave her to another. But his youngest daughter loved David, and Saul, thinking she might prove a snare to him, concluded to give her to David, upon certain conditions, which he, no doubt, thought would cost David his life. But David thought the conditions such as he, a poor man, might easily comply with. He soon brought the evidence to Saul that he had slain an hundred Philistines, and claimed his bride. Then followed that succession of conflicts between Saul and David, most of which took place during the life-time of Saul, and all of which must have ended within two or three years from this time, for in the next regular battle with the Philistines Saul and Jonathan were slain, leaving David to assume the reins of government at the age of thirty.

From what has been said above, it will be seen that Saul could not have reigned forty years according to Acts 13:20, unless we can admit the several absurdities that I have enumerated. Your readers will see the reason why, in a previous article, I assigned a less number of years for the reign of Saul, than does Acts 13:20.

But I am met here with two objections.

1. Saul calls David a youth at the time he fought with Goliah. So he was, comparatively. But Benjamin is called a "lad," "a little one," "a child," at the time that Joseph made himself known to his brethren. But when they went into Egypt, which was soon after, Benjamin carried with him his ten sons. See Ex. 44:20-22; 45: 21. David was a youth in the same sense that Benjamin was, and probably nearly as old.

2. But St. Paul was inspired, and must be right. So is the history in the book of Samuel inspired, and we have only inspiration against inspiration, and we are left to make our choice between them. Both accounts cannot be correct, if we have a correct translation of St. Paul's language.

Other arguments might be adduced to prove that Saul's reign was less than forty years. But this will be sufficient to show your readers that I did not assume the point without some reason for it. I think it will be found as difficult to reconcile the 450 years of Paul with the account of the Judges and 2 Kings 6:1, as to reconcile the forty years of Saul's reign given by Paul with the inspired account in Samuel. One of them is evidently incorrect; and which is right, is the question. Yours, E. CROWELL.

NOTE.—We believe the point at issue in the previous article was not whether Saul reigned forty years, but whether Samuel and Saul together reigned thus long—only twenty years being given by brother Crowell to the two, in his former article. We understand that Paul gives forty years for the two, and in that respect to be in harmony with the Old Testament. We do not suppose that Saul alone, reigned more than half that period.—ED.

BOOKS FOR SALE,

AT the Depository of English and American Works on Prophecy—in connection with the office of the *Advent Herald*—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

	Price.	Postage.
1. *Memoir of William Miller*	$1,00.	,19.
" " " " *gilt*	1,50.	"
2. *Bliss on the Apocalypse*	,60.	,12.
3. *Bliss' Sacred Chronology*	,38.	,08.
4. *Hill's Inheritance of the Saints*, or World to Come	1,00.	,16.
" " " " *gilt*	1,37.	"
5. *Fassett's Discourses on the Jews and Millennium*	,33.	,05.
6. WORKS BY REV. JOHN CUMMING, D.D., minister of the Scottish Church, Crown Court, London. Viz:		
On Romanism	1,00.	,24.
" *the Apocalypse* (1st Series)	,75.	,21.
" " " (2d ")	"	,22.
" " *Seven Churches*	"	,21.
" *Daniel*	"	,20.
" *Genesis*	"	,16.
" *Exodus*	"	,18.
" *Matthew*	"	,19.
" *Mark*	"	,14.
" *Miracles*	"	,19.
" *Parables*	"	"
Benedictions	"	,15.
Church before the Flood	"	,17.
Voices of the Night	"	,13.
" *of the Day*	"	,15.
" *of the Dead*	"	"

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 46½ KNEELAND STREET, (UP STAIRS) BOSTON,

(in the building of the "Boston Advent Association," between Hudson and Tyler-streets—a few steps west from the Station of the Boston and Worcester Railroad.

BY JOSHUA V. HIMES.

TERMS.—$1 per semi annual volume, or $2 per year, *in advance.* $1.13 do., or $2.25 per year, *at its close.* $5 in advance will pay for six copies to one person; and $10 will pay for thirteen copies. Single copy, 5 cts. To those who receive of agents, free of postage, it is $1.25 for twenty-six numbers, or $2.50 per year.

CANADA SUBSCRIBERS have to *pre-pay* the postage on their papers, 26 cts. a year, in addition to the above; i. e., $1 will pay for twenty-three numbers, or $2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cts. postage on each copy, or $1.04 in addition to the $2, per year. 6s. sterling for six months, and 12s. a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq, 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the Herald, *if pre-paid* quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If *not* pre paid, it will be half a cent a number in the State, and one cent out of it.

To Antigua, the postage is six cents a paper, or $3,12 a year. Will send the *Herald* therefor $5 a year, or $2,50 for six months.

Agents.

ALBANY, N. Y..... W. Nicholls, 185 Lydius-street.
BASCOB, Hancock county, Ill..... Wm. S. Moore.
BUFFALO, N. Y..... John Powell.
CABOT, (Lower Branch,) Vt..... D. M. P. Wallace.
CINCINNATI, O..... Joseph Wilson.
DANVILLE, C. E..... G. Bangs
DUNHAM, C. E..... D. W. Sornberger
DURHAM, C. E..... J. M. Orrock
DERBY LINE, Vt..... S. Foster
DETROIT, Mich..... Luzerne Armstrong.
EDDINGTON, Me..... Thomas Smith.
HALLOWELL, Me..... I. C. Wellcome.
HARTFORD, Ct..... Aaron Clapp.
HOMER, N. Y..... J. L. Clapp.
LOCKPORT, N. Y..... R. W. Beck.
LOWELL, Mass..... J. C. Downing.
LOW HAMPTON, N. Y..... D. Bosworth.
NEWBURYPORT, Mass..... Dea. J. Pearson, sr., Water-street.
NEW YORK CITY..... Wm. Tracy, 246 Broome-street.
PHILADELPHIA, Pa. J. Litch, N.E.cor. of Cherry and 11th streets.
PORTLAND, Me..... Alex. Edmunds.
PROVIDENCE, R. I..... A. Pierce.
ROCHESTER, N. Y..... Wm. Busby, 215 Exchange-street.
SALEM, Mass..... Lemuel Osler.
SHABBONA GROVE, De Kalb county, Ill.... Elder N. W. Spencer
SOMONAUK, De Kalb county, Ill..... Wells A. Fay.
SHEBOYGAN FALLS, Wis..... William Trowbridge.
TAYLORSVILLE, Christian county, Ill..... Thomas P. Chapman.
TORONTO, C. W..... D. Campbell.
WATERLOO, Shefford, C. E..... R. Hutchinson, M. D
WHITE ROCK, Ogle county, Ill..... Elder John Cummings, jr.
WORCESTER, Mass..... J. J. Bigelow.

TO AGENTS AND CORRESPONDENTS.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.

2. Orders for publications should be headed "*Order*," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.

3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "*For the Herald.*" The writing should not be crowded, nor the lines be too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks, and disconnected and illogical sentences omitted.

4. Everything of a private nature should be headed "*Private.*"

5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state) be distinctly given.

Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.

Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

BROOKLYN HOMŒOPATHIC PHARMACY,
Court-street, corner of Livingston,
BROOKLYN, L. I.

J. T. P. SMITH has for sale an assortment of Homœopathic Triturations, Tinctures, Dilutions and Pellets, including the higher attenuations.

Cases for Physicians and for Family use of various sizes and prices.

Pure Sugar of Milk, Alcohol, and Unmedicated Pellets, constantly on hand.

Homœopathic Arnica Plaster, a substitute for the ordinary Court Plaster, and an excellent application for Corns.

Country Orders promptly and carefully executed. oct.28

☞The above medicines and books are for sale also at this office.

WOLSTENHOLME'S HELION LIGHT,
Or Self-Generating Gas Lamps.

THIS Light is believed to be the best means of portable illumination that has ever been introduced to the public. It is thouht by good judges to be the most BEAUTIFUL, BRILLIANT, CHEAP AND SAFE. The subscriber has persevered unremittingly to attain a perfection in the Helion Light that should prevent an objection by the most fastidious and he thinks he has done it.

He is quite confident that his Light will commend itself no every observer, at first sight. But besides its beauty, its cost is very moderate, which is no small recommendation; a large centre-table lamp may be supplied with this splended Light for about one cent per hour. Its greatest recommendations however, is in this. IT IS SAFE. It has defied all his experiments,—he has tried many to explode it.

The surpassing splendor and moderate cost of this Light are recommendations which, in contrast with all other means of portable illumination, are sufficient to insure for it an extensive patronage,—but its safty also defies all contrast with others Fluids, and places the HELION LIGHT in a position of triumphant superiority.

Yet another, though the least recommendation of this Light, is that your large centre-table lamp, or the common work-lamp, when filled, will give a uniform blaze of brilliancy for 12 and 14 hours without the *slightest attention*, and until the last drop is consumed. It is thought it will compare well with every other Gas Light offered to the patronage of the public.

These Lamps in every style, with the Helion Spirit supplied to order in any quantity, by the subscriber at his manufactory, Gaspee-street, Providence, R. I. JAMES WOLSTENHOLME.
Sole Manufacturer.

Providence, June 30th, 1854. [jly.29.t.f.



AYER'S PILLS.

A NEW and singularly successful remedy for the cure of all Bilious diseases—Costivness, Indigestion, Jaundice, Dropsy, Rheumatism, Fevers, Gout, Humors, Nervousness, Irritability, Inflamations, Headache, Pains in the Breast, Side, Back, and Limbs, Female Complaints, &c., &c. Indeed, very few are the diseases in which a Purgative Medicine is not more or less required, and much sickness and suffering might be prevented, if a harmless but effectual Cathartic were more freely used. No person can feel well while a costive habit of body prevails; besid s it soon generates serious and often fatal diseases, which might have been avoided by the timely and judicious use of a good purgative. This is alike true of Colds, Feverish symptoms, and Bilious derangements They all tend to become or produce the deep-seated and formidable distempers which load the hearses all over the land. Hence a reliable family physic is of the first importance to the public health, and this Pill has been perfected with consummate skill to meet that demand. An extensive trial of its virtues by Physicians, Profes sors. and Patients, has shown results surpassing any thing hitherto known of any medicine. Cures have been effected beyond belief, were they not substantiated by persons of such exalted position and character as to forbid the suspicion of untruth.

Among the eminent gentlemen to whom we are allowed to refer for these facts, are

PROF. VALENTINE MOTT, the distinguished Surgeon, of New York City.

DOCT. A. A. HAYES, Practical Chemist of the Port of Boston, and Geologist for the State of Mussachusetts.

IRA L. MOORE, M.D., an eminent Surgeon and Pphsician, of the City of Lowell, who has long used them in his extensive practice.

H. C. SOUTHWICK, Esq., one of the first merchants in New York City.

C. A. DAVIS, M.D., Sup't and Surgeon of the United States Marine Hospital, at Chelsea, Mass.

Did space permit, we could give many hundred such names, from all parts where the Pills have been used, but evidence even more convincing than the certificates of these eminent public men is shown in their effects upon trial.

These Pills, the result of long investigation and study, are offered to the public as the best and most complete which the present state of medical science can afford. They are compounded not of the drugs themselves, but of the medicinal virtues only of Vegetable remedies, extracted by chemical process in a state of purity, and combined together in such a manner as to insure the best results. This system of composition for medicines has been found in the Cherry Pectoral and Pills both, to produce a more efficient remedy than had hitherto been obtained by any process. The reason is perfectly obvious: while by the old mode of composition, every medicine is burdened with more or less of acrimonious and injurious qualities, by this each individual virtue only that is desired for the curative effect is present. All the inert and obnoxious qualities of each substance employed are left behind, the curative virtues only being retained. Hence it is self-evident the effects should prove as they have proved more purely remedial, and the Pills a surer, more powerful antidote to disease than any other medicine known to the world.

As it is frequently expedient that my medicine should be taken under the counsel of an attending Physician, and as he could not properly judge of a remedy without knowing its composition, I have supplied the accurate Formulæ by which both my Pectoral and Pills are made to the whole body of Practitioners in the United States and British American Provinces. If however there should be any one who has not received them, they will be promptly forwarded by mail to his address.

Of all the Patent Medicines that are offered, how few would be taken if their composition was known! Their life consists in their mystery. I have no mysteries.

The composition of my preparations is laid open to all men, and all who are competent to judge on the subject freely acknowledge their convictions of their intrinsic merits. The Cherry Pectoral was pronounced by scientific men to be a wonderful medicine before its effects were known. Many eminent Physicians have declared the same thing of my Pills, and even more confidently, and are willing to certify that their anticipations were more than realized by their effects upon trial.

They operate by their powerful influence on the internal viscera to purify the blood and stimulate it into healthy action—remove the obstructions of the stomach, bowels, liver, and other organs of the body, restoring their irregular action to health, and by correcting, wherever they exist, such derangements as are the first origin of disease.

Being sugar-wrapped they are pleasant to take, and being purely vegetable, no harm can arise from their use in any quantity.

For minute directions, see the wrapper on the Box.

Prepared by JAMES C. AYER, Practical and Analytical Chemist, Lowell, Mass. Price, 25 cents per box; five boxes for $1.

Sold by J. BARNET, Boston, Mass. and by all Druggist every where. [j'lysl-6m.

INDEX.

POETRY

Acrostic 103
Ascension, The . . 250
Abide With Us . . 290
As Thy Day so shall Thy Strength be . . 362
Brother's Lament, A . 359
Borrroboola-Gha . . 411
Christian Graces, The . 223
Church in the Air, The . 242
Cave of Time, The . . 299
Cry of the Children, The 387
Day of Judgment . . 43
Descent from the Cross . 167
Dust to Dust . . 259
Deathless City, The . . 311
God 119
Hope's Command . . 7
Harper's of Life, The . 97
Home . . . 230
I Love the Lord . . 39
Judgment and Mercy . 146
Lord's Prayer, The . 267
Lines 407
Morning . . . 121
Messenger Bird, The . . 147
Morn 187
Montgomery's Last Poem . 346
No More Sea . . 59
New Creation, The . . 167
Near to the Cross . . 271
Our Hope . . . 158
Promised Land of Rest, The 63
Prayer 103
Passing Away . . . 107
Pilgrim's Home . . 111
Prayer, The . . . 129
Poetry 135, 151, 303, 402, 407
Patient Joe . . 139
Palestine 367
Predictions of Malachi . 371
Rest for the Weary . . 143
Rich Man and the Beggar 145
Religion . . . 303
Similitude, A . . . 102
Spring Time . . . 119
Soon and Forever . . 161
Scottish Hymn, A . . 218
Thy Will be Done . . 95
Te Deum Laudamus . 110
Thy Kingdom Come . . 135
The Resurrection . . 137
Things Hoped For . . 154
The Lord's Prayer . 203
Watch for ye know not when the Time is . . 23
Watch and Pray . . 47
War a Good Warfare . 159
Worldling's Prayer, The 211
What is Time . . 327
Zion's Coming Glory . 79

EDITORIAL.

A. B C. F. Missions, The 28
Astrology . . . 117
Advent Herald . . . 117
Advent to be Visible, The 156
A. S. A. M. Society . 176
Armed Pageant of Yesterday 181
An Inquiry 236, 374, 383, 391
Answers to Questions of a Correspondent . 244, 253
Arctic, The . . . 332
Ascension, The . . . 356
Abrahamic Inheritance 364, 380 396, 404, 412
Agents 376
Advertising . . . 392
Advent Cause, The . 413
Black Warrior Affair, The 93
Boston Advent Association 160, 182
Book Notices 284, 288, 360
Cleansing of the Sanctuary, The 117
Chapel, The . . . 117
Celestial Phenomena . 148
Conference at Providence . 165
Coming of Christ, The . 189
Christian Forgiveness . 205
Cholera at Jamaica and Barbadoes, The . . 232
Conflict of Ages, The . 260
Chapel Building, The . 268
Chardon Street Chapel—The Cause in Boston . 312
Convocation of Catholic Bishops . . . 325
Concord Grape, The . . 325
Chronology of the Judges, The . . 340, 365
Chardon Street Chapel . 257
Correspondence of the Carson League . . . 384
Chapel, The—Finance and Shares . . . 397
Death of Dr. B. C. Turner 45
Daniel's Lot . . . 117
Dr. Cumming's Works . 268
Drought, The . . . 288
Dedication of the Vestry of the New Chapel . 36
Disgraceful Affair, A . 373
Dedication . . . 384
Dedication of the New Chapel 388, 389, 390, 397
Exceeding Great Horn, The 68
Eclipse, The . . . 124
Eclipse of Faith, The . 173
European War, The . . 277
European News . . 332
End of the Motor, The . 340
Earthquakes in 1727 . 356
Earth and Man, The . 372
Fitch's Monument . 8
Familiar Chapter on Eclipses 192
Fugitive Slave Riot . . 193
Fugitive Slave, The . 181
Fall of a Stone Building . 277
Fire in the Woods . 277
Family Killed, A . . 296
Farther Inquiries . . 309
First English Martyr, The 312
Final Adieu to Chardon St. Chapel . . . 348
General Conference of Adventists . . . 136
God's Promises . . 188
Garbled Testimony . 340
Great Britian . . . 376
Hebrew of the Word "Midst," The . . . 44
Hebrew New Year . . 317
Improved Art of War, The 109
Idolatry, Divination, &c., 196, 204, 212
Image worship at Rome 277
Invasion of the Crimea . 280
Inquiries Answered . . 296
Irish Servant Girls . 394
Inquiries 357
Jewish Seventh Month . 349
Kingdom of God, The . 84
Little Horn, The . . 60
Letter from a Clergyman 164
Laws of Symbols . . 229
Letter, A . . . 245
Long Drought, The . . 276
My Journal 5, 12, 21, 28, 37, 53, 88, 128, 190, 237, 285, 301, 317, 373
Mammon of Unrighteousness 32
Mixed Millenarianism 133, 140
Madam Guyon . . 216
Millenial Sabbath, The . 232
Marysville Explosion, The 272
Millenial State . . 284
Ministers Conference . 293
Money Notice . . 392
Mines and Countermines . 400
New Year, The . . 4
New Year's Gifts . . 20
No More Sea . . . 92
Nebraska Bill, The . . 93
New Works 36, 109, 117, 125, 136, 141, 152, 157, 168, 176, 192, 200, 220, 252, 261, 293, 324, 341, 384, 392, 405.
New God, A . . . 197
New York Cow Stables, The 229
New Work . . . 320
Official Notice . . 216
Our Minister's List . . 384
Prophecy of Isaiah, The 4, 12, 28, 36, 44, 52, 60, 68, 76, 84, 92, 100, 108, 116, 124, 132, 140, 148, 156, 164, 172, 180, 188, 196, 204, 212, 220, 228, 236, 244, 252, 260, 268, 276, 284, 292, 300, 308, 316, 324, 332, 340, 348, 456, 364, 372, 380, 396, 404, 412.
Philadelphia Correspondent 93
Petrified Man, A . . 268
Position of the Herald . 277
Prospectus of the Sci. Am. 288
Papacy—Foreigners . 301
Paschal Moon, The . . 325
Proposition of Elder J. Cole 368
Proposition of Individuals 368
Proposition of a True Friend 400
Reading for the Young . 157
Removal of this Office 320, 344
Religious Toleration . 368
Sea, The 52
Seat of War, The . . 77
Synchronism of the Advent, Kingdom, Resurection, &c. 100, 108
Special Notices 205, 213
Suicide . . . 224
Second Advent, The . 228
Snake Fascination . 237
St. Louis Riot, The . 261
Spiritual Gifts . . 292
Spirit-Rapism alias Paganism . . . 293

Digitized by the Center for Adventist Research

Speaking Things not Understood 308
Sebastopol 325
Spiritualism Proof against Mice 349
Speech of Dr. Duff 356
Scene in a Camp Meeting 368
Second Advent, The 390
To Correspondents 36, 93, 109, 124, 133, 165, 333, 384.
Tropes, or Figures of Speech 132
Tremendous Freshet 144
Things That are Coming 180
Tendency to Infidelity 304
The Reign of Art 349
Touch of the Sublime, A 365
Titles in the Turkish Empire 368
Unusual Solar Phenomenon 264
Visit to India 172
War in Europe, The 116
War declared 124
Wreck of the Powhattan 133
Woman in the Wilderness, 252
Worcester Church 296
Wolstenholme's Gas Light 360

CORRESPONDENCE.

Allemanni, The 81
Acquaintance with God 102
Address on the General Conference of Adventists 112
An Exhortation 166
An Extract 207
An Abomination Unto the Lord 350
Bride of Christ, The 69, 76, 85
Be Ye Also Ready 142
Biography of Elder Henry Plummer 219
Conference in Low Hampton 38
Christian's Rest, The 59
Clerical Profanity 78
Christian Submission 134
Conference Minutes 143
Conversion of Children 150
Conference Report 173, 181, 190, 254.
Call to the Unconverted, A 198
Canada East and Vermont Conference 206, 214
Churches, Church Order, Creeds, &c. 241, 249, 257
Conference at Loudon Ridge, N. H. 254, 334, 342
Conference of Churches 294
Chapel, The 358
Catholics 359
Chronology of the Judges 366
Conference of Adventists in Maine 374
Central Conference, Ill. 382
Conference Notice 400
Discussion, The 14, 23, 38, 95
Daniel's Lot 14
Definite Time 86, 220
Desire to See Jesus 198
Dry Reading with Some Causes 324
Exposition of Dan. 11:40–44 46, 70.
Expository 142
Extract from an Old Book 150
Exposition of Matt. 24th 263
Extract from Dr. Franklin 342
Extracts from Various Writers 401, 409
Fletcher, John 111
Fire in Morrisville, Pa. 131
For Ever with the Lord 143
Faith 247
Faithfulness 262, 270
First Things 263
False Report 271
Frailties 367
God 230
Good Men may be Deceived 358
Habit of Prayer 407
Is Jesus the Christ 131
Invisible Army, The 158
Jerusalem 158
Just Like the Old Church 366
King of the North, The 65
Little Horn, The 13, 22, 29, 37, 53, 62, 73.
Letter to a Young Minister 270
Lonliness—Communion 310
Letter from John Smith in Response to Elder J. Cole 350
Light Shining 358
Morning 59
Midnight Cry, The 117
My Times are in thy Hand 199
Man's Transgressions 301
Mr. Layard 367
Night and Morning 222
Northern Tour, A 327
New Version of the Bible, The 358
Obstacles to a Revival 46
Our Friends 234
Pious Soldier, The 73
Prayer 102, 375
Proclamation, A 359
Power of Faith, The 383
Preciousness of Christ 398
Query 29
Questions 47, 249, 255
Question, A 383, 391
Revivals—duties of Church Members 54
Resurrection of Christ, The 166
Racking the Scriptures 174
Restorer, The 206
Resurrection, The 239, 246
Reprover's Bounty, The 334
Resisting the Spirit 343
Romish Propaganda 367
Remedial waters 374
Redemptorists, The 375
Selections from My Library 102
Short dissertation on Baptism and the Lord's Supper 126, 134.
Short Sermons on Short Texts 226, 234, 258, 269, 282, 310, 318.
Suggestion, A 263
Subterfuge, A 278
Short Tour Among the Mountains, A 274, 282
Sign of our Lord's Return 326
Startling Fact, A 343
Seige Operations 398
Sabbath, The 407
The 1260 days 6
Time, The 23
That day 73
Traditions 78
Types and Shadows 86
The 11th of Daniel 94
Tour West 117, 295
Thy Kingdom Come 131
Turkish Question, The 139
Time Not Revealed, The 142
Thoughts for the Household of Faith 159
Touched with the Feeling of our Infimities 169
True Convert, The 263
Thoughts on the 24th of Matt. 287
Trust in God 335
The Wicked Rich Abased—The Righteous Poor Exalted 414
The Reign of Saul 415
Visit to Northern New York 398
What are They to Understand 150
World and its destiny, The 262
Word of Comfort to the Weary, and of warning to the Sinner, A 279
War in the Light of Humanity 367
Who is this King of Glory 382
Words of Christ, The 407

LETTERS FROM.

I. C. Wellcome, 6, 54, 71, 110, 199, 238, 303.
E. Pike 6
I. Adrian 7
D. T. Taylor 7, 71
J. W. Daniels 14
E. Marsh 15
J. Cummings, jr 15, 279
Scotland 22
D. I. Robinson 23, 55, 101, 326
S. Chapman 30, 110, 222, 318, 406
A Brother 30
D. Bosworth 38
Jonathan Cole 38, 325
J. E. Hurd 38, 391
U. H. Shipman 39
C. Hodges 39
T. Huntington 46, 78
G. W .Burnham 46
Sylvanus Judson 47, 159
N. W. Spencer 47
Sarah Thayer 47
N. Brown 53
Philadelphia 53, 69
J. D. Boyer 55
M. L. Bentley 55
J. L. Clapp 62
Robert Chown 63, 158
E. Crowell 70, 198
N. Smith 70
Savilla Case 71
C. R. Griggs 78
Moses Winslow 79
P. B. Morgan 86
James P. Mallory 86
James Wolstenholme 102, 111
A. Sherwin 102
Justin B. Clapp 102
C. W. Dean 102
M. L. Dudley 103
Thomas Smith 110, 156
Abijah Hurd 111
O. Rockwell 111, 351
M. M. Maxwell 111
S. A. Chaplin 119
W. T. More 119
G. Bursell 119
H. H. Gross 126
Levi Dudley 127, 343
J. T. Lanning 134
J. Rice 134
J. Parsons 135
J. Locke 135
E. P. Burdett 135
A. Fletcher 159
J. Manason 166
G. W. Clement 166
Anson Smith 191
W. B. Skinner 198
A Subscriber 198
L. S. Phares 198
Ede Lee 207
A. Penfield 215
J. Litch 225, 234, 314
S. R. Glenn 230
R. Hutchinson 230
P. V. West 230
Hallowell 238
Geo. Bangs 246
J. Smith 254
M. Chandler 254
W. M. Ingham 255
T. F. Boyer 255
Mary D. Wellcome 271
A. Fox 278, 286
L. D. Mansfield 316
D. Campbell 319
P. Powell 327
W. Biddle 327
H. Buckley 333
P. Smith 343
W. E. Hitchcock 350
C. F. Luce 351
W. H. Eastman 366
London 372
E. Clark 373
S. Foster 373
L. Edwards 383
Charles Dow 383
M. Grafton 391
Nancy Wood 398
T. M. Preble 408
Luman Case 413

EXTRACTS FROM LETTERS.

J. G. Smith 15
R. Robertson 15
L. Carvin 15
O. Rockwell 15
R. W. Middaugh 15
John Perrin 15
R. E. Wood 31
D. I. Robinson 31
W. G. Ruggles 31
D. Campbell 31
M. M. Maxwell 39
L. M. Richmond 39
L. Conkey 39
Wm. Conkey 39
Thos. Smith 47
Wm. Holman 47
J. MClellan 47
N. Billings 55
John Pierce 63
D. A. Kent 63
J. W. Philbrick 63
Simon T. Corby 79
Richard R. Watkins 79
Tho. Matthiessen 79
L. W. Hoyt 79
Geo. W. Hoyt 79
Wm. M. Ingham 79
T. G. Sprague 79
Thos. T. Boyer 87
A Poor Widow 87
T. Brown 87
J. H. Stevens 87
Davis Gould 87
J. L. Clapp 87
J. E. W. Daniels 95
Wm. A. Matthews 95
J. I. Perkins 103
Geo. W. DeRochemont 103
J. Cummings 103
Samuel H. Withington 103
George Bangs 103
John Vanckleck 119
O. Sykes 119
S. B. Russell 119
A. Barlow 151
D. W Sornberger 159
G. Locke 159
S. Lyman 159
S. Edwards 191
From Michigan 222
Wm. B. Schermerhorn 279
E. P. Burdett 311

OBITUARIES

Frank Berick 7
John Osborn 7
H. W. More 7
Jeremiah Stickey 15
Aaron Marsh 23
Hiram A. Share 23
Sally M. Johnson 23
Sarah Emma Green 31
Nancy J Drew 39
Susan W. Law 39
Nathaniel H. Van Winkle 47
Lucinda D. Andrews 63
Miriam Charlotte Gales 63
Clara Helen Allard 63
Charles Henry Allard 63
Margaret Shakel 63
John Wm. Pepper 68
Origen Wheeler 63
Mary Billings 64
John A. Munroe 71
Geo. W. Fawcell 71
Alice Louise Herrick 71
Jane Mack 71
Elizabeth Parker 71
Susan Brown 79
Charles Dearborn 87
Martha Davis 87
Maria Foster 87
H. Adeline Farley 87
Mary A. Ford 95
Lois C. Webster 95
Margret Howe 95
Elizabeth Burnham 95
Jacob Wendell 95
Jeremiah Stickney 103
Archibald Louge 103
Hannah T. Heath 103
Susan W. Dyer 111
Thomas Christie 127
Henry Parker 127
Samuel V. Mason 127
Sally Packard 135
D. Jackman 135
Chs. H. Pearson 143
Alonzo Mixter 143
Mary Lee 151
Judith K. Lyford 159
A. P. Fuller 199
L. Roberts 199
N. Vale 199
M. A. Meanson 199
M. C. D. Colbourne 199
Palmer Chandler 207
J. Tuckett 211
E. E. Winchester 215
Ann Lord 223
Mrs. J. Powell 223
E. Ongley 223

MISCELLANEOUS.

An Illustration of Faith 9
Anti-Papistical Catechism 10
Attitude of Russia 13
Ancient Manuscripts 51
Adoration of the Virgin Mary 91
Affair at Havana, The 99
Anniversary Meetings 177
Abide with us for it is Evening 199
Advices from Europe 187
Accident on the Susquehanna Railroad 218
Austria and Turkey 243
Astrology 283
Annexation of the Sandwich Islands 291
American Board of Foreign Missions 297
Anniversary of the American Bible Union 312
Awful Calamity—Sinking of the Arctic 331
Arrival of Capt. Luce 338
African Proverbs 345
Absolom's Rebellion 353
"Arctic's Lost, The" 355
An Interesting Letter 362
Another Fearful Railroad Calamity 363
An Indigestible Meal 402
Blessed Watchman, The 49, 57
Black Warrior Settlement, The 107
Baltic Seas, The 123
Babel and Babylon 143
Baltic Fleet, The 171
Bombardment of Odessa 171
Behold the Kingdom of God is within you 183
Brief Extracts 251
Baptized Infidelity 291
Battle of the Alma, The 347
Burning of the Steamer Ocean 378
Besiegers Besieged, The 386
Chronological Table of the Events connected with the Papacy 2, 10, 18, 26, 34, 42, 50, 58, 66, 74.
Crisis, The 17
Coughing in Consumption 27
Chiliasm of the Early Ch. 50
Christian Beheaded, A 51
Coming Events 59
Christ's Absence 75
Clairvoyance 83
Col. Fremont and his Party 99
Christians of Turkey, The 123
Child Martyr, The 130
Crimea, The 259
Council of War, The 265
Corn Crops, The 306
Clusters of Eshcol 329
Capt. Luce at home 338
Comforter, The 345
Case of Circumstantial Evidence 354
Character, vs. Wealth 361
Circumstantial Evidence 387
Catholic Ceremonies in Havana 395
Christ's Agony 393
Character of Paul, The 401
Due West Telescope, The 28
Decisive Moment 43
Destiny of the Earth, The 137
Death of Mr. Justice Talfourd 138
Dawn of Day, The 161, 169
Do you Pray 211
David and Bathsheba 242
Dialogue 250
Dr. Scott's Historical Lectures on Italy 266
Divinity of Christ 275
Days of Noah, like those of the Son of Man, The 306
Dilemma of Mohammedanism 362
Disaster on the Great Western Railroad 363
Dennis and the Priest 366
European War, The 65
Eastern question, The 67, 81, 89
Exegesis on Rom. 8:19–23 82
Exposition of Rev. (chap. 10) 90
Exaggeration in Style 98
Electrical Motor, The 217
Enter into thy closet 233
European Advices 235
Eastern War, The 251
Example of Primitive Faith 275
Escape of the Czar 275
Extracts from Luther's Writings 281
Eloquent Portrait of our Saviour 298
Elijah's sacrifice at Carmel 322
Extemporaneous Preaching 361
Excuses for not attending Church 363
French Revolution, The 2
Foreign News 8, 16, 24, 32, 40, 48, 56, 64, 72, 80, 96, 98, 104, 107, 114, 120, 125, 133, 139, 147, 152, 154, 157, 165, 170, 184, 187, 192, 194, 202, 208, 211, 216, 219, 221, 227, 232, 235, 240, 243, 245, 251, 253, 259, 267, 269, 277, 285, 291, 296, 298, 301, 307, 315, 317, 323, 332, 339, 341, 346, 355, 357, 363, 365, 371, 380, 397, 403, 413.
Fall of Ambition, The 33
Felicity, where found 51
Franchise of the New Jerusalem 113
Force of Roman Catholicism 194
Fulness of Christ 299
Fever in Savanah, The 306
From the China Seas 339
Four Questions 363
Future, The 371
Five Consciences 387
Faith Under Difficulties 410
Faith and Works 411
Grace of God Illustrated 9
Greek Church, The 17
Give us this day our daily Bread 25
General Prim's opinion of the Turks and Russians 33
General Councils 35
Greek Insurrection in Turkey, The 82
Great Fire in Birmingham 107
Good Conscience, A 122
Great Freshet 144
Greek Revolution, The 155
Good Shepherd's appeal to a wandering sheep, The 170
Great Men in France 179
God's Will on Earth 210
Great Plague, The 290
Glimpses of the Land 345
Genuine Law distinguished from Counterfeits 386
Glory of Lebanon, The 393
German Emigration to Palestine 402
Governorship of Utah, The 403
He Careth for You 75
Happiness and Duty 95
How we grieve the Spirit 175
Human Instrumentality 202, 210
Horace Man's Address 226
How to Sermonize 267
Hiding-Place, The 267
House of God, The 283
Hurricane in Georgia 297
Heathen Oracles, The 321, 330
Henry Longdon—His conduct as class-leader 323
Hymn, A 378, 386, 394, 402, 410
Hidden Life and its Revelations, The 378
Hint for tempted Believers, A 395
Horrors of the Knout, The 411
Impalement in Java, An 19
Infidelity of the Rappers 33
Interesting Incidents 59
Invasion of Canada by the Russians, The 99
Imperfection of human righteousness 106
Irish Riot, An 291
Irish Emigration 346
Invader Invaded, The 371
Jungle Boy 25
Justin Martyr 174
Jerks, The 370
Jewish Parable 387
John's decrease, and his Lord's Increase 394
Know Nothings, The 106
King of Kings, The 409
Louis Kossuth 21
Light Literature 43
Lessons from Grecian History 49
Last Battle in Europe, The 57
Little courtisies of life, The 67
Law against blasphemy, The 74
Life on the top of a pillar 98
Letter from Turkey 115
Longing for the conversion of Sinners 211
Love your enemies 283
Little things 283
Louis Napoleon 298
Loss of the Arctic, The 346
Martyrdom of Jean Calas 9
Millennium, The 43
Maxims of the Jesuits 83
Maturity of Grace 97
Morning Cometh, The 98
Music in the family 241
Major Excommunication, The 274
Missionary Intelligence 322
Morality Not Holiness 337
New Work 5
Nestorians, The 33
No Sabbath 51
No Room Here 98
New map of Europe, A 129
Not as the World giveth, give I unto you 250
New Earth, The 370
Natural Responsibility of man, The 370
Origin of the China Rebellion 35
One Heart Happy 41
Origin of Texts 51
Old Greek Empire, The 115
Old World in 1854, The 201, 209
Our Position, perils, and duties 258, 265, 273.
On Prayer 267
On Pride 299
Ottoman Empire, 305, 313
On Mesmerism 377, 385, 393
Papal Pedlars 11
People of Caucasus, The 17
Pope and the Romans, The 21
Prophecy in the Wilderness of Paran 41
Papal War in Sardinia 51
Preparations for War, The 83
Phrenology 106
Pontus Pilate 121
Present Condition of Palestine 146
Progress of the War 187, 273
Pliny's Letter 195
Prodigal Son, The 203
Prodigal's Reception, The 218
Pulpit, The 267
Popular Superstitions 275
Paul at Sea 275
Power of Temptation, The 290
Papacy and Protestantism, The 291
Plain Truth, The 291
Poor Man's, day, The 391
Pilgrimage, The 321
Proportion of Church-goers 337
Plague in London, The 339
Passage, The 353
Priest's Curse, The 362
Peter's denial of Christ 378
Pope in his Element, The 411
Qestions 28
Riot in Cincinnati 21
Romish Controversy 27
Russian Intrigues 43
Russian Wallachia, The 69
Relics 97
Russia and Turkey 104
Religious Liberty in Turkey 115
Russian designs upon Turkey 122
Romanism in Novi Scotia 130
Religious Aspect of the Turco Russian Struggle 153, 162
Relations of Greece and Turkey 155
Repentance Unto Life 186
Remarkable death, A 218
Resurrection, The 233
Reformation in Armenia, The 249
Resurrection Body 289
Religion of the Tyrol 322
Resurrection of Christ 330
Russian Army, The 339
Remains of Sir John Franklin and his Party, The 346
Silence of Scripture, The 27
Spirit drawing, The 27
Spirit Rappings 500 years ago 33
Study of Prophecy 75, 273, 283.
Story with a Moral, A 83
Sabbath, The 89, 97
Scripture sketches 91
Students of the Bible 91
Sad disaster, A 97
Spiritualism in Congress 137
Special Providence 138
Sandwich Islands 139
Spain 146
Shilo and Bethshemesh 153, 161
Shipwrecks on the British Coast 154, 190.
Satan 178, 185
Sacred and Profane History 186, 225
Sign of the Second Advent, The 217
Storm in India, A 219
Schuyler Frauds, The 242
Spanish Inquisition, The 251
Secret Prayer 275
Soul Forsaken of God, A 290
Study of divine truth 298
Substance of the Gospel, The 298
Sebastopol 331
Strife and Victory 345
Spirit Rapping delusion, The 354
Sum of Religion, The 355
Seige of Sebastopol 379
Scriptural Sketches 410
Spirit of War, The 411
Two Witnesses, The 1
To Correspondents 20
Twelve Rules for promoting Harmony among church members 25
Thy will, O God be done 25
There will be no night there 33
Title of D.D., The 35
Tornado in Ohio 36
Till the day dawns 59
Things not in order 67
Tyrant's doom, The 106
Temptation 146
There remaineth a rest for the people of God 291
Terms of Peace 297
Thrilling account of Capt. Luce 338
True motives of Evangelical Effort, The 369
Turn the Bible into prayer 378
Twenty-six hours on a raft 379
Teaching of the Holy Spirit, Limited to Revealed Things, The 402
Uniformity Not Unity 3
Ungodly Marriages 411
Value of one Leaf 11
Varieties 67, 75, 107, 299
Vessel Wrecked, The 234
Venom of Serpents 289
Visit to Dr. Duff's English School in Calcutta 362
Valley of Hinnon, The 379
Verbena 385
Waiting for the Lord 25
Waiting the Promises 85
Will of Peter the Great 90
War in Europe 99
War, The 114, 298, 307, 385
War on the Danube, The 129
War News 130
War is declared 153
War in the East 163
War in the Caucassus 201
Waymarks 305, 313
Worship of the Virgin 323
Waldenses, The—Extraordinary deliverance 369
Wonder of Wonders, The 401

Digitized by the Center for Adventist Research